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REV. E. A. STAFFORD, D.D., LL.D.

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THE CANADIAN METHODIST QUARTERLY.

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THE CANADIAN
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VOL. IV.]

JANUARY, 1892.

[No. 1.

IN MEMORIAM.

E. A. STAFFORD, D.D., LL.D.

DEATH has snatched from our midst, and from a career of great honor and usefulness, the Rev. Dr. Stafford, one of the editors of this REVIEW. His loss is felt and deeply deplored, not only by the various churches over which he had held charge, but also by a large outside constituency whose respect and affection he had won. As one of the editors of this REVIEW, a brief record of his life is not out of place in these columns. Born in western Ontario fifty-two years ago, he obtained a common school education while attending to the minor duties of a farm. After teaching school for a time he entered the Methodist ministry in the year 1860. He pursued his studies at Victoria University, Cobourg, from which he afterwards obtained the degree of B.A. He soon rose to prominence in the ranks of the ministry, and held the most important churches in Montreal, Ottawa, Winnipeg, Toronto and Hamilton, in which last place he was residing at the time of his death. In all his charges he was listened to with great delight by large crowds, and had among his audiences many who were not often interested in church services. He also obtained prominence in other lines, was president of three different Annual Conferences, and a member of five General Conferences, in which his services were of much

value. The crowning act and honor of his official life was when in 1888 he stood before the crowded and distinguished gathering in the Metropolitan Opera House, in New York, as representative of his own Church to the General Conference of the Methodist Episcopal Church in the United States. His speech upon that occasion was a splendid achievement, and obtained warmest encomiums. During these years of active service he was at all times a most earnest student, eagerly entering into all lines of thought open to his enquiring mind, and successively taking the degrees of B.A., LL.B., and LL.D., on examination from Victoria University, and D.D. (honorary from Union College). He was also an occasional contributor to Reviews and Magazines, his work, as a rule, exhibiting a fine run of thought. He also gave very valuable aid and counsel in the founding and conducting of this REVIEW. Dr. Stafford was an original thinker. He would not bow down to the idols which the world of philosophy or theology saw fit to set up. He did not accept a creed or doctrine simply because he found it in the pages of his text-book. He had a hatred of shams and an inveterate dislike to ruts. This, together with his genuine humor, gave point and force to his public discourses and private conversations. His teaching was the delight of students, and many who were not students heard him gladly because of the freshness of his thoughts and the quaintness of his illustrations. His largeness and kindness of heart were known to many, and his views of Christian liberty were broad and generous. His sympathy overleaped denominational barriers. He longed for the union of Christian bodies under the standard of Christian charity and liberty. "It has always been my ambition," he said, a few hours before his death, "to have the same love in my heart as brought the Saviour from such a distance to die for me."

His last illness was of short duration, and his death, produced by a tumor in the brain, came unexpectedly. He passed away in the full triumph of faith. His place in the Church and social life will not be easily filled.

" Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day."

HOW TO PROMOTE A MORE GENERAL STUDY OF THE BIBLE.

THE Bible is a book of yesterday—of a very ancient yesterday. It is a library, and the volumes which compose it are of different ages. It was centuries after the first volume went on the shelf that the sixty-sixth was placed there.

Books so very old, and written in languages now dead, and in lands so far away, and under governments and administrations so long ago overthrown, having no sensational modern fiction in them, and no discussions of the current political problems, or of the scientific novelties; books coming over to us from another and extinct civilization, and full of mysteries—mysteries over which the philosophers of all time have grown gray—are books likely to be much misunderstood and much neglected in such times as ours. The Bible is not a new “find” among the ruins of Moab, in the closet of the Sinaitic St. Catherine, or the libraries of Constantinople; it is not, like the “Teaching of the Twelve,” or the Assyrian tablets, or the Moabite stone, a novelty because of its antiquity. It is an old book, with which we have been so long familiar, that it has become to us a very, *very* old book.

Moreover, the simple mention of the Bible to some sensitive souls suggests the divisions and the collisions which its misinterpretations have caused. It suggests the divisions of the Church—Greek, Roman, Anglican, Modern, with sects in all of them and too often full of rivalry and antagonisms. It suggests the assaults of the doubters and infidels, who have been ridiculing, assailing, denouncing with bitterness, for centuries. It suggests the denials and sneers of certain scientists who, through professional one-sidedness, or through a total misapprehension of the spirit and methods of true Christianity, have made the Book a butt of ridicule, misrepresenting the Book and the Church just as (I am sorry to say it) the Church has stupidly misrepresented the scientists. The mention of the Book suggests forms of faith which do misrepresent Christianity—Churches and communities made up of low, ignorant, inconstant, inconsistent

and bigoted souls who swear by the Book, but seldom read it; who believe it in the way of a wholesale credulity, but who never seriously ask as to what the Book really means, how it came and how in the wisest way it may be used.

The follies of professing Christians are largely responsible for the misunderstandings and neglect of the Bible. All the influence of its enemies, scientific and unscientific, could never shake the faith of society in the Bible if Christian people fairly illustrated it in their lives.

Then there are people with preconceived notions—godly and well educated people—who care first for a *system* of theology or a *branch* of the Church, and then for the Bible as it can be used to defend the one or the other. These stiff sectarians sometimes make the Bible an offence and stumbling block to broad, scholarly and teachable souls, who care for truth more than for schools and systems and Churches. The Bible is a book necessarily obscure. One must study it diligently and persistently to enjoy it, and non-studious people form the majority in this world. People are absorbed in other things—gain, growth, luxury, and what they call “life,” with its various pursuits and delights. The Bible is a difficult book to study; one is all the while stumbling upon strange allusions and references, obscurities, discrepancies, apparent absurdities, to say nothing about the lofty and mysterious topics which it discusses—topics which it enthrones in clouds and darkness. Another reason for the neglect of the Bible by a large class of people is its severe ETHICAL demands, which strike them as exactions, and which are accompanied by denunciations of human mistakes and iniquities. The Book flashes and thunders with warnings and penalties.

Paradoxical as it may seem in view of what I have just said, it is nevertheless true that the Bible was never so popular as now, and never so widely studied. Remember the appearance of the New Revision in 1881. No modern novel has commanded the sale which the Revised New Testament did ten years ago. It was a surprise to the book trade everywhere. The night before the issuing of the Book in New York the street was blocked with teams awaiting the first delivery, and

a daily paper in Chicago the morning after published the whole New Testament as revised.

The multiplication of copies, even now, is astonishing. The American and British Bible Societies with their translators, agents and societies, publish in various languages copies of this holy Book, the presses being busy year in and year out. It is a text-book for all Sunday Schools. The International Bible Lessons are used throughout the world. The Book is the basis of all Christian preaching. Its texts shine every Sabbath day in the pulpits of the civilized world. The Book is final authority for all creeds, that may be truly called Christian creeds. The literature based upon it and written by ablest minds is simply unlimited.

It has become more than ever a text-book in denominational and nondenominational colleges. A multitude of people recognize it as a divine revelation, and really and truly believe that it is God's direct gift to humanity. A very large multitude, who do not recognize its supernatural origin, do exalt its central figure, Jesus Christ, as phenomenal and glorious; a man, yet more than any other man; "higher has the human thought not reached," says Renan. All writers and students of literature recognize the beauty, the vigor, the quickening power, the high morality, and the marvellous charm in the pages of this great volume. The saints revel in it. As the excellent Dr. John Duncan says, "I am conscious of an *air* that comes from the Word of God . . . and it is an *air* to breathe too." Such souls—and they number tens of thousands—live in its bracing and healing atmosphere.

But a more general study of the Book is demanded—It is a book needed by all for the sake of its educating power; for the sake of the inspiration which comes from its central biographical figure; for the sake of its spiritual ministry. It pre-occupies and purifies the thought; it gives stimulus to character; it is a weapon of power against moral adversaries; it is a true and trustworthy standard by which we may judge ourselves; it aids in the interpretation of nature, of art, of science, of human nature and of human history; it is a medium of spiritual power to those who believe in it; it gives joy in this life and hope for the eternal life.

It is a book adapted to all people of all capacities. Its language, style, spirit, its concrete, simple and eloquent stories, its sublime poetry, its appeal to all that is tenderest and holiest in human nature, render it a book for all. It is adapted to the most varied tastes; the historian and biographer, the student of archæology, the poet, the seeker of high ethics and a true underlying philosophy for ethics; the theologian, the philosopher, all find something in this Book to allure and reward. It is a treasure house of thought touching God and the religious nature and possibilities and destiny of man.

The Bible is designed to be studied by all. It is not a book placed in the hands of a priesthood, who have authority to conceal at will, and at will to reveal portions of its contents. The Church is not authorized to dole out with caution the truth which the Book reveals; but its contents are for him who runneth, for the preacher of righteousness, and for the little child. In the beginning of the Jewish dispensation the teachings of the Word were written on the posts of the houses, on the gates, on memorial stones, where the words of the law were inscribed very plainly. The people were commanded to read and to re-read. The study of the Bible by the people, and the teaching of the Bible by parents to their children were commanded; and it is the duty of every man, the book in hand, to judge for himself whether or not the proclamations of the pulpit are in harmony with the revelation of God. The very greed for gold in our times, the tendency to materialism and worldliness, demand closer attention than ever to the realm of thought and being opened up to us in this holy Book. Because we love gold and silver so well, we need to redouble our diligence in the study of the Book, which reveals treasure worth more than thousands of gold and silver.

We need in the study of the Word of God higher motives and wiser methods. We should not open its pages with superstitious fear. The Bible is not an amulet. While tender sentiments may influence us as we take up the Book, which is precious to us as "Mother's book," we must be inspired by higher thought than even mother-love can supply. It must not be studied as a hard task, with the student's "*hate to, but must.*" We should

not confine our studies to it as professional teachers in Sunday Schools, or as ministers who seek texts, illustrations and arguments for public use. We should not as critics turn over the precious pages to find what fractures may be discovered in the diamond, or what new light may flash from its many facets. We must think larger thoughts concerning the mission of the Scriptures and of Scripture study. We must use and turn to best account all these motives that spring from professional engagement, delicate sentiment, literary curiosity, intellectual discipline, and a mere conscientiousness which compels us to perform the task against our preference; but we must for wiser reasons read and probe the Word of God.

The problem before us now is this—How to promote a more general study, a wider familiarity, a deeper interest in the Holy Scriptures.

1. Let me answer, first of all : Not by depending wholly upon its literary and intellectual value. Its themes are vast and lofty. Its style is varied and attractive. It promotes mental discipline and mental breadth. But "the Bible," as the lamented Professor Emslie said, "contains a message from God's heart to man's heart." And therefore it is so much more than a textbook for intellectual training, that to put that forward would be to weaken its hold by misplacing and misuse. As well turn mother's letter of love into a lesson paper for a spelling school.

2. We do not make the Bible more popular or promote its more general use by withdrawing or weakening its supernatural claims; by concessions to men who laud its ethics and its style, but deny its divinity.

If this Book goes into the homes, and touches with power the hearts of people, it must be not as "the best human book," but as the *Book of God—a direct message from Heaven to earth.* The world does not care much for a sacred book unless the authority of God and the glory of heaven run through its pages. To reduce its divine claim is to weaken its power.

3. We shall not increase the hold of the Bible upon the people by imputing to it a sort of magical and talismanic power, accounting a sacred object to be afraid of, a *fetish* to be venerated

and worshipped. The Bible is holy, and there is a divine grace in it, but it is not an *idol*; and there is enough of the human element in it, and of the human agency in its production, to justify us in handling it with calmness and confidence as a medium of spiritual life, not as deadly dynamite nor as a sacred ark charged with power destructive. The Word is as the *wire* through which the *current* passes. It is the current we prize and revere.

4. We must deprecate and forbid all unwise obtrusions of the letter of God's Word on a secular and unsympathetic world. We may insert its texts in the columns of a daily newspaper and excite only ridicule and contempt among the careless, and a sense of humiliation among the reverent. Wise men will not post precious passages of Scripture on fences and advertising boards, among circus and patent medicine notices, in order to arrest public attention. Nor is the use of the Bible in secular schools at all necessary in order to promote its popularity or to increase among the people a knowledge of its contents. If parents and teachers find no fault we may read wise selections from the sacred pages as an opening exercise. And when un-American, infidel or Romish citizens FORBID the public recognition of the Book there is enough of the old-time faith and courage left among us to stir into protest our loyalty to the Fathers and our love for the Truth. And in righteous wrath we may resent the interference, and demand in unrighteous way the reading of the Book in the "little red school house." But there may be wisdom in the time of wrath, and we may do more for the growth of popular faith in the Word of Peace by submission to popular preference. The closing of the school house on the Sabbath is a solemn and splendid tribute paid by the nation to the Sabbath, to God and to the Book of God. In this silent and monumental way the State calls the attention of every school boy to the Church of God and to His Holy Day. Let the CHURCH, in Sunday School, home and pulpit, rightly improve this opportunity and we shall not suffer because the Bible is not more a text-book of religion in the secular schools.

But "*How shall we promote a more general study of the Bible?*"

Since false theories can never advance the cause of truth, it is important that there should be the utmost frankness in dealing with the young and with people generally in all questions relating to the methods by which the Bible, as a divine revelation, was given to man. As it is there are the most indefinite and unsatisfactory notions afloat among even Christian people as to how the Book of God came. It is a divine Book. It was given in a divine way—that is a way of the divine choosing and appointing. But what was the divine way? Is the Bible a book made in heaven and handed down to man, as we might suppose the ten commandments were given to Moses on the two tables of stone? Or was it made on earth by a divine book-maker, in perfect form, without error or flaw—an absolutely perfect book—worthy of God as a perfect being, and worthy of this appointed and inspired book-maker? Is there no mistake in it? Is it absolutely without error of any sort—divine in every thought, sentence, word, letter and point? Is every reference to nature scientifically accurate? Is every biographical and historical record literally correct? Is it a flawless Book—made so directly by the God whose Book it is? Or did *man*, after all, make the Book of God? Is man's mark on it? Does it have all the signs of human manipulation?

Now we best help man to appreciate the Bible when we boldly, promptly, frankly recognize the human processes by which the Book was produced. It is from God, but it a human book; full of human history, of terrestrial topography, of oriental archæology, of very human chronology. Men wrote it, and put their individuality into it. The times and the civilization left their impress upon it. It was written in human languages. The historical water-marks have been run into its words and sentences. It has been a progressive book—gradual in its production, gradual in its unfoldings of doctrine. It was for centuries an incomplete arch until in the fulness of time, in the land of Judea, the keystone dropped from heaven by way of Bethlehem into its appointed place. And in the progress of the ages the Book has grown. It has passed from tongue to tongue. The patient researches of wise men have increased our knowledge concerning it. Version followed version. Revision follows revision.

The labors of men expended on the divine arch render it to-day in our English version the glory of all literature. And there are ages of scholarship and research beyond, revision after revision, new light from old MSS., and old ruins yet to be exhumed among the mountains of Thebes and the mounds of Babylon and Assyria; and thus this divine treasure in earthen vessels grows more glorious as it grows more venerable.

Now when this divine Book says a thing we may depend upon its truthfulness. But we must know what the thing is which it says. And we must know whether the whole Book, in its spirit, in its trend, in the substance of its doctrine *says* it. A text here, a poetic fragment there, a parable yonder, must not be taken separately and turned into Bible history or Bible doctrine. Many questions are to be asked when we come to the interpretation of a book made through man, even though it be by the Infinite Wisdom. What does the Book teach? One word may modify the whole significance of a sentence. Was this word or another in the original? You must find this out. How? By prayer? Well, we cannot pray too constantly in the study of the Scriptures. But a map is more useful than prayer when a child wishes to locate Bethlehem or Cana of Galilee. Prayer is good, but so is philosophy. Pray! AYE! But STUDY faithfully, diligently, persistently, scientifically when in quest of a word and its meaning. We are to subject the language of the Bible to the same tests we apply to any other language. We are to apply the laws of historical criticism to the records of Bible history. We are to apply to it substantially the literary tests we apply to Homer, Horace or Shakespeare. But always, of course, with a peculiarly reverent spirit.

And these questions must arise and we must answer them, or at least seek in wisest ways open to us, for an answer: Who wrote this particular book in the Bible library? Are there traces of a double authorship? When was it written? In what language? Have there been changes since the original writing? What tell-tale words have slipped into the text? What Hebraisms or Orientalisms are to be taken into account in our estimate of the Book? What references or allusions give us light as to the time and place of writing? What difficulties

must we face? How far do these weaken the hypotheses now prevailing as to the place of the Book? What hypothesis may we adopt to aid us in the true adjustment?

Do these questions imperil the claims of the Bible as a book of God? If so, we stand on dangerous ground when we refuse to ask them. Men who believe intelligently and firmly in the Scriptures as indeed HOLY Scriptures, are not afraid of the outcome. There may be periods of uncertainty, and a threatening sky may for a time overhang; but this Book is not in danger from any storm that can burst upon it from any volleys of questions and challenges from whatsoever source they fly.

There is a destructive criticism which is born of bad motive. Prejudice has settled the question in the questioner's mind before his first interrogation point is put down. He does not want any answer to any query that shall seem to uphold the divine claims of the Book.

There is a spirit of criticism which has no malice in it, but which delights in analysis and hypothesis, and which magnifies small things until they look like mountains. These scientific critics often draw their conclusions from insufficient data, and busy people and practical people have no time to contradict them. One of them in another department of science wrote an article for a London paper to prove that no ship could carry coal enough to take a ship by steam from London to New York, and the article was brought over by the first steamship that crossed. Another wrote a vigorous defence of the proposition that "It is impossible to communicate at long distances by submerged telegraphic wires." And that was called "science." Let us venerate science, but let us distinguish between science and imagination.

The "higher criticism" which we make so much of in these days, and of which some of us are tempted to make too little, is a *process*, not an end. It is a legitimate asking of questions. If the Book be from God there can be no danger from these questions fairly put and fairly answered—at least no danger to the Book. It may be bad for inexpert hands to handle the sharp steel, the inhaling bag or the crucible, but no harm can come to God's Word by steel, ether, fire or the keenest gaze of the

"higher criticism." What if the critics are sure that they discover two, three or more writers in the first book of the Pentateuch? What if the book be a combination of two ancient books, or fragments of precious literature put together, or well preserved traditions brought down before assuming final form, to an age much later than has commonly been supposed?

In such speculations men will indulge. It is a great thing to represent a new hypothesis and to urge strong enough arguments to compel great scholars to stop for a look at it. Some are bound to believe it—at least for a time. And the new theorist is talked about and his ingenious arguments reviewed. That pleases him, amuses some, startles others—but soon the insufficient suggestion is dropped. Very little harm has been done. And the earnest scholars turn again to the great problems: "Did God make this world? Did God make man? Did God raise up and lead Moses! Do we have divine verities concerning God and man in these old books, whatever the form of them, whatever the historic processes of their production?"

We do not ask: Did the artist paint this picture with one brush or ten? Or, Did he make this mosaic with five pieces after pattern of the Florentine School, or with five hundred after the Roman? but, "Is this picture divine? Did it come from God's heart and thought?" This is the one great question.

We do not ask: "Did perfect men make this Book?"

If God had found perfect men as mediums of revelation, it would have been a presumptuous argument against the whole end and design of revelation—when is to treat imperfect men and put them on the way to perfection.

And if God had by some process made perfect men that he might make a revelation through them, why does He not adopt that process for making all men perfect, instead of the round-about method of the incarnation and the cross?

The Bible gives us man's interpretation of nature. It does not attempt to give formulated science. It is a book of poetry, a book of parables, a book recording God's character, word and movements as they seem to men, and again of God's character and movements as they are; and there are criteria and guides abun-

dant and clear in the Word itself to direct us in the discrimination between the appearance and the reality; the thoughts of man and the thoughts of God concerning man and God.

The Bible contains a vast variety of matter: Here are things that devils are said to have spoken; and here are words from the lips of false prophets; here are views of heathen and views of Hebrews; here is history with allegory intermixed, and here poems on the tongues of men as though in ordinary discourse they had pronounced them. But in all and over all is God, and by all is God's truth advanced. Sometimes Jesus spoke in parables. Sometimes He spoke as if reporting actual history. Sometimes it is impossible to tell whether he speaks parable or history, and yet in these uncertain passages there is no uncertainty as to the ever living TRUTH he proclaimed.

Let us have no fear that the closest scrutiny will imperil the Book of God. We may lose some things, but they are only the shells of things. The permanent will remain. The fact is that modern criticism has not impaired any of the salient facts of Jewish history on which our Gospel depends. It leaves us Moses and the Prophets, and the Lord and the Apostles. And it leaves us the Holy Spirit and the "exceeding great and precious promises." It is a human book. But it is divine. Let the critics go on. Let them heat their furnace seven times hotter than it was wont to be heated. Let them discuss, analyze, scrutinize, they cannot hurt, they only help us. The human imperfection will be finally removed, the human method the better understood, the Book in its human form become more perfect, the Word will shine with the glory of the Most High God, and they who look on the Book anew, with greater power of discrimination, with an understanding of the influence of the human factor in the divine revelation—will feel a deeper, wiser, more rational, more helpful interest in the Holy Scriptures. And it is certain that all dogmatism on the one hand, and all timidity on the other, all insistence upon an uncompromising literalness in Biblical interpretation, and all views of the Book based upon preconceived notions or the demands of any one School of Theology, will increase popular indifference, popular suspicion, popular doubt and popular neglect.

We shall promote an interest in Bible study by employing wisely the centres of influence which create and control popular interest.

Where first impressions are made upon susceptible natures; where love first burns and finds an answering love; where day after day impressions are deepened and habits established; where the forces of heredity give trend and bias—there will the character be formed which selects the world it delights in, and yields to the influence it has been trained to need and depend upon. If we are to increase an interest in the Bible among the people, we must begin AT HOME. The Book revered, opened at family devotion, explained by mother and father, illustrated by administration and example, memorized as a matter of habit and duty—although for a time neglected as the years of maturity come on—will finally take its place as a standard of life, as the Word of God, and the guide to immortality. Home can do more than all other institutions for giving the Bible its true place in the reverent hearts of the people.

The pulpit, with its power of public appeal, has always been a chief factor in calling the attention of men to the truths of revelation. The living voice, the living man, the flashing eye, the mystic influence we call personal magnetism, all contribute to the power of the pulpit. What oratory of the true sort, the oratory of earnestness is at the bar, at the forum, on the rostrum, it is in the pulpit. And however highly we estimate the school and the special class, the periodical and the lesson-book, we can never overestimate the value of the pulpit as a means of promoting popular interest in the Word of God.

And the pulpit must speak with authority when it proclaims the contents of God's Word, or when it demands a wider attention to God's Word. God's Word and not man's. And whatever grounds there may be for the modification of this verse or that in the investigations of the study—in the pulpit God speaks. Let "various readings" go now, and the disagreements between British and American revisionists and the diverse interpretations of the commentators—these points having been settled in the private study—the pulpit must thunder with God's truth. And such authoritative preaching of the great facts

and principles of revelation must awaken new interest in the study of the Word itself.

I have not time here to insist upon the social meetings of the Church, the Bible-classes and the Sunday School, as opportunities for furthering the end we are discussing. The Bible has attractive power in itself if we will but put it before the people. It is an interesting book. But to be interested by it, men, women and children must come into contact with it. For this we have home, pulpit, mid-week Bible and prayer service, Bible classes, special classes, Sunday School and press. Let us prize and employ all these appliances. Interest in the Bible may be promoted, as I have shown, by greater candor in the statement at the very beginning, as to the real character of revelation, and the presence of the human element in it; and by the employment of the primary and radical agencies which naturally and necessarily prepare people to appreciate it. But the element of *personal conviction and need*, and then of *personal spiritual desire for the salvation* at which the Scriptures aim, must be secured in order to a genuine and permanent interest in the Word of God. The heart of man must respond to this Word from the heart of God. The Bible is ethical and spiritual in aim. It is not given to reveal curious facts or explain mysteries. It is not a book of miracles wrought and recorded to excite surprise. It is a guide to man's conscience, a stimulant to his affections, a source of strength to his will, a text-book in the school of eternity for the training of man in time to delight in the things of eternity. It is a railway locomotive head-light, not to cast light on the scenery as one passes by night through a region of beauty. It is of no service there. It is a head-light to be a track-light that the engineer may see the way and the dangers that are on it. It is a safety-light for the soul bound heavenward.

To be interested in the Bible one must be interested in the high moral, spiritual and eternal aims of the Bible. To enjoy art one must be somewhat of an artist himself. He must have the power and the spirit of the thing he seeks. To the mountain for far away vision; to the deep mine for treasure; to the college for training and culture; to the observatory for

a sight of the stars; to the Bible for the light of the divine truth, the love of the Divine Father, the saving power of the Divine Saviour, the quickening and comforting of the Divine Spirit. To be truly interested in the Bible one must have spiritual desire. Therefore all handling of the Book should be reverent. One will not treat letters of love with carelessness or lightness. To use this Book irreverently, to turn its contents into puns, or find in its pages food for humor or buffoonery, is, to the last degree, coarse and dishonorable. To be interested in the Bible we must recognize it as God's book. All other interest is insufficient. We may differ as to how God gave it, as to the relative value or divinity of its several parts, as to the nature and degree of inspiration, but all real and helpful interest in this Book must be based on faith in it as a book from God to man. The honest, thorough, scholarly critics must add to their "knowledge moderation, and to moderation patience." They must have gentle ways of correcting peculiar misapprehensions. The scholar must not despise the illiterate or less informed. The ignorant must not look with contempt upon the scholars.

If one finds it hard to accept miracles, but *can* accept the moral standards and spiritual privileges set forth in the Word, let him do so and wait, and not despise the other. If one does accept miracles, let him rest his soul on the spiritual realities which miracles came to reveal, demonstrate and illustrate, and let him not despise his brother of more limited horizon. The Bible is a book of SALVATION. Criticise, but get beyond criticism, at the SALVATION which is the burden of the Book. The critics must themselves be Christians. They should begin their work of investigation by taking to their hearts the matchless Christ. The best use to which we can put the Bible is not to criticise it. The main thing is, the divine thing, to find the salvation it offers. You may examine the texture of the canvass on which Raphael painted the transfiguration. But the glory of the artist is not in the texture of the canvass, but in the picture he put on it. So when the last analysis has been made of every book, of every chapter, of every word in this old Book, the great point of interest will be the LORD JESUS

HIMSELF—WORD incarnate, the Word of Life within this Word. The "letter" is the frame of the picture or the canvass, but we are in quest of Him of whom Moses and the prophets did write.

Then let us begin with CHRIST. And if some dear souls never learn the art of the "textual," or of the "higher criticism," if they feast on the love Christ, and live over again His life among men, it will be well. And go on with criticism ye scholars whom God hath called to this important, inspiring and delightful work, and keep Christ before you in all your searchings and testings. For He must approve every humble, honest, candid effort to find His Word precisely as in the long ago His Spirit gave it to men.

Between the "critic" and the "revivalist" there may seem to be but little relation. What have *they* in common? Of course I speak of spiritually-minded critics, who are set on having just ideas of the Word in the minds of all the people, and who want all the people to study the Word. And, of course, I speak of wise evangelists, who help pastors and seek for souls, and have no anxiety about pay or fame, but who seek the best and wisest ways of awakening men to the things of the eternal kingdom. These are the men who prepare the way for the critical study of Scripture.

A true revival in all the churches is the best forerunner of the American Institute of Sacred Literature.

There is a nature above nature, a super-nature; there is a world of life extending beyond the world of our physical existence. That world breaks into this world; that life over-flows this life. There is another orb of light like and unlike, and more glorious than our sun; another atmosphere, finer, clearer, more all-permeating, more full of life-force than the air we breathe. The Bible is from this world supernatural; from this higher life; light from that other sun; breath from the breath of heaven. They who would receive it must themselves have the life and light and breath which belong to it, and to its higher world. We cannot make the Bible permanently or really popular by any mere human, scientific or literary methods. The key to the heart of it is in the heart that ponders it. The interpretation of the artist's art is in the heart of

him who is also real or potential artist. Therefore, the breath of God that gave inspiration to the writers of God's Word must breathe into the readers of that Word that, as the writers understood, the readers may like understand.

Once give a man religious purpose, Christian experience, Christian faith and hope and love, and then he *WILL use the Bible*. He will use it conscientiously, habitually, enthusiastically; he will use it to confirm his faith, to enrich his mind, to ennoble his ideas, to tone up his conscience, to pre-occupy his thoughts, to enlarge his capacities, to strengthen his will, to inflame his affections, to establish his devotional and religious habits, to sanctify his home, to train his children, to enhance his usefulness, and to bring him day by day closer to Christ. The Christian experience is at the root of Bible study; make that general and you will make Bible study general.

Remember, therefore, the power of incarnate truth. To live over again the patience, love and heroism of the saints is better than to have been able to embalm their memory in marble or poems or paintings. To *BE* a saint is better than to be able in highest art to commemorate a saint. Have you ever thought while looking at some fine like-like painting, what the effect would be on you if all at once the canvass were to tremble, and every figure, instinct with life, were to walk out into the world of reality and converse with men.

But we, ourselves, may do that. We may be living reproductions of some best quality in the saintly characters of the Bible. We may in our way live into real life, the book-life, so that people will say: "The saints are on earth again." And then people will have new interest in the Book, because they have new faith in the forces and the ideas which the Book sets forth.

There is a wonderful picture, by that great artist Robert Browning, in his poem "A Death in the Desert," representing the aged and dying saint John carried in times of persecution to a dark cave in the desert. He was unconscious. They brought him into an outer hall of the cave, where the dim light might reveal the face of the dying saint. They tried to bring him to consciousness and speech. It seemed impossible. The narrator says:

“I said if one should wet his lips with wine,
And slip the broadest plaintain leaf we find,
Or else the lappet of a linen robe
Into the water-vessel, lay it right
And cool his forehead, just above the eye ;
The while, a brother, kneeling either side
Shall chafe each hand and try to make it warm ;
He is not so far gone but he might speak.”

But in vain. The sleep of death seemed to be settling down
upon the apostle. Can nothing else be done?

“Here is wine, answered Xanthus, dropping a drop ;
I stooped and placed the lap of cloth aright,
Then chafed his right hand and the boy the left ;
But Valens had bethought him and produced
And broke a ball of nard and made perfume.
Only, he did—not so much as—turn
And smile a little, as a sleeper does
If any dear one call him, touch his face,
And smiles and loves, but will not be disturbed.
Then Xanthus said a prayer, but still he slept.”

Thus they had tried to waken him by the water on his brow ;
by the chafing of his hands ; by the drops of wine ; by the ball
of nard filling the cave with fragrance ; by the prayer of
Valens. All in vain ! He slept on.

Now listen :

“Then the boy sprung up from his knees and ran,
Stung by the splendor of a sudden thought,
And fetched the seventh plate of graven lead
Out of the secret chamber, found a place,
Pressing with finger on the deeper dints.”

The boy had found a graven page of holy writ—listen !

“Pressing his finger on the deeper dints,
And spake as ’twere his voice proclaiming first :
‘I am the Resurrection and the Life !’
Whereat he opened his eyes wide at once,
And sat up for himself and looked at us ;
And thenceforth nobody pronounced a word.”

And after that the apostle talked a long time to them.

Beloved, may *we* be "stung by the splendor of 'that' sudden thought;" may we find that "seventh plate of graven lead," and may our hearts in their sin and weariness and bereavement hear ONE say: "I AM THE RESURRECTION AND THE LIFE."

Ministers of the new life: May we read and rest in and proclaim this same great WORD of our MASTER to the sinning, the suffering and the dying: "I AM THE RESURRECTION AND THE LIFE."

"Blessed Lord, who hast caused all Holy Scripture to be written for our learning, grant that we may in such wise hear them; read, mark, learn and inwardly digest them; that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Lord Jesus Christ. Amen!"

Buffalo, N. Y.

JOHN. H. VINCENT.

JUSTIFICATION AND REGENERATION: THEIR RELATION AND DISTINCTION, AND THEIR EFFECT UPON CONSCIOUSNESS AND LIFE.

THE theme is stated in very distinct terms, and these terms shall be taken up severally, and discussed in the order in which they occur.

First, then, is the term Justification. The justification of the sinner is a thought that has filled the minds of men in all Christian ages, and has never held a second place in theology. It was the dividing line in the great struggle of the Reformation, so far as mere theologic truth was concerned.

The Reformation involved many questions of civil liberty, of ecclesiastical rights, of freedom of conscience, and some, though not so many, of doctrinal truth or error. Foremost among these was this doctrine of justification by faith, as opposed to the doctrine of meritorious work.

What is it to be justified? It is either to be *proved to be* just and right, or it is to be treated when one is not just nor right with the same kindness and regard as he would be if he were.

In regard to the first method, it may be said that a man is justified when, a charge having been made against him, and evidence having been heard, the jury decides, or the judge rules, that he is not guilty—that he is just. He is then acquitted, not on the ground of clemency, not on the ground of executive forbearance, but because he has been wrongly accused. He is set back on ground from which he ought not to have been taken—the ground of his own rectitude; and so he is justified. He was wronged when a charge was brought against his integrity, and he is justified when that charge is quashed by appropriate evidence.

Is it possible for any man to be justified before God in this way? Can any man stand before the Divine bar and claim to be acquitted because there is no sin in him? The question needs but to be stated to make it appear how far any man must be from justification in this sense, for every man is a transgressor before God, looking at the matter in any way whatsoever.

The second method by which a man can be justified is that of being accepted as if he were just, when he is not. An accusation is laid against a man that he is an offender. The charge is sustained by sufficient evidence, and the judge or jury declares him guilty. At this point executive clemency may interpose to shield the criminal from penalty. The Government that obtains in society may, from considerations of public good, pass over an offence against the law committed by a citizen, and count it as if it had not been committed—in other words, pardon it; and when it is once pardoned it is done with, it is obliterated, it is as if it had not been, so far as the culprit's relation to the law and to man is concerned. Such is the justification of the ungodly. The penitent sinner who believes in Christ is freely pardoned, his punishment being remitted, that is, not inflicted; and he is said to be justified because he is treated for Christ's sake as if he were not a transgressor—as if he were just.

To use another word, he is *forgiven*. In the olden times an offender was pursued by the head of the tribe, seized, convicted, condemned, punished. But when, for any reason, mercy was to

be shown, he was restored to his liberty and to himself; the officer let go, the bonds that kept him from himself were removed; he was given back to his family, to his rights, to himself. He was given forth, or forth-given, or forgiven. Thereby he was put back where he was before the offence, and treated as if he had not offended.

There is nothing in this contrary to truth, or "compromising to the character of God," as has sometimes been said. God could not *regard* the guilty as not guilty, for, as matter of fact, he *is* guilty; the days of his innocence are gone forever, and God can neither regard, make nor declare him innocent, but He can treat the guilty one as *if* innocent in entire harmony with truth, justice, and consistency. In a commentary much read by ministers (Jamieson, Fausset & Brown), in the exposition of the agony in the garden, it is said, "the absolutely sinless one was regarded and treated as the guilty one, in order that the really guilty might, in Him, be regarded and treated as righteous." Objection must be made to a part of that language. It is quite impossible that God should regard His Son as really guilty, or regard the transgressor as really righteous. He could, however, treat His Son as *if* guilty. Indeed, "He was wounded for our transgressions." And He could *treat* the guilty as *if* righteous. This He requires us to do. We are required to "forgive our debtors." To forgive a debt does not alter the fact of its having been incurred, but when forgiven it is as *if* it had not been incurred. We are required to forgive our enemies. No forgiveness can destroy the fact of offences committed, but it makes them as if they had not been committed. We overlook men's offences; we reinstate them in our love and confidence when they have forfeited them; we restore men to our goodwill when they have been jarred from it. We are doing these things continually, and in so doing we are imitating in our limited sphere, and in our feeble way, what God does for the sinner in His infinite sphere, and with the characteristics of divinity.

In the next place we must ask and endeavor to answer the question, What is regeneration? It is the work of God in the soul by the Holy Spirit which begins the new life in Christ

Jesus. Not only has every man committed transgressions which need pardon, but, as a member of Adam's fallen race, he has a depraved nature, the wrong tendencies of which are the source of those transgressions. He needs not only pardon, but the rectification of that depraved nature. The conscience is darkened, the affections and the will are perverted. On this basis have been established habits of feeling, thinking and acting that are sadly wrong. Regeneration is an important step in the process of rectification. It is not the first step. There is a preparatory work of the Holy Spirit in enlightening the mind as to the need of renewing grace, which we call Conviction, and in influencing the will to the abandonment of sin, which we call Repentance. Then, upon the exercise of faith in Christ, the Spirit of God creates the penitent, believing sinner anew in Christ Jesus.

But when, by the Holy Spirit, a man is regenerate, the work of renewal is not complete and perfect; habits are not all changed, and deficiencies are not all supplied in a moment. The Zinzendorfan doctrine, which Wesley had to combat in his day, crops out now and then among ourselves. There are those who resent the statement that the work of regeneration is partial. They ask such questions as these: If the renewal of the heart is not a complete work at the moment of being born again; is it (1) because God is not able to complete it then, or (2) because He sees it best to leave an instalment of the work to be accomplished at some future time, or (3) because man can meet the conditions in part only at a time? Then these questions are answered by saying: (1) Surely no one will say that God is unable to save the penitent believer wholly at once; and (2), Surely God does not wish, nor can it be best for man, that sin should remain in his heart to weaken and trouble him; and (3), the Spirit of God, who graciously aids man in meeting the conditions in part, can as effectually assist him in meeting them all. But such treatment of this subject does not settle it. The question is not what God desires, or is able to perform; nor simply what is best for man. Human nature as it is must be taken into the account. Regeneration is a supernatural work, but there is not a single phenomenon of awaken-

ing or conversion that does not take place through natural causes. One of the most supreme of natural causes is the human mind itself. He that made the human mind is the most scrupulous respecter of its laws. God never works by perversion or destruction. The natural laws of the human mind God made not only abundantly sufficient for our use, but sufficient for His use, and He asks no better highway on which to tread than those laws which are already established. All the steps in the change of a human heart are natural and normal, and although the Divine Spirit is operative and efficient in regeneration, it is by the Divine use of natural causes that He is so. Conversion is not miraculous in any such sense as disdains natural causes. The true supernaturalism in regeneration is that Divine influences are not in conflict, but in harmony, with natural elements of the mind in the work.

Now, it is in view of the facts of human nature that it is said that the work of regeneration is not complete at first. The will is renewed unquestionably, but it is not entirely unselfish and submissive at the commencement of the new life. The affections are changed, it is true, but it is just as true that they are not purified all at once. Appetites, passions, and propensities that have long been unrestrained and wild, are not instantaneously tamed and brought into perfect and pleased obedience to the law of righteousness. The whole world recognizes the law of habit. Men are inclined to do over again the things which their feelings once inspired. Every action performed prepares the way for another action like itself, and leaves a latent tendency to it. Every feeling shakes out some ripe seed from which a like feeling springs. In this way, according to the laws of the mind, lines of habit are marked out, paths are beaten, and life tends to journey on in those paths only. The tendency of moral conduct, good or bad, to continue in its kind, has been said and sung from the beginning of the world. The act of regeneration cannot escape the operation and effect of this law.

There are two ways of representing the fact of the new birth. There is a teaching that regeneration is a change so entire and effectual that when men are converted there is nothing of the

old man left in them. The impression made is that, if a man were actually built over again, and made a perfect man, he would not be more new and absolutely changed than they. It has been said that "a justified person is, and must needs be, a sinless person," and that it is an impropriety to speak of "the remains of sin" in his case.

But men who understand human nature, and the power of God in salvation too, describe this great crisis in a different manner. They know that changes, especially in the mental and spiritual realm, do not come that way. Changes of the imagination, changes of the reason, changes of the moral sensibilities, and changes of the affections, are not accomplished in a moment. A man may be truly born again, but if for forty years he has been in the habit of giving a loose rein to a hasty temper, he will find that that temper is not to be rectified all at once, even by a genuine conversion. If he has been living without any proper check upon his selfishness, conversion will not all at once impart to his soul a pure benevolence.

Cases have been reported, in a few instances, where a confirmed habit has been broken and destroyed in a moment. This testimony has been given in relation to the tobacco habit, more frequently, perhaps, than respecting anything else. But, so far as they are true, such cases are miraculous rather than supernatural; that is, they are in reversal of the laws of the mind, and not in accordance therewith, and if they occur are to be regarded as altogether exceptional.

One of the figures employed in the New Testament to describe the character of the change wrought in regeneration, is that of resurrection from the dead. Now, when sinful human nature is changed by the transforming power of the Spirit of God, the man is not like the spiritual body after the final resurrection. When Christ said to Lazarus, "Come forth," he did come forth, but he came bound hand and foot in a winding sheet, and with a napkin on his head. He could only seek to rise up and walk. Ministering hands had to unswathe him. His first steps were not taken without staggering. He was raised to real life, but the grave was not taken away in a moment. So it is when the Holy Spirit brings men to a new

life from death in sin. They come forth from graves of habit, of sin, and of evil ways; they come forth from the power of wickedness and of the wicked one, but the instantaneous release is not complete. It is a resurrection; it is such a change as, using language figuratively, may be said to be recreation from death, a new birth, but the transformation or renovation is not entire. Regeneration is indeed a glorious change. The subject becomes a new creature, with new joys, new affections, new desires, new motives, new purposes, new aims, new hopes—all things new; but while he rejoices with great joy in what the Lord has wrought within him, he is painfully aware of the fact that sinfulness yet remains, asserts itself at every opportunity, and requires often the most earnest and prayerful effort, accompanied by the actual assistance of Almighty mercy, to prevent it from developing into open sin.

I must now speak, though it may be but briefly, of the relation of these two Divine acts to each other.

First, they occur simultaneously. The sufficient reason is that they are effects of the self-same cause. That the sinner is justified by faith in Christ—that his sins are forgiven on the condition of such faith—is the unequivocal teaching of the Word of God in many passages which are too familiar to require quotation. But the faith that justifies is not a mere intellectual credence of certain facts, nor belief of a proposition, nor belief in the text of Scripture—although, of course, it is all these; but it is “a sure trust and confidence in God.” Such trust implies surrender to God—the acceptance of the Divine One as Saviour not only, but as Master and Lord also. Moreover, it implies repentance, for, though repentance is not *the* condition, nor *a* condition, of justification, yet it is, to define its precise place, an indispensable pre-requisite of that which is the condition. Pardon is pivoted upon trust. This Scriptural truth is recognized by Wesley—

“Look, and be saved through faith alone,
Be justified by grace.”

But one cannot trust in Christ for the forgiveness of sin to which he is still clinging. Let him make the experiment. If

he be ignorant enough, if he be impious enough, let him go to God seeking the pardon of sin, which he is unwilling to give up. He will seek in vain, though he seek forever. He must surrender himself to God with honest purposes to obey God, in order to be in a position to trust. Then only can he trust, and on that condition he is justified.

On the same condition precisely, men become the subjects of regenerating power. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Other passages of the same purport might be quoted in abundance. The Holy Spirit accomplishes His renewing work in the hearts of those only who are willing to receive it. The unconditional surrender, that is an indispensable element in the faith that justifies, is the potent thing in the faith by which men are made new creatures. Only in the soul that submits willingly to God can He "fulfil all the good pleasure of His goodness and the work of faith with power."

We sometimes hear it asserted that the beneficent Creator, whom we are taught to address as our Father in Heaven, is the Father of all, and that by reason of this universal Fatherhood, all men are the sons of God. It might be thought that Jesus Himself had made such a claim impossible. To some who were insisting upon it in His day, and claiming that they were the children of God, because they were the seed of Abraham, He said with awful emphasis and plainness: "Ye are of your father the devil, and the lusts of your father ye will do." They would not receive Him, they would not receive the truth from His lips, they would not believe His word, they would not obey Divine commandments given through Him, they even sought to kill Him, and yet said, "we have one Father, even God." He gave them a test of sonship which may be applied in all cases: "If God were your Father, ye would love Me." Faith in the Lord Jesus Christ can make the vilest sinner a son of God, but nothing can make sons of God of those who are, by nature, the children of wrath, and who, by their wilful rejection of Christ, and their persistent disobedience, are choosing that the wrath of God shall abide upon them.

Secondly, these two blessings, justification and regeneration,

are complementary, each of the other, and necessarily so. Neither, taken separately, could save a soul or constitute an heir of heaven. Could a sinner be justified only, he could not thereby be saved because of his corrupt nature. Could he be regenerated only, he could not be saved thereby because of the ill desert of all his former life. Were his transgressions forgiven, it would be necessary in order to a holy life in the remainder of his course, that his will and affections be renewed; and were his nature changed, no matter how thoroughly, it would be necessary to Christian joy, and peace, and hopes of heaven, that the record against him in the past be blotted out. Justification provides for the past, so far as remission of penalty is concerned. Regeneration provides for the future, so far as release from the bondage of sin and the ability to lead a new life are concerned.

But next, how are these blessings, so intimately related, distinguished from each other? According to definitions, familiar but not trite, both important and accurate, justification is a work God does *for* us, in forgiving our sins; regeneration is a work God does *in* us by His Holy Spirit, renewing our hearts. Dr. Cooke, one of our Methodist theologians, whose works may almost be regarded as standard, says: "Justification is a change in our relation to God; regeneration is a change in our personal state, our affections and character. The former is the removal of the guilt we had contracted, the latter is the subjugation of our natural depravity by the agency of the Holy Spirit. The former removes the penalty the law denounces, the latter implants a principle of obedience to the precepts the law enjoins. The former is the restoration of the soul to God's favor, the latter is the restoration of the soul to God's image."

Now, we come to a part of this subject that is, to say the least, quite as important as any other: What is the effect of these blessings respectively on consciousness and life?

The first and immediate effect of justifying grace is peace with God. This is not peace *from* God, nor the peace *of* God, both of which are spoken of frequently in the Scriptures. It is peace *with* God.

The most marked experience of a sinner in his return to God is a desire to flee from the wrath to come. He is conscious of

guilt, he *feels* that the Divine displeasure rests upon him, and he is afraid. We may tell him that God loves him, and we should do so, for it is true. It will be difficult for him to receive and realize the fact, but in proportion as he does so he will be encouraged in his approach to God, and assisted in casting himself into the arms of Divine mercy. But we should not tell him that God is not angry with him, for his own consciousness will contradict what we say, and the words of Scripture will sustain him in rejecting ours. "Though Thou wast angry with me, Thine anger is turned away." "The wrath of God abideth on him" that believeth not. Nor will it avail to draw a distinction, and tell him that "God loves the sinner while he hates the sin." God does not *hate* any sinner. Love and hate are inconsistent with each other. Love and anger are not. They dwell in the same breast, at the same time. The parent is angry with the child he loves, because of that child's ingratitude and disobedience, and the more intense the affection the more intensified the anger in such a case, so that, in a correct and awful sense, God may be said to be the adversary of the impenitent. Every good king is the uncompromising foe of all who break his laws. He loves his subjects, and desires to be at peace with them, but he lifts his hand to smite those that rebel. While God is righteously and lovingly angry with those who live in sin, they are unrighteous and bitter in their hostility to Him. But when the rebel obeys God, submits to Him, and rests upon the promise of mercy, his justification is a declaration of peace between God and him. Pardon always implies that the criminal will not be pursued nor punished, but, if need be, protected. The warfare is ended; peace obtains. This is a matter of consciousness. It is *felt*.

From the same source joy flows into the soul. The experience of the Jews, after the captivity, is repeated, "Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations the Lord hath done great things for them. The Lord hath done great things for us whereof we are glad." This also is matter of consciousness.

Again, bright hope springs up in the heart on which God writes forgiveness—hope of sympathy, care, superintendence,

Divine providence, unfailing love and remembrance—in a word, grace to help in every time of need in this world, and hope of glory everlasting in the world to come.

As to the effect of justification by faith upon the life, it has been charged again and again that it is injurious, that the doctrine is a vicious doctrine, that it is antagonistic to, and destructive of, good conduct; that it takes away from a man the motives to right action. St. Paul has dealt with this objection by asking the question with which the sixth chapter of Romans begins: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?" The whole teaching of the Apostle, in Romans, is in this strain: Men are saved by the grace, *i.e.*, the goodness, we may even say the good-heartedness, of God, not because they deserve salvation, but because it is the very nature of the Divine heart to be medicinal for, or curative of, human sin; and in His good-heartedness He has imposed a very easy condition, simple faith in His Son. To this one may be supposed to reply, "If God saves men by His love, we can go on doing as we choose, and He will save us. And if He has made so easy and simple a thing as faith the condition of acceptance and pardon, we need not be alarmed, we can fulfil the condition at any time." But, the Apostle says, "No; it is not possible for a man to have that faith which unites him to Christ, so that the love of God heals him, and yet desire to take advantage of it." One of the most potent things in this world is gratitude. If a man will violate the claims of the gratitude that is inspired by the help that is given him, there is no motive that will be effectual with him. And the question, so far as morals and right conduct are concerned, is this, Which is the most powerful motive to make a man live a holy life: the fear of evil or painful consequences, if he does not live as he ought; his own personal desire to live aright; or the consciousness that God, by His grace, has forgiven his past sins, and is pouring out His love to help him avoid sin in the future? Which of these motives will work most powerfully towards obedience and righteousness? If in the same family there is a child and a hireling, the one working for

wages and endeavoring to establish himself in the confidence of his employer, and the other working under the influence of love, which is acting from the more powerful motive? Is there anything that can make duty so easy, and obedience so pleasant, as the spirit of love and gratitude? Moreover, faith in Christ has no tendency to make one careless as to his conduct, or less eager to obey the law of God. The least degree of faith implies a pre-disposition and pre-determination to abandon all sin and pursue the way of holiness.

Now, if we have faith in Christ Jesus, if we feel that we are saved through His grace, and if our hearts are moved by love towards Him, then out of that affection which we have for Him there grow motives to right living more potent than can proceed from any other quarter of human life. The faith that works by love is more efficient for good morals than any other influence that can be brought to bear upon us.

And what is the effect of regeneration upon the consciousness of the believer? The time is not long gone by when it was gravely and strenuously maintained by many Christian writers and preachers of the Gospel that such decided changes as passing from a state of condemnation into a state of favor with God, from bondage in sin to freedom from its power, from darkness to light, from death to life, from the kingdom of Satan into the kingdom of Christ, were not matters of conscious and assured experience; but rather, that the sinner concerned for his salvation might trust in the mercy of God through Christ, endeavor to live according to God's will, strictly observe the correspondence between his life and the standard of holiness set up in God's Word, and then, according to the degree of such correspondence, he might *hope* that he might be among the number of God's people. There was a kind of theology that taught men to believe that true grace must be so exclusively the result of God's work in the soul that all they could do was to wait for it; that they had no more power to produce the virtues of piety in themselves than to control the movements of the sun in the heavens, and that, therefore, they must wait for them as they waited for the return of the seasons. The supposition was that God knew all His own, and would call them

in due time, and none of them *before* their time; and even after they seemed to be called, it might be only seeming, and very few could be sure—a kind of theology touching personal salvation that some one has summarized in this form: if you seek it, you won't find it; if you find it, you won't know it; if you know it, you haven't got it; if you've got it, you can't lose it; if you lose it, you never had it. But now all this is wonderfully changed. Owing, doubtless, in largest degree, to Methodist preaching, clear and definite from the beginning, of the doctrine of the witness of the Spirit, and of a conscious salvation, in none of the churches is it now regarded as a sign of presumption, or of spiritual vanity, that one should profess to *know* that he is a child of God and an heir of heaven.

It is the office of the Holy Spirit to establish in the consciousness of the believer the knowledge of his acceptance with God. The justification of the ungodly, the regeneration of the soul, and the adoption into the family of God, are all acts of the Divine mind, and cannot be known by man unless Divinely communicated. The communication is, first of all, made directly and immediately by the Spirit. "The Spirit Himself beareth witness (or joint witness) with our spirit that we are the children of God." It cannot be, in the first instance, by the fruit of the Spirit appearing in the life, for when first born of God there is no fruit of the Spirit to be seen.

Love, joy, peace, for example, can have no existence until produced by the sense of God's love to us. When the love of God is shed abroad in the heart by the Holy Ghost, then, and not till then, can we have the experience, "We love Him because He first loved us." No one can reach a comforting assurance of the Divine favor by measuring the fruits of holiness in his own heart and life, and then comparing them with the standard of holiness erected in God's Word. He would find such defects in his repentance, such weakness in his faith, such imperfections in his obedience, such flaws in all his graces, that instead of finding grounds therein for confidence and joy, he would find reasons for humiliation and regret, and perhaps even doubt as to his being a Christian at all. Introspection, examination of what is within—sins and graces also—will reveal to

every one his many painful deficiencies, and will send him in contrition, weakness, and unworthiness, to his knees for mercy and help. At the same time, the assurance that is given him, while he is clinging by faith to Christ alone, of his place in the family of God, will fill his soul with love and joy.

The consciousness of acceptance with God is not equally clear and satisfactory in all cases, even of a genuine conversion. In some the witness of the Spirit is a clear, ringing testimony, that sounds through all the chambers of the soul, banishing every vestige of doubt and uncertainty; in others, it is a feeble whisper, scarcely heard amidst the tumult of emotions incident to that crisis of life which we call conversion. For these differences of experience there are many reasons. First, the quality of the faith that is exercised, be it strong or weak, may account for them. If there be an unquestioning acceptance of Christ on promises that are felt to be indubitable, there will be a full assurance; but if the vision by which one descries a Saviour be dim, the effect must be to bedim the evidence of acceptance. Again, there are persons who enter the kingdom of God with a positiveness of will, a fulness of surrender, and a heartiness of consecration, that leave no doubt in their own minds of the actuality of the change that has occurred, while there are others who come to Christ with a purpose so wavering, and a submission so hesitating, that the fact of coming at all is a matter of uncertainty even to themselves. Still again, there are some whose natural disposition is not to be very sure of anything. They are never so thoroughly convinced of anything but that a suggestion of their being possibly mistaken will envelop them in a fog of doubt. Such persons are the Fearings, Despondencies, and Much-afraids, of Bunyan. A person's constitutional characteristics and habits of mind will most certainly impart their own peculiar complexion to his Christian consciousness and character. This is but another illustration of the truth stated above, namely, that in effecting the cure of the sin-sick soul, the question is not what God, by His omnipotent power, is able to accomplish, nor what, in some ways of looking at the matter, might be regarded as best for man, but rather what He can do for any individual subject of His grace, not by

superseding the natural action of the man's own powers, but by operating in them and through them, according to their nature,

I have said that in regeneration the work of renewal is not complete. This also is a matter of consciousness. Now, notwithstanding all the plausibilities uttered by some who theorize on this subject, saying that to attribute anything like defectiveness to the work of God in regeneration is to disparage the efficacy of the atonement, and indirectly to disparage also the Divine character, is it not a fact of consciousness that a new heart is not a clean heart? While the seeker after Jesus, who has learned to trust in Him for salvation, feels and knows, as he knows of his existence, that he has a new heart, with will, affections, purposes, aspirations, enjoyments, all new, does he not also feel that there are remaining in him elements of his former character, in some degree of unbelief, of selfishness, or of some form of passion or habit not entirely eradicated, all of which are unquestionably of the nature of sin? The testimony of consciousness must be ignored by any one who claims that at the moment of the new birth he was blessed with a perfect salvation, *i.e.* a perfect faith, a pure love to God and man, an unalloyed humility, together with the complete eradication of all sinful tendencies and habits of former life, no matter how deeply soever they may have rooted themselves in the nature, or how much soever they may have fevered the whole soul and body. A converted man may be clearly conscious of these two things at the same time, and of the one just as much as the other, namely, that a sinful affection actually exists in his heart, and that by Divine grace he can control it. For instance, he may have a feeling of dislike towards an injurious neighbor, or of envy towards one more successful than himself. He recognizes the existence of the feeling, he admits its sinfulness, he strives against it, he cries out to God against it, he *hates* it, he wishes he had no such feeling in his heart; but there it is, a real distress to his soul. He is not under the dominion of that unchristian emotion. He does no unchristian act, utters no uncordial word to that neighbor, yet he is well aware that it costs him an effort, more or less painful, to guide his words and deeds aright. These two experiences in the domain of con-

sciousness, apparently contradictory, are quite normal and consistent with each other, and possible at the same moment, namely, "I am a sinner saved by grace"—and a very common class-meeting expression. It is also a very common, genuine, Christian experience. One may feel painfully conscious that he is sinful within, yet, if he is not living on good terms with his sin, sympathizing with it and harboring it, if he is honestly striving to put on the Lord Jesus Christ in all things, he may, at the same time, rejoice with unspeakable joy in the presence, favor and help of God, and in good and scriptural hope of glory hereafter.

This leads me to speak next, and finally, of the effects of a change of heart on the life. The first and most obvious is freedom from sin—not freedom in the sense of entire cleansing therefrom, but in the sense in which the word free is used in the sixth, seventh, and eighth chapters of Romans—freedom from the power of a master and tyrant. Before conversion the sinner is a captive, a slave, "led captive by the devil," "sold under sin," "the servant of sin." In the happy hour of conversion the captive is set free, the chains of the slave are broken. The wristlets are upon his hands, and the fetters upon his limbs, impeding his progress, and giving him pain, and burden, and trouble; yet, he is free, he goes whithersoever he will, and he wills to walk in the right path; he does whatsoever he will, and he wills to do the right thing. Being thus made free from sin, he becomes the servant of righteousness and of God.

"Whosoever is born of God doth not commit sin." To commit sin implies choice, volition and effort. One who is born again chooses, wills and tries to avoid sin and do right. I think we must take the words as we read them. They occur again and again, and are very plain. Some interpreters, as Barnes, for instance, interline the passage and say, "Whosoever is born of God doth not habitually commit sin." Surely no one is at liberty to alter the text in that way. The word of God itself quite sufficiently guards itself, and justifies its own strong expression, he "doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." While the Holy Spirit, who transformed the nature, and now bears His

comforting witness in the believer's soul that he is a child of God, retains His place in the heart, he, the believer, is in actual possession of an indwelling and reigning power that enables him to resist temptation from without and control evil dispositions within, so as not commit, *i.e.*, act out, violations of Divine law. He that does commit sin is of the devil. That is the contrary doctrine, but it is just as true as the other. He that does act out, which implies choice, will and effort, that which is wicked, is not of God, but *is* of the devil, that is to say, is unregenerate.

But the question is asked, "Can it be maintained that he who yields to stress of temptation, and deliberately commits wickedness, is not converted, is not a child of God at all? Where then can any Christians be found? What about David and Peter? Did they not sin most grievously, and were they not God's dear children?"

Let us look at this matter for a moment. What is the condition of a sinner's justification before God? Faith; not mere belief that Christ loves sinners, and died for sinners, and made a full atonement for all, but trust, personal trust. And how long does that state of justification continue? Only so long as the trust in Christ continues. "The just shall live by faith." Through faith he became a pardoned sinner; only by faith can he remain a pardoned sinner. It is a vain question that is sometimes debated, whether or not sins that have once been forgiven will stand against the sinner in case he return to his sinful ways again. The fact is, sins are pardoned on a certain condition. If the condition is fulfilled, they are pardoned; if not, they are not pardoned.

Now, the condition of the new birth is precisely the same—"All that believe are justified," saith St. Paul. Says John the Baptist, "He that believeth on the Son hath everlasting life." It is not "He that once believed" is justified and hath everlasting life. Only of him that *believeth* are these things true. In like manner it is said, "Whosoever believeth that Jesus is the Christ is born of God." This faith, also, is the trust of the heart; not mere belief of a doctrine. So long as such personal trust continues, and only so long, are we the sons of God. "To

them gave He power to become the sons of God, even to them that *believe* in His name." But, it is objected, one cannot change his faith so readily as all this implies, it being one thing to-day, another thing to-morrow, and back again next day. His faith, in one sense, perhaps not; but *trust* in Christ he may exercise to-day and withdraw it to-morrow, and restore it again, by Divine help, the next day. Anyone who chooses to become a child of God by forsaking sin and trusting in Christ, must continue to forsake sin and trust in Christ, in order to remain a child of God.

But it is said, again, that the very nature of the subject in question, makes it impossible that changes should take place so readily; that justification is a change of relation only, and might occur frequently, but that regeneration is a change of character, and cannot be made so quickly. And yet what a man's character in spiritual things is to be from day to day will depend on the attitude he chooses to maintain towards the Lord Jesus Christ. "If any man have not the Spirit of Christ, he is none of His."

We must be careful not to lay too much stress upon mere figures of speech. Christ speaks of His disciples as His flock, His sheep. We sometimes hear it said that if a man is a sheep one day, he cannot be a goat the next. It might be maintained quite as rationally that the goat of to-day cannot be a sheep to-morrow. This would be an argument against the conversion of a bad man. The fact is, men may change from bad to good, and all too easily, from good to bad. In like manner, it is sometimes said that if a man is born to-day he cannot be unborn to-morrow. That assumes a similarity between the natural and the spiritual birth which does not exist. The wondering question of Nicodemus, "How can these things be?" arising out of his misapprehension of the meaning of a figure of speech, is yet being asked, for the same reason, by many who are teachers in Divine things. It is the merest figment in doctrine that a man could be utterly fallen from righteousness, as David was at a certain time in his life, without justification, without a good conscience, pursuing sin in the love of it, and enjoying the fruits thereof, and yet be a child of God. It is one of the most

terrible deceits that some in the present day are practising upon themselves—expressed by that play upon words, the child of God may indulge in sin; the *communion* with the Father may be interrupted, but the *union* remains all unbroken. Take the exhortation of St. John, "Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. He that committeth sin is of the devil."

Now observe the tense of all those passages which speak of the life of the regenerate. "Whosoever *is* born of God doth not commit sin." "Whatsoever *is* born of God overcometh the world." "Whosoever *is* born of God sinneth not." The man who surrenders himself to Christ to be saved puts his trust in that Saviour, and becomes the subject of regenerating power, has a state of mind and heart that resists temptation and overcomes self, and the world, and Satan.

The second effect of regenerating grace will show itself in efforts, more or less earnest and persistent, to perfect a Christian character. A truly renewed soul—a Christian enjoying the power that made him a new man, can never cease from efforts to obtain a clean heart. His love of holiness and his hatred of sin will increase in intensity; his spiritual perceptions will be sharpened to detect sin in his own heart; and the distress occasioned by the discoveries he makes becomes more and more intolerable. A marble-cutter said to his pastor (the writer), who, in passing his workshop, paused for a minute's conversation, "I am trying to polish the flaws out of this slab, and now that it is pretty well polished, I can see flaws that could not be seen when it was in a rougher state." He will sanctify himself habitually. The consecration he made of himself to God as a seeking sinner he will repeat with increasing fervor and fulness. In the growing light of a daily approach to the Sun of Righteousness, sin and holiness, repentance and faith, consecration and service, all take on new and larger meaning. The Spirit of God shines into his heart with terrible clearness. New duties to be performed, new sacrifices to be made, new trials to be endured, are testing and developing his faith more and more, and teaching him to exercise it. Now, if rightly instructed, he gets glimpses of a definite blessing—a

state of grace obtainable, in which tempers and dispositions against which he has been striving and which he has held under control, shall be entirely removed by the grace and power of the Holy Spirit through faith. "To mortify the deeds of the body," to "crucify the flesh with the affections and lusts," means death to them. The promises give him assurance that he may reach that happy state. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Thus seeing, believing, living, learning, longing, he comes to hunger and thirst after righteousness; the promise is necessarily fulfilled, and he rejoices in the blessing of a clean heart.

You may call this "the second blessing," if it please you. Although it may be said that that is not a Scripture phrase, I shall not haggle about a word. If the phrase can be accepted, not to cavil at it, but to designate by it a definite blessing which it is employed to express, it may be used to profit. Unnumbered blessings have been received since the day of conversion; but this means perfect love, it means entire sanctification, it means what St. Paul meant when he said Christ died that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. The clean heart is as definite a blessing as the new heart. It is a stage in the way of holiness, of which regeneration was the beginning, from which the progress in the knowledge and love of God is more rapid, and the prospects of heavenly glory more brilliant than ever before, because it is the point at which the pilgrim to the celestial city obtains deliverance from the in-being of sin.

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MAN AND HIS MOTIVES—IS MAN AN AUTOMATON?

II.

THIS brings us to the subject of the will and to the question of whether it is free, or whether on the other hand man is, as so many now maintain, and as all materialists must hold if they are consistent, simply an automaton. The most dogmatic of all the advocates of this automaton theory, which degrades the old necessitarianism or the modern determinism to the lowest possible material plane, was the late Prof. Clifford, a brilliant mathematician but a most narrow-minded and bigoted opponent of all forms of religion. In reference to the question of whether the will is a force he wrote as follows :

“ Then it is not a right thing to say, for example, that the mind is a force, because if the mind were a force we should be able to perceive it. I should be able to perceive your mind and to measure it, but I cannot ; I have absolutely no means of perceiving your mind. I judge by analogy that it exists, and the instinct which leads me to come to that conclusion is the social instinct, as it has been formed in me by generations during which men have lived together, and they could not have lived together unless they had gone upon that supposition. But I may very well say that among the physical facts which go along at the same time with mental facts there are forces at work. That is perfectly true, but the two things are on two utterly different platforms—the physical facts go along by themselves, and the mental facts go along by themselves. There is a parallelism between them, but there is no interference of one with the other. Again, if anybody says that the will influences matter, the statement is not untrue, but it is nonsense. The will is not a material thing, it is not a mode of material motion. Such an assertion belongs to the crude materialism of the savage. Now the only thing which influences matter is the position of surrounding matter or the motion of surrounding matter. It may be conceived that at the same time with every exercise of volition there is a disturbance of the physical laws ;

but this disturbance, being perceptible to me, would be a physical fact accompanying the volition, and could not be the volition itself, which is not perceptible to me. Whether there is such a disturbance of the physical laws or no, is a question of fact to which we have the best of reasons for giving a negative answer; but the assertion that another man's volition, a feeling in his consciousness which I cannot perceive, is part of the train of physical facts, which I may perceive, this is neither true nor untrue, but nonsense; it is a combination of words whose corresponding ideas will not go together."*

It is difficult to characterize this as anything else than rhapsody; clear logical reasoning it most assuredly is not, and one is astounded that such a man should have stultified himself by publishing the essay in which it occurs. Mind is not a force in the ordinary acceptation of that term, but it is something higher than all forces, for it can guide, direct and control every one of them. It is not easy to make out what the writer considers mind to be; whether anything at all. Certain it is that our very idea of force has been arrived at from the energy which we ourselves put forth in obedience to volition. And force itself can have but one origin—a spiritual one—as has been shown conclusively by some of the most ablest living scientists. All our experience of the origin of force is that it springs from volition. Wallace remarks, "If we have traced one force, however minute, to an origin in our own will, while we have no knowledge of any other primary cause of force, it does not seem an improbable conclusion that all force may be will-force, and thus the whole universe is not only dependent on, but actually is the will of higher intelligences or of a Supreme Intelligence."† This view is supported by Mayer, Herschel, Grove, Murphy, Joule, Carpenter, and a host of others of the foremost men of science. Even Herbert Spencer—whom sceptics never tire of quoting—says, "The force by which we ourselves produce changes, and which serves to symbolize the cause of changes in general, is the final disclosure of all analysis."‡ We

* *Fortnightly Review*, Art. "Body and Mind," pp. 728-9.

† "Natural Selection," p. 318.

‡ "First Principle," p. 235.

act on matter continually and the force thus put forth is will-force, and in truth we know of no force which does not spring from volition. "The will is not a material thing," says the Professor. Why certainly it is not, and that is just the reason why it can originate force, which a material thing being simply a vehicle of force cannot do. According to Prof. Clifford the will counts for nothing at all. What he means by saying that the physical fact accompanying volition is not the volition itself, is puzzling to make out. Of course the physical fact to which volition gives rise, is something distinct from the volition, but would not be there without it, for the volition is its cause. This language seems to imply that the two run on *pari passu* and there is no necessary nexus between them, which is assuredly absurd. It seems to me that it is not the statement that the will influences matter, which is nonsense, but the assertion that it does not, that might more fitly be thus characterized. Does not every person, however simple, know that in each act that he performs his will is influencing matter? And surely the Professor's will was influencing matter, the matter of the pen and paper, as well as of his hand and arm whilst he was writing the sentence. Or are we to understand that while he willed to write and did write, the willing and the writing were two independent and contemporaneous facts coinciding with each other, but in no way connected? If so, well—I can only say, with all respect for the memory of Prof. Clifford, *nemo mortalium omnibus horis sapit*.

There is one other point to be noticed in this marvellous quotation, which is that if the mind were a force we should be able to perceive it. Perceive it! How? Assuredly we are able to perceive it in the same way and to the same extent that we can perceive any force, which is by its effects. How else can we perceive heat, electricity, magnetism or gravitation? These are never seen except in, and by means of, their manifestations. And what is more to the purpose, the ether whose waves give rise to all these phenomena, has never been, and never can be, perceived. It can neither be seen, heard, touched or cognized by any organ of sense, and yet every scientific man believes in it and considers the proofs of its existence sufficient to satisfy

the most sceptical if willing to abide by the logic of true scientific method. Tyndall remarks in reference to this :

"According to the theory now universally received, light consists of a vibratory motion of the molecules of the luminous body ; but how is this motion transmitted to our organs of sight ? Sound has the air as its medium, and a close examination of the phenomena of light, by the most refined and demonstrative experiments has led philosophers to the conclusion that space is occupied by a substance almost infinitely elastic, through which the pulses of light make their way."* And further, "The luminous ether fills stellar space ; it makes the universe a whole and renders possible the intercommunication of light and energy between star and star, it surrounds the very atoms of solid and liquid substances."†

This ether, "whose motions" Tyndall calls "the light of the universe," is itself invisible—has not only never been seen, but from its very nature never can be seen—impalpable and imponderable. It can neither be isolated nor compressed, nor exhausted, nor attenuated, nor in fact dealt with by any of the ordinary appliances with which investigation into material things is carried on. It is of "almost infinite tenuity," and what is more wonderful still, is a fact that makes its nature quite incomprehensible, which is that it is totally unlike anything with which we are acquainted, for its "properties are those of a solid rather than a gas. It resembles jelly rather than air."‡ How then do we know of this thing at all ? By a very simple process that its existence is necessary to account for the phenomena which confront us on all hands. Light and heat are demonstrated to be modes of motion, and where motion is something must be moved. Reasoning from this, fact by a process too elaborate to explain here, the conclusion is reached that this substance of "almost infinite tenuity" fills all space, and fulfils all the requisite conditions of the phenomena of light, heat, electricity, magnetism, etc., which nothing else can do. Now suppose some one should object to this on the ground that he was not able to perceive it, the argument employed by Prof.

* "Heat as a Mode of Motion," p. 235. † *Ibid.* p. 264.

‡ Tyndall's "Fragments of Science," p. 4.

Clifford against volition, how do you suppose the men of science would deal with him? They would treat him as being too ignorant to merit a reply, and I am not quite sure but they would be right. The materialism that will believe in nothing but what it sees is hardly worth refuting.

Now mind is not force, as has been said. It is higher than any force or all of them combined. It cannot be correlated with any force, but it can control and direct the highest of them. The psychical region is distinct from the material, but it is very potent in its influence upon it, as every one knows who has reflected for a moment on the subject. Nowhere in matter can anything be discovered which does not show itself to be an effect; the region of causes must be sought for elsewhere. And the only true cause in the universe is mind or spirit. Will or volition lies at the root of every movement with which we are acquainted, whether in the small circle of human actions, or in the large and infinite scheme of Divine influence.

According to several eminent men, from whom we might naturally expect better things, man is simply an automaton, with no self-directing power at all by which his acts and words could have been other than they are, he is just a machine—nothing more, nothing less. The fatalism of the past has given place to the mechanical determinism of the present, the grounds of the belief and the shape it assumes are different, the result is precisely the same. Professor Clifford in the article from which I have already quoted, says:

“Then we are to regard the body as a physical machine, which goes by itself according to a physical law, that is to say, is automatic. An automaton is a thing which goes by itself when it is wound up, and we go by ourselves when we have had food. Excepting the fact that other men are conscious, there is no reason why we should not regard the human body as merely an exceedingly complicated machine which is wound up by putting food into the mouth. But it is not merely a machine, because consciousness goes with it. The mind, then, is to be regarded as a stream of feelings which runs parallel to and simultaneous with a certain part of the action of the body, that is to say, that particular part of the action of the brain in which the cerebrum and the sensory tract are excited.”

This is assuredly a most extraordinary view to take of a human body. It supposes the living, thinking organism to be simply an automaton going by itself like any other piece of machinery, and only requiring to be occasionally wound up like a clock in order to keep it going. There is a most important feature in the case, however, which is usually overlooked, as in fact it is here. This so-called automaton winds itself, whereas the clock requires to be wound by another, and that other must have somewhere back of it the power of volition. Let us be shown a machine which can regularly wind itself three times a day, and we will admit the analogy. Till then I prefer to believe in the reality of the human will, and also in its freedom. Observe, too, the mind is spoken of as "a stream of feelings" running "parallel to and simultaneous with" the bodily actions, and not at all as their cause. I will to do a particular thing and I do it. The old-fashioned notion supposes that I did it because I willed it, the new, that the will was a sort of accompaniment to the act and beyond that had little or nothing to do with the matter. Verily there was more light in the old view, and it will be a long time before it can be classed with what Herbert Spencer calls the "family of extinct beliefs." The Professor then proceeds as though in an effort to explain away some of the objectionable features of the former statement:

"The objection which many people feel to this doctrine is derived, I think, from the conception of such automata as are made by man. In that case there is somebody outside the automaton who has constructed it in a certain definite way, with definite intentions, and has meant it to go in that way; and the whole action of the automaton is determined by such person outside. Of course, if we consider, for example, a machine such as Frankenstein made, and imagine ourselves to have been put together as that horrible machine was put together by a German student, the conception naturally strikes us with horror; but if we consider the actual fact we shall see that our own case is not an analogous one. For, as a matter of fact, we were not made by any Frankenstein, but we made ourselves."

An automaton that could make itself is certainly something

novel. Really this seems to be playing fast and loose with language. It seems almost childish to inform even the simplest minded person that things cannot make themselves. If, however, there be an automatic part of man which was made by himself, then clearly there is another part of him which thus acted as the creator and hence must be perfectly distinct from that which it created. We say that a man's character and habits are largely formed by himself, but we simply mean that the lower part of his nature has been under the direction and control of the higher and has been permanently elevated or degraded according to the direction of the will. And the will is not only the most important factor in this act, but it is in reality the only one which can render the process possible. In an automaton nothing of the kind can possibly occur. These men always seem to lose sight of the fact that back of all appearances, even those which relate to man's mental nature, there must be a something perfectly distinct from these by which they are observed. The thinker of our thoughts, and observer of our inward states and feelings they quite ignore, as though nothing existed but the thoughts, states and feelings. We hear repeatedly of forms and manifestations and phenomena, but all this implies some personality to which things manifest themselves, by which forms are observed and which can behold phenomena *ᾧ φαινόνται*. All these expressions imply a beholder, who must be perfectly distinct from the things beheld. "I am more than a life," says the author of Thorndale, "I am the somewhat who has life." Our own personality, apart from all phenomena, we know exists. Says Carlyle, "Amidst all the insinuations of doubt, this Me stands up in native majesty and records her protest against the everlasting No. I am not No, but Yea, and free. In *me* is vital fire, spirit, invisible force."* Men talk of mind as a manifestation of cerebral force, but to whom is the manifestation made? No amount of cerebral force can make that which observes the force, nor constitute the personality by which this force is experienced, and to which or rather whom the phenomena connected therewith submit themselves for examination and analysis. The I is always pre-sup-

* Sartor Resartus.

posed even in the mind of the most pronounced materialist, simply because it cannot be got rid of. Dean Mansell has well said, "Man is one in his thoughts, and in his actions, and in the responsibilities which these involve. It is I who think, I who act, I who feel; yet I am not thought, nor action, nor feeling; nor a combination of thoughts and feelings heaped together."* I experience emotion and thought, and these, it is said, are transformations of vital or chemical force. They certainly are not; but suppose they were, then what is that which takes cognizance of them, gives them names and classifies and analyzes them? By what are they experienced? Not themselves surely! No, it is something distinct from the phenomena of each force separately or of all combined, which no transformation or combination of force can make or unmake.

The doctrine of human automatonism has been set forth in a form—perhaps not quite as pronounced as the way in which Clifford has stated it—by several other men of science, notably by both Huxley and Tyndall. The views of the former I have already referred to, and those of the latter may be gathered from the following extract from an address delivered by him to the Midland Institute, Birmingham, England, on Oct. 1st, 1877:—

"A merchant sits complacently in his easy chair, not knowing whether smoking, sleeping, newspaper reading, or the digestion of food occupies the largest portion of his personality. A servant enters the room with a telegram bearing the words, 'Antwerp, &c. . . . Jonas & Co. have failed.' 'Tell James to harness the horses!' The servant flies. Up starts the merchant, wide awake; makes a dozen paces through the room, descends to the counting-house, dictates letters and forwards despatches. He jumps into his carriage, the horses snort, and their driver is immediately at the bank, on the Bourse, and among his commercial friends. Before an hour has elapsed he is again at home, where he throws himself once more into his easy chair with a deep-drawn sigh, 'Thank God I am protected against the worst, and now for further reflection.'

"This complex mass of action, emotional, intellectual and

* "Limits of Religious Thought," p. 135.

mechanical, is evoked by the impact upon the retina of the infinitesimal waves of light coming from a few pencil-marks on a bit of paper. We have, as Lange says, terror, hope, sensation, calculation, possible ruin and victory compressed into a moment. What caused the merchant to spring out of his chair? The contraction of his muscles. What made his muscles contract? An impulse of the nerves, which lifted the proper latch, and liberated the muscular power. Whence this impulse? From the centre of the nervous system. But how did it originate there? This is the critical question, to which some will reply that it had its origin in the human soul.

“The aim and effort of science is to explain the unknown in terms of the known. Explanation, therefore, is conditioned by knowledge. You have probably heard the story of the German peasant who, in early railway days, was taken to see the performance of a locomotive. He had never known carriages to be moved except by animal power. Every explanation outside of this conception lay beyond his experience, and could not be invoked. After long reflection, therefore, and seeing no possible escape from the conclusion, he exclaimed confidently to his companion, ‘Es müssen doch Pferde darin sein’—there must be horses inside. Amusing as this locomotive theory may seem, it illustrates a deep-lying truth.”*

The apparent object in relating this anecdote was to show that the whole of the phenomena were simply links in a chain—a material chain—of cause and effect and that each one followed necessarily upon the other. Given the character of the merchant’s mind and the initial impulse, all the rest was as clear as daylight. The will was of course a factor in the case, but of no more importance than the harnessing of the horses, or the rolling of the carriage wheels over the stones on the road. The telegraphic despatch was the true cause, all the rest secondary causes or effects. The first being present, the others followed as a matter of course. The man was an automaton and the despatch acted like a nickel in the slot, the result being certain so long as the machine was in order. As to the peasant who believed that the horses were inside the locomotive, he was an

* *Fortnightly Review*, Nov. 1877, p. 593.

exact type of the materialistic philosophers, Tyndall himself included. They will admit no force except that which they are acquainted with, and when shown that all these are absent, they shake their heads and say, Oh, but they must be inside somewhere.

Now, in the case of the merchant; the initial impulse was not a material cause at all, but a spiritual one. It was the despatch, you say. Yes, but what part of the despatch? Not the paper on which it was written, nor the mere material of the substance of the pencil that had been employed, which was left on the surface of the paper. It was the message conveyed; that is, the intelligence communicated by the signs or symbols inscribed on the paper, and that intelligence came from a conscious mind at the other end of the line. All that matter had to do with it was simply to act as an agent or medium of communication. The despatch was no true cause, but the mind which prompted it was.

Then there entered as factors into this chain such phenomena as sensation, reflection, calculation, volition, and decision, none of which is material, but all relating to mind, and lying quite outside the laws that regulate matter. And right here came in the freedom of the will, which rendered it possible that the merchant would take quite a different course to that which he did take. He was not compelled to have his horses harnessed, and rush out of the house, but might have gone on quietly smoking or dosing in his chair and awaited the result of further news. The letters that he dictated and the despatches that he forwarded he had the power of postponing till another day, and the bank could have been left till later intelligence reached him from some other source. Whether this would have been a wise course to take is no part of the question unless it can be shown that men always do the wisest thing. All that is contended for is that the merchant had power to act other than he did, and in this fact lies his freedom.

The arguments furnished by Prof. Huxley in favor of human automatonism are derived mainly from physiology and pathology, and from certain considerations connected with man's history. I will briefly glance at the question in the light of such sources of information as are open to us.

1. *Physiology.* This may be divided into two classes, comparative and human, and both are equally powerless to aid us in settling this question. All experiments conducted on lower animals are utterly beside the matter in dispute. For it is not with these but with men that we are dealing, and there is a wide difference between the two. We know all about reflex action in the frog, but that proves nothing in reference to human beings. Deprived of its brain, this animal will, if laid on its back, recover its normal position, if pinched will hop away, if thrown into the water will swim, and if gently stroked on the back will croak, and all this probably without being at all conscious of what it is doing, or experiencing any sensation whatever. With some other animals similar phenomena are observed. But all this has no bearing on the question, for it is a lower animal that is being experimented upon, and a mutilated one at that. There are unquestionably reflex actions in man, but these not being under the control of the will, the study of them can throw no light whatever upon the question of volition. Human physiology may help us to an understanding of the functions of certain organs, even those of the nervous system itself, but can tell us nothing on the subject of the freedom of the will. Huxley says, "The brain is the organ of sensation, thought and emotion; that is to say some change in the condition of the matter of this organ is the invariable antecedent of the state of consciousness to which each of these terms is applied." We have already discussed the question of brain being the organ of mind and may therefore pass that by. No one knows either how far or in what sense brain is an organ or mind, nor what is the relation between cerebral action and mentation. Anyhow we know that brain does not produce mind, and that man is not, as M. Flammarion admirably puts it—when speaking of the materialistic school—"merely the adjective of the cerebral substance," *Dieu dans la Nature*. And what Huxley says about antecedents is a pure assumption, an illustration of that *cacoëthes* of assertion in which persons belonging to his school of thought are so wont to indulge. These so-called antecedents may be no antecedents at all, but merely an accompaniment, or in fact even a result.

2. *Pathology.* If Physiology can tell us little, Pathology can assuredly tell us less, for it is with the healthy organism and not the diseased one that we have to do. There is a case of a French serjeant on record to which Prof. Huxley seems to attach great importance, in which the man led two distinct lives, apparently unconnected with each other as far as his own consciousness was concerned. It is by no means an unique case, as many others of a similar nature have been chronicled. In fact Dr. Wigan, in England, wrote a tolerably large work called, "The Duality of the Mind," in which he endeavored to explain these on the ground of the separate action of the two hemispheres of the brain. In the case quoted by Huxley, the man received a wound in the head, the effect of which was paralysis, which lasted for two years. From this he recovered to a great extent, but from that time he lived two distinct lives, one normal and the other abnormal. The normal life lasted about twenty-seven days in each month and at intervals of about that time, he passed for a day or two into the abnormal state. In the latter his actions appear to have been purely mechanical. Eating, drinking, smoking and sleeping went on, but without sight, hearing or taste, only one sense being active, that of touch. The most remarkable fact about the case was that whereas in the normal state the man was most upright and honest, in the abnormal condition he was an inveterate thief, stealing everything he could lay his hands upon. Now it is difficult to see how this can prove anything in reference to the freedom of the will. In the abnormal state the man may have acted automatically, for anything that can be said to the contrary, but in the normal state he was a rational and free being. To discover what are the healthy actions of the mind we do not usually go to an asylum for the insane and study the habits of lunatics.

3. *Philosophy.* It is in this field that we shall discover the truth if at all. Man's own consciousness on the subject is not only a better guide than all the arguments in the world, but it is the only authority to which an appeal can be made with the probability of obtaining anything like a satisfactory answer to the question. Now every man feels that he is free. If two

courses are open before him he is certain in his own mind that he can take either the one or the other as his volition may decide, and having taken one he is equally certain afterwards that he could have taken the other. This is a fact of consciousness and no logic can overturn it. It is impossible for any one to live the doctrine of automatonism. A man may delude himself with the notion that he believes it, but the moment he comes to act he will set all his philosophy at defiance, forget that he is an automaton and exercise his freedom.

But here comes in a piece of sophistry which is made to do duty for argument, and which is not seldom successful with the unthinking masses. Man always acts upon the strongest motive. If he take one course of conduct rather than another, it is because the motive to do so was the stronger of the two that presented themselves to his mind at the same time. But, I ask, how is this known? How can we be certain that the motive to which he yielded was the strongest that he had before his mind at the time? And the reply is, what think you? Why, it was the strongest because he acted upon it. Charming logic this, reasoning in a circle. Man always acts upon the strongest motive, because the one to which he yields is the strongest. This strongest motive argument is all of a piece with the automaton nonsense: it supposes that there is nothing back of sensations, impulses and inclinations, that a man is just pulled one way or another as forces external and internal or internal may happen to influence him. It overlooks the fact that behind all these motives there exists the Ego whose business it is to weigh inclinations and desires, then decide as to their merits and make choice accordingly. When one set of motives pull a man one way and another set another way, what is it that decides as to which he shall follow? Not the strength of the motive, for that would be to make his mind a battle-field of contending impulses, in which each one was struggling for the mastery, while he himself remained perfectly passive in the conflict. He cannot only weigh these motives but he can throw his will into the scale on either side and then make that one the stronger which before he began to reason and reflect was by far the weaker, so much so in fact that it

would have had no chance whatever, had he acted suddenly on the blind impulse of the moment. There are many other factors here beside what these men call motives, which seem to be estimated simply by their strength and not at all by their quality of good or bad. But if it be said that the quality is included in the strength, then that quality can only be discovered after reason and conscience have been appealed to and called in to deliberate and sit in judgment upon them. And whether such an appeal shall be made or not rests with the will, which is free. Everyone who has observed his own experience knows that a motive, terrible in its strength, has often been crushed, and another, feeble in the extreme, by the moral force belonging to it, which he has had a hard struggle and a sore trial in keeping steadily before his mind, has become victorious in the conflict. In this way men have conquered selfishness, evil dispositions, and all that appertains to the lower nature, and risen into a new and higher life. A creature of circumstances must be just what the circumstances make him, but man is higher than circumstances and can bend them to his will and make them subservient to his purpose.

Then there is the feeling of remorse which one experiences, after doing a wrong act. Is this a delusion? If so, it is a fearful one, and its existence has to be accounted for. It is not, as some have said, pain occasioned by the consequence of an act which has entailed suffering, for it is experienced where no such consequences have arisen. It is a deep and terrible self-accusation for past conduct, which it is felt could have been avoided. Were man an automaton, remorse could not exist, for we should always know that whatever the nature of the act committed it could not have been otherwise, that we were no more responsible than is the clock for stopping when the works get out of order. This remorse is of itself an argument of overwhelming force in favor of man's power to avoid evil and do right, whilst forsaking good and doing wrong. Nor will the belief in the false notion that we were not free tend in the least to heal the wound which remorse occasions, or soothe the troubled spirit while suffering the pangs of an outraged conscience.

Prof. Huxley seems to attach some importance to duty. He

says, "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to make the little corner he can influence somewhat less miserable, and somewhat less ignorant than it was before he entered it." This is no doubt so, but we should be glad to be informed how an automaton can have any duties to perform, and if he had, how he could perform them? In every language in the world the words "ought," and "ought not," are to be found, which shows most clearly that men have in all lands, and in every age, recognized the fact that they did not always do what they could have done, and should have done. None but a moral being can, by any possibility, come to appreciate and understand what "ought" means, and no automaton can be moral in any sense of the word. Even the ordinary language of everyday life refuses to lend itself to this preposterous theory. We have duties to perform which implies that there is a place for the free play of the human will in the great scheme of nature. How admirably has Pope put the matter in his "Universal Prayer:"

"Yet gave me in this dark estate
To know the good from ill ;
And binding nature fast in fate,
Left free the human will."

The question of responsibility might be dealt with had we the space, for assuredly there can be no moral responsibility where there is no freedom. This part of the subject I have dealt with at some length in my book on Secularism, and may consequently pass it over here. An automaton can owe no sort of responsibility to any one, and to punish it for going wrong is both unreasonable and unjust, since it could not do other than it did. To suppose that men are moved by an irresistible impulse, over which they have no control, to do wrong, is to completely wipe out the difference between sanity and insanity. For what is insanity but this? A man whose homicidal tendency is so strong that it cannot be made subject to reason and conscience, and rushes on, therefore, to the taking the life of a fellow-creature, is not deemed criminally guilty of wilful murder and punished accordingly, but considered insane

and incarcerated in a lunatic asylum. So certain forms of theft are called kleptomania and the habit of drunkenness becomes dipsomania, meaning that the individuals thus afflicted are not responsible, because the evil passion is too strong to be controlled, in other words they are in this respect automatic. But this is an abnormal condition and not the natural state of mankind. In his normal state man's will is free, and he is able to choose between right and wrong, between light and darkness, between good and evil, and should he make a wrong choice no plea of his being an automaton will avail him to ward off the punishment which the avenging Nemesis will sooner or later bring upon him.

Man is no automaton despite the crazy materialistic philosophy of the day, and the whimsical theories which abound on every hand. He is a being richly endowed with a moral sense and freedom to use it aright. A child of a loving Father in heaven, an heir of immortality, allied to God in his spiritual nature, and destined to live when suns and worlds and the scientific speculations to which they have given birth shall have passed away forever. Even a heathen poet, who lived nearly two thousand years ago, could write :

“Thus while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with erected eyes,
Beholds his own hereditary skies.”

GEORGE SEXTON.

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A PROFESSIONAL TRAINING FOR THE MINISTRY.

THIS is an age of keen competition, all will admit. Never in the history of man was the demand for proficiency so great as to-day. Men everywhere venerate success. Whether we speak of institutions or individuals, the most successful are in the greatest demand. A thorough preparation for life's work is essential to success; and success is the only pledge of continuance, for the world soon casts aside the weak and worthless.

What this age needs in the professions is not more men; but a better trained class of men. What should be thought of a man to-day who, after graduating from college, immediately enters upon the practice of law or medicine? In many communities the laws of the land strongly prohibit this. If candidates for law or medicine require a professional training for their life's work, do not the applicants for admission into the Christian ministry require the same? Is the ministry of less importance than the other professions, that candidates may enter without necessary qualifications? Are the temporal concerns of mankind of more consequence than eternal interests? True, the laws of the country do not prohibit men from entering the ministry, if they so desire, without a professional training; and almost the world over men graduate from college in large numbers, and enter the pastorates without a theological education. The neglect of this causes failure all along the line of Church enterprise.

President Warren, of Boston University, declares: "A consciously ignorant man is usually modest, and teaches nothing beyond what is taught by recognized authorities. A college-bred man, on the contrary, on his first emergency into public life, is apt to have a good opinion of his own wisdom and of his ability to think for himself. An unlearned youth, who has never entertained a moment's doubt of Richard Watson's absolute infallibility, is an infinitely safer man for the Church than that cultivated graduate who finds his chief theological inspiration in "Ecce Homo," and the Old and the New. Of all the crude, hazardous, paradoxical, unmethodistic statements of doctrines

which the writer has ever heard from the Methodist pulpit some of the worst have come from the lips of youthful preachers fresh from college."

A course in the seminary, following the college course, would probably have averted a majority of these disasters. The Rev. Dr. Stuckenburg, of Germany, says: "The college sharpens the tools and the seminary teaches how to use them." Certain chemical combinations, under the guiding hand of the scientist, are safe and valuable; but the same under the management of the ignorant rustic may work terrible havoc. The preacher who has had a long and assiduous preparation for the sacred office of the ministry, is more likely, other things being equal, to give utterance to well-weighed and analyzed opinions, and is unquestionably a much safer man than he who has not had this culture.

Almost from the very beginning it has been the aim of Methodism to make her preachers workmen "that needeth not to be ashamed, rightly dividing the Word of Truth." As early as the year 1816, the General Conference of the Methodist Episcopal Church in the United States instructed the highest "dignitaries to elaborate and prescribe a uniform and appropriate course of theological study for all her candidates." This conference system of the fathers served its day and generation with great success, but is giving, and must give, way to a better system of training, viz., that of the theological schools. Upon this matter Dr. Warren again remarks: "The Church is coming more and more to realize that the future pastors of her flocks must have the drill and instruction of the theological schools; that it is not only desirable for the few to have these advantages, but for all to possess them."

To affirm that young men can obtain a better preparation for the ministry by living with a pastor, than at a divinity hall, is like affirming that they become better military or civil engineers by practising the art with another, than by a thorough study of mathematics in the college.

One of the great advantages derived from the professional training is the helpful association with the professors. It may be justly claimed that the majority of the theological professors

are the best men that can be selected in the Church. These are mostly men of practical, as well as theoretical, methods. Many of them have served in the pastorates. The profit and stimulus of contact with such men and the very great influence derived from intercourse with them, cannot be estimated. The personal influence of friends and associates do more in the moulding of character than even books.

One of the greatest and most useful of living preachers says: "The sweetest and most helpful memories in the lives of multitudes of ministers grow out of their personal friendships with their seminary professors. The Churches do not know how much their pastors are helped and guided by the living counsels of their old teachers, and the recollections of those who have gone to rest."

Besides the association of the professors, there is the class intercourse with fellow-students from the many and distant countries. Deep and helpful friendships are formed, and the well rendered criticisms will remove many a fault, and the earnestness and enthusiasm derived from personal contact with one another will be felt in all the future of life's work. Nor are all these the advantages open to the theological student. The location of a theological school in a large city secures abundant opportunity for social intercourse, and hearing the great masters of the world who are found in the pulpit and on the platform in these vast centres of population. In regard to the helpfulness of such schools, in developing and nourishing the student's own distinctive personality, one of the foremost educators in the United States claims, as one of the benefits derived from them, is the opportunity they afford the student of studying a multitude of the leading living exemplars of his profession. "He can analyze them individually and search out the secret of their respective powers. He can compare, contrast, combine, select. He can cultivate a judgment of his own—a style of his own. His *individuality* is far safer than it was under the old circuit training; his naturalness far better guaranteed than when he is left to his own uncriticised awkwardness, or to the chance models of a secluded country station." In seminaries thus situated the theoretical instruction and prac-

tical training are generally combined, for the large cities afford a great field for missionary work. Here the masses meet, and here the awful tendency and effects of sin are seen. Many of these theological schools have already identified themselves with city missionary labor, and are making their influence felt among the unsaved multitudes. Nor is this influence confined by the limits of the cities. For nearly a hundred miles beyond the boundaries of such cities as Boston, New York and Chicago, the students supply on the Sabbath the smaller churches, which are unable to support a regular pastor. This, then, may happily be called the complete union of the theoretical and the practical in ministerial education.

Hence we find that some of the finest acquisitions to the missionary army have been from theological schools. The Rev. Dr. Van Dyke, of Brooklyn, has frequently said: "Our seminaries have been, as the facts abundantly prove, the great nurseries of the missionary spirit." The American Board of Foreign Missions originated in the theological seminary at Andover, Mass. Never in the history of mankind has the forward march of Christianity been so rapid as to-day. The heart throbs of missionary life are strongly felt around the globe.

Devotion and enthusiasm in gospel work are fast spreading over the earth. We do not claim that these results are due alone to our seminaries; but they plainly show that our present theological schools are strengthening, not weakening, the efficiency of the ministry, and that they are helping mightily in the advancement of the Redeemer's Kingdom throughout the world. It has been shown recently that the Conferences in the New England States having the largest number of pastors, who have been students in the seminaries, are doing the best and most substantial work. The Church has never been so greatly influenced and helped by theological schools as at present, and accordingly she has never equalled her present power. Her trophies and conquests are many in all the countries of the earth.

As the Rev. Dr. Herrick Johnson, of Chicago, has fittingly expressed it: "Call the roll of the present scholars of the world; spell out the names of men now living who have

achieved eminence in any of the great departments of science, statesmanship, literature, or merchandise, and more of them in proportion to the total number will now be found attending church than in any period since the dawning of the gospel." This shows us the power and control of the pulpit to-day over intellectual men. Of the importance of such a training too much cannot be said. The Church that neglects to provide for an educated ministry, dooms itself to insignificance and death. Knowledge is power, and, when united with piety, gives the minister influence, position and power in the community, and also makes the Church effectual in the moulding of public sentiment in matters moral and religious. If the Church will have an efficient ministry, she must educate her young men for their calling. They must have a critical knowledge of the Scriptures, and know God's teachings in external and internal history of the Church for eighteen centuries.

Time would fail to tell of the benefits that have come to the ministry, to the Church, and to the world, through the study of theology, comparative religions, biblical geography and philology, homiletics, and numbers of other important subjects taught in the well equipped divinity schools.

In the exegesis of the Scriptures the student sees and feels shades of meaning, which he would not otherwise have discovered.

By all means let them be thoroughly grounded in Christian doctrine. Who are the translators of the Sacred Book; the chosen defenders of the faith in the large assemblies, and in the religious press; the writers of commentaries, and other religious books? There is but one reply—the ablest thinkers and the ripest scholars that can be found. Such a class of men the Church must have at any cost, and the denomination that dispenses with them will inevitably reap its reward. Training schools to prepare the laity to labor more successfully in the various departments of Church work, are springing up all over the land, as if by magic. Is the sacred office of the ministry of less consequence, that a theological training can be neglected or despised?

The Roman Catholic Church is very emphatic in her demands

for a carefully trained priesthood in her dogmas, traditions and doctrines. As a denomination they equal any other in this particular. The enormous growth and power of this Church throughout the world, leads the careful student to enquire, "Is her magnitude owing to the purity of her doctrines, or the faithful labors of her carefully-trained clergy?" The answer to this question is not found, we think, in the former hypothesis. Bishop Fowler, of the M. E. Church, says: "I would rather have the work of a well-trained man for one year than ten years' labor of the same man without a *full training*." The late Bishop Simpson repeatedly told the candidates for the ministry, "If you think you have thirty years for the ministry, spend twenty years in getting a good education rather than go out without it."

Public address is the chief method of the preacher's work. The training received in vocal culture in the seminary has greatly increased the effectiveness of many preachers. Not a few affirm, that the help derived in this branch of instruction alone, more than half compensated them for the time and money spent in the seminary course.

By the aid of instructors, the student will learn things more thoroughly than he possibly could without this assistance. Anything half learnt is soon forgotten, which is equally true of religious as well as of secular knowledge; while the same thing fully comprehended is more likely to be retained in the mind—entering into the life and character of the individual.

The golden days of our fathers, when the long black coat and white cravat of the preacher were a power of themselves in society, have passed away. In our time the ministry is great and influential in proportion to the spiritual and intellectual heights it has attained unto. The pew respects and supports the pulpit in proportion to his brains and heart. No amount of externals can supply the absence of these. Even piety, transcendently essential above everything else, cannot ignore the value of knowledge. Each has its place, and both are necessary, in the person of the worthy minister. Infidelity of various and hostile forms, by voice and pen, is forcing itself upon public attention every day more industriously than in any other period of history. Throughout the world the "isms," in the

most acute and subtle way, are threatening to destroy morality and religion. In view of these facts, we say, what the Church wants to-day is not only men simply to exhort and preach, but also men to expound and defend the doctrines of Christianity against all forms of unbelief. "They are set for the defence as well as the proclamation of the gospel," says a leading divine.

The printing press keeps the world's intellect active. Steam and electricity, figurately speaking, have brought the remote portions of the earth near the centres of knowledge. Few, if any, Churches in Christian lands are desirous of a weaker and less efficient ministry than they now have, and on the testimony of experienced men who are deeply interested in the evangelization of the race, it is useless to send to the missionary fields, other than the best trained men.

If the heathen lands cannot open her doors to the sincere, faithful, devoted, but uneducated worker, what shall we say of the home fields? Shall we say that the spiritual wants of Christian congregations are of so trivial moment, and their general intelligence beneath that of the heathen mass?

Or shall we rather say with Rev. Dr. Dureyea, of Boston, "The Church needs, and ever will need, men who know the original tongue in which the Scriptures were written; the history of their origin and collection in the canon; the principles, and methods and results of Biblical criticism; the history of the active life and systematic thought of the Church; the history of races, peoples and nations; the movements and results of speculation in philosophy; and the facts and principles not only in the schools, but in the pulpit. There must be men in all communities 'set for the defence of the truth, able to convince gain-sayers.'"

For any who may not have had the time and means to obtain a course in the Seminary, and for those also who still desire extending their biblical knowledge and research, "Summer Schools," and "Correspondence Courses," such as, "The American Institute of Sacred Literature," are possible to all.

A. C. BELL.

Bedeque, P. E. I.

COMPENSATION.

SHOULD Mr. Abbott succeed in safely re-organizing the Cabinet at Ottawa, the country may expect the immediate issuance of a Royal Commission to investigate the effect of the liquor traffic upon the moral, social, and industrial condition of the people of this Dominion. The friends of Prohibition should have matured opinions upon all the questions involved in the inquiry.

Compensation is certain to be one of these questions. An evil thing has no right to exist in God's world. Such things continue by sufferance. Though the liquor traffic cannot justify its existence in the domains of a holy God, whose name is love, it can righteously demand that it be not unjustly suppressed.

Brewers and distillers are by creation children of God, and are therefore entitled to natural justice. God will see that they get it, before a permanent settlement of this problem is reached. In building up the kingdom of righteousness, we cannot afford to do anything unrighteous, else our building will be moved out of its place.

But what do we mean by compensation? No one now, so far as we know, advocates the purchase of the "good will" of the business, or compensation for prospective trade losses. To do so would be a practical admission that this unholy traffic has a valid claim to a continued legal status in this Christian land. Of course no one admits that it has vested rights.

It is claimed, however, that inasmuch as the plant and machinery used in the manufacture of liquor will be rendered almost valueless through Prohibition, their cost, or a considerable portion of it, should be recouped to the owners. This considerably narrows the proposition and places it within the limits in which Parliament might consider it.

We do not think that there is much force in the plea that the liquor traffic has done much harm, therefore compensation should rather come from it to those who have suffered wrong. Nor is there any more strength in the contention that the temperance people, having had neither part nor lot in the

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matter, should not be expected to pay the losses of the traffic. We cannot separate ourselves from the body politic. We partake of the solidarity of our nation. The country, as a whole, has sanctioned the business, and we cannot individually escape the consequences.

If compensation be just, we must pay it. Is it just?

The Supreme Court of the United States has declared that it is not due to the traffic by reason of Prohibition. The Judicial Committee of the House of Lords in England has decided to the same effect in respect to the measure of Prohibition which came within its purview. And it is somewhat remarkable in respect to the latter decision that the findings of every court to which the appeal was carried were the same and all the judges in each court were unanimous.

It is argued that since the Government and the manufacturers of liquor have been in partnership so long, it would be unfair for one party to the contract to dissolve it, and to leave all the loss to be borne by the other party. But in the first place, the Government, in the loss of revenue, loses nearly, if not quite, as much as the manufacturer.

And in the next place there has been no partnership. A retailer is licensed to sell for one year. The license binds the issuing Government to protect the trade from encroachments. Here is a partnership, the limit of which, however, is fixed beforehand, and there can be no grievance should it be terminated at the expiry of the limit.

But there is no limitation as to the number who may engage in manufacturing. Any man with capital may enter upon the business. There are no articles of partnership drawn, and the Government gives no promise as to the continuance of the privilege. The manufacturer simply accepts the conditions he finds imposed by law and regulations, and begins his work.

Let us draw an analogy here. A is a woollen manufacturer. B is a dealer in wool. A has for years bought his supply of wool from B. A went to B this spring to buy another year's supply of wool. B replied that he had none to sell; that he had gone out of the wool business. Would not A be considered demented if he threatened suit to recover from B the amount

of money he had invested in mill and machinery? What sane man would say he had a right to damages?

The case is analogous. The Government has been selling certain privileges for years to the brewers and distillers. If they should go next year to the Government and say we want the privilege of continuing to make intoxicating liquor, and the Government should say we cannot supply you with the privilege, we are out of it, and do not intend to carry on that branch of business any longer; would there be any ground for compensation? We trow not! The liquor manufacturer goes into business with his eyes open—subject to all the risks of trade—and he must, like every other business man, abide by the result of his risk. If the National Policy were rescinded, and if a change of tariff should depreciate the value of manufacturing property, does any one suppose the manufacturers would be compensated for their loss? Why should the liquor makers be constituted a privileged class? There is no reason for it.

The large sum of money paid by the British Government to slave holders is cited in favor of compensation. But there are differences. In the case of slavery there was actual excision of property. The slave was separated from his owner. It is not proposed to touch the property of the brewer or distiller. It remains in their possession.

The laws of our land sanction even the excision of property without compensation. A Society for the Prevention of Cruelty to Animals may order an abused horse shot, and there is no redress for the owner. The authorities confiscate indecent pictures and immoral literature, yet there is no claim for compensation. The public good takes precedence over private gain in well-advised laws.

Further: Compensation to slave owners obtained owing to the fact that heathenish notions pervaded the British mind concerning the rights of property as compared with personal rights. The English law, founded upon Roman jurisprudence, entirely overestimated the comparative rights of property. We have still many remains of this spirit in Canadian law and usage.

It was not the principles of Christianity, but the spirit of heathenism that drew forth compensation for slave holders from the British Exchequer. The movement proceeded upon the assumption that property has more imperious rights than manhood. Since that time the spirit of Christianity has emphasized the rights of person. The value of a man is more fully appreciated than it was. The growth of this idea very properly neutralizes the spirit which makes for the payment of money to those who have already destroyed thousands of men.

Some would say, we do not see that they are in law or equity entitled to any money payment, but, as a matter of expediency—to hush them and get them out of the way as soon as possible, let us pay them the worth of their plant. If there was a claim in equity we would fight for it to the last ditch.

If the question is reduced to a matter of expediency, we would be prepared to yield our objection upon the ground of equity, providing we could feel assured of the expediency. But it is not expedient, for it would take years to obtain the sanction of the people to the proposition, and in the meantime the devastating traffic would be getting in its work.

S. D. CHOWN.

Almonte.

THE NEED OF THE STUDY OF THE ENGLISH BIBLE IN THE COLLEGE AND THE THEOLOGICAL SCHOOL.

I.

Is not the English Bible already studied to a considerable degree in the college? And is there necessity for the study of the Scriptures in the English tongue in the theological school? Doubtless, these questions will suggest themselves to many intelligent minds, as the title of this paper is read. If this be so, the great desirability of attracting thought to the consideration of our subject is most evident. For, after quite extensive investigation of the matter, I am led to believe that the English Bible is not in reality *studied*, save in exceptional cases, in

the college. Indeed, I am confident that there is an urgent call for a radical change in this particular. Moreover, I am decidedly of opinion, from a consideration of the actual situation of affairs, that the Bible should be comprehensively and painstakingly investigated, in its English form, as a part of the work of the theological course. Are there sufficient grounds upon which to base these opinions? Let us, in the present paper, consider the matter as far as relates to the college, reserving the consideration of the question concerning the theological school for a following article.

It is gladly and gratefully acknowledged that the Bible is *used*, both privately and publicly, in our colleges. Regarding its private use it would be out of place to speak at any length here, were it possible for me to do so from a sufficient collection of facts bearing on the subject. It is enough to remark that there is reason to believe that this use is as extensive at present as it has been for some time past. Its public use should not, however, be passed over. Naturally and rightly this varies in different institutions. It may be said to consist, for the most part, of the reading of selected portions in public religious exercises—as daily prayers, Sunday services, and social religious gatherings, and the practical consideration of moral and religious lessons drawn from its pages. This latter use occurs in a few cases in prescribed gatherings on Sunday, at which attendance is required, but more commonly in voluntary meetings of students, on that day, either by themselves or under the guidance of a professor. In addition, in not a few institutions, a weekly Bible exercise—often, indeed we may say generally, placed on Monday morning—occurs as a regular college appointment. All these opportunities for coming in contact with the Scriptures—except possibly the last, regarding which there is some room for difference of opinion—are to be esteemed valuable. One can never attend, in the right spirit, to the words of the Bible, much less handle in practical fashion its truths, without receiving great benefit. But no use of the Scriptures of which we have spoken is worthy of having the word study, as ordinarily understood, applied to it. Nor does there seem to be any reason why the term should be employed in a lower,

unnatural or false sense in speaking of the relation of the mind to the sacred writings. These, from their contents and character, should surely command for the word, when used in connection with themselves, its highest and best meaning. It must, however, be frankly and sadly confessed that such is not commonly the case. Why, we may ask, is this so? Doubtless, the attempt which is so continually made to combine the intellectual attitude and the devotional frame in the handling of the Scriptures has much to do with the situation. In the case of the average children's class in the Sunday School, probably this method is, under present circumstances, the best that can be employed. For classes of young people and adults, however, even in Sabbath School instruction, there can be little question that the intellectual element should decidedly preponderate. Bible truth, when clearly seen by the intellect, always appeals, in itself, to the conscience. Moreover, foggy conceptions of truth on the part of the mind weaken its power over life probably more than anything else. Therefore, in the Bible exercise of the school and the college, where, in other departments of instruction, truth is expected to reach and influence conduct through its clear perception by the intellect, study, as definite, precise and scientific as that found in any other line of teaching, should be both expected and provided for. Passing the question of such study in the school, as beyond the limits of our article, though most important to be considered, let us briefly think of its need in the college.

A course of college education consists of certain departments of instruction, moving along side by side and following one another. These are calculated, each in itself and all combined, to liberalize the mind and train it for usefulness in life. This training is brought about through acquaintance with the experience and life of the past, as seen in history and letters, and through knowledge of nature and man, as observed through science—physical, mental, moral and social. Among these courses of instruction we, therefore, rightly emphasize literature—ancient and modern—history, social science and philosophy. A college training without these could not be imagined. But consider the intimate relation of the study of the Scriptures to

these branches of learning. Superficial thought regarding the connection of the Bible with education had often failed to disclose to many what should here be most evident. Ask, for example, these two questions: Whence is the Bible? And what is the Bible? Can they be answered without both discovering and considering very much that belongs in the fields of history and literature? And when replies have been made to them, even in but comparatively scholarly fashion, has not also invaluable information for the pursuit of social science and philosophy been placed in our hands? But the answers to these enquiries are the results of a course of scientific Bible study, stated in brief. Indeed, they summarize comprehensively the outline and substance of such a course. Let us, therefore, look at them somewhat more in detail.

When we ask, Whence is the Bible? we imply, of course, that these Scriptures have a history which we seek to investigate. We know that they are a body of literature which has been handed down to us. Our investigation at once, therefore, becomes a study in the history of sacred letters. We take up the sacred library as it comes into our hands in its English dress. We trace its history, as seen first in one version and then in another, passing thus up the stream of its transmission through the territory of English life and literature. We notice, on the one hand, the influence of this life and literature upon the Scriptures, and we observe, on the other, the more extensive influence which these Scriptures themselves have in turn had in the formation and the moulding of the life and letters of the English people. But the Scriptures are not simply English literature. Here is a volume, nay, rather a library, of world literature, first wonderfully gathered together, then wonderfully transmitted through the ages. So completely are these books a unit, as we take them in our hand to-day, through the spirit of that common religious life which pervades them, and because of those principles of divine righteousness and mercy which dominate the experience which they record, that we are tempted to forget how ages have produced them, and how they contain the experience of millenniums. They are indeed for us, to all intents, the mirror of the life of the race in its

relations with God, as He uncovers Himself to humanity in its own life. Thus, as we trace back the history of this sacred library, through the days of its handing-down in manuscript, —noting the wonderful care of Providence seen in its preservation, until we reach the period in which the ancient writings of the Hebrew faith are supplemented, interpreted and completed by the addition of those born of the new Christian life, we find our question, Whence is the Bible? naturally changing into the inquiry, put from the historical and literary, rather than the dogmatic point of view, What is the Bible? As we endeavor to reply, the individuality of the two great divisions of the Scriptures becomes more evident, and the origin and separate characteristics of the several portions of these divisions are markedly manifest. Regarding each book of the collection we find ourselves raising, and endeavoring to answer the Whence? and the What? And throughout the whole field of our enquiry—covering, as it does, the production of the literature of the Old Testament as well as that of the New, together with the union of both, in reference to each part and concerning the whole, we find in the Scriptures themselves our all-sufficient answer. Each book bears witness regarding itself. It testifies more or less clearly of the historical circumstances under which it arose and because of which its message was originally demanded. It interprets to us its teachings in their original application. It also reveals to us the personality of the one through whom it came into being. It shows him, while of his times, lifted above them, and thus able to lift them upward, through his fellowship with the divine thought and life. Each book is also found bearing witness to every other, more or less directly. We discover that we are dealing not simply with a collection of literary productions, but that we are in touch with an organism of sacred writings. Indeed, we find this organism in the very process of its growth. We see how the great thoughts and principles of eternal righteousness and mercy, coming fresh from the mind and heart of God into the minds and hearts of men of God, reveal themselves, in progressive vital fashion, in writing after writing. Thus are we led along the pathway of historical and

literary study to a realization of the divine authorship of the Scriptures. Increasingly this manifests itself to us through an investigation of the work of the human authors of the several parts. We find the divine unity of the Bible revealing itself through our consideration of the wonderful relation of its diverse forms viewed as human literature.

But some one may have already inquired : What have we in the study of the English Bible in the college, as thus described, other than that higher criticism regarding whose perils for our students of theology so much is now being said ? Is it purposed to extend these perils to our colleges also ? I am glad to meet these questions frankly and squarely. Everything depends, on the one hand, upon the conception which one entertains of the higher criticism, and everything also depends, on the other, upon what actual process is covered by the term. We must distinguish, both in thought and in practice, between what is truly perilous and what is only helpful. We must carefully discriminate between the application to the Scriptures of the canons of a false philosophy, in essence pantheistic, either from the materialistic or the idealistic side, which denies the supernatural because it denies the personality of God and the freedom of the human will and the use in the study of the Bible of that process of scientific, historical and literary investigation which is the heritage of the Reformation and the essential safeguard of Protestant Christianity. If we believe that the Scriptures are given to the individual to be studied and received in the exercise of the right of private judgment, we cannot do otherwise than stoutly defend this method of scriptural study. Without it Protestantism has no foundation and no future. If then one incline to describe this method as higher criticism, our reply is, higher criticism is necessary to our self-preservation as Protestant Christians ; it is essential to the perpetuity of the principles of the Reformation. But if one denote by higher criticism the destructive application to the Scriptures, either openly or surreptitiously, of the principles of a godless philosophy, then the thing rather than the name—which in itself is certainly harmless—is to be continually and earnestly struggled against. What has been described in this

paper is that method of Bible study which every conservative, critical student of the Scriptures is to-day employing in their defence and interpretation. I believe that it is absolutely necessary for the proper handling, on the part of our intelligent laymen, of those questions regarding the Bible which are now before us and which we must meet, that the Scriptures be thus studied in our colleges. The simple truth is that we are unable, through ignorance of the proper method of Bible study and the inability to apply that method to the Scriptures themselves, and to the treatment which they are receiving at the hands of others, to find our way out of the present fog in which we are involved. We are even unable to distinguish as we ought between false guides and those true guides following whose leadership we may come into a clear apprehension of the issues involved and the way in which they are to be met.

It is very evident that our colleges have not been doing such work in the study of the Bible as has been described. It is also evident that it is a work which not only clearly belongs among the essentials of a college training, but one which our present religious conditions specially demand. Our colleges have been unable to take up such work for lack of facilities to apply to its pursuit the proper method. Bible instruction has been in the past, for the most part, distributed among the several members of the faculty, or at least among a selected number. These have already been heavily laden with work in their own proper departments. Most, if not all of them, have been without that special training which such work imperatively demands. Nothing is more difficult than the teaching of the Scriptures in such a manner as to hold the attention, arouse the interest and safely guide the thought of the college student. It will be readily conceded that such work as has been outlined can only be wisely and successfully accomplished by the right man in the right place. Indeed, we may say that everything depends upon the instructor. He must be intellectually furnished; he must be a scholar in the realms of history and literature; he must also be a man of spiritual instincts and deep religious experience; he must not only appreciate literary form and historic movement, but he must be keenly sensitive to ethical and

spiritual principles; he must be loyally obedient to them in the entire structure of his mind. He must, in a word, be able to guide, and he must be fitted to guide safely. Moreover, he must be permitted to concentrate his energies on this work; he must be able to command his time for it. Evidently the only way in which these exacting and necessary requirements can be met, is by the establishment, in our colleges, of chairs of Biblical Literature, as liberally endowed as are our chairs of literature, history, social science and philosophy; and as carefully filled with suitable incumbents as are these. This is the prime requisite. Increasingly this is being recognized by the leading colleges in the United States. Each year is now seeing the appointment in two or three of our institutions of professors of Biblical Literature, as a special department in the curriculum. All of our colleges are clearly moving in this direction.

It is also manifest that such a department must be given a place in the arrangement of the work of the institution commensurate with its importance. In the allotment of time it must receive the honor which it deserves. Time, it is true, is that which each existing department is always seeking for itself in larger measure; and with the increased development of elective courses, the competition for position becomes more and more keen. A fair chance must, however, be afforded at the outstart to the new study, and it must be by the results which it accomplishes as an intellectual discipline, and a means of mental development win its way to complete recognition and equal position with other departments of first importance. Whether the work should be, in a given case, required or elective, cannot be determined in advance by any invariable rule. The special traditions, circumstances and disposition of each institution must be left to decide this matter. Some portion of the advanced work with upper classes, it would seem, should be clearly elective, in order to permit of such thorough and independent study as may train men who shall become, in their turn, teachers, either in the school or the college. A demand, large and pressing, for such instructors is clearly before us in the near future. Preparation must be made to meet it. Moreover, such text-books as required work, where classes are large

and cannot well be divided into sections, demands are as yet, except in a very limited degree, not available. But the call for these will speedily create a supply. While the objection which might obtain on the part of the constituency or the student body of a given institution against required Biblical instruction more practical or devotional in character, would be, in the nature of the case, almost entirely, if not completely, removed by the character of the work, so that it ought clearly to be possible to introduce it into the curriculum of a State institution; still it would, doubtless, in many cases, be wise to begin with elective rather than required classes. In this way ampler opportunity would be given the study to commend itself to the student mind. Unreasonable objections on the part of a constituency would be avoided. The professor would have larger opportunity to successfully develop a plan of instruction suited to the situation. Better work also could certainly be done at the outstart, which would soon commend the new departure to all fair minds. Without question, it would be found almost invariably wise to bunch the hours of instruction, if such an arrangement were possible. Three or four consecutive hours weekly for a term will accomplish vastly more for the student than a single weekly exercise extended through one or even two years. In general, it may be said that just such arrangement of time and method of work as would prevail in the study of literature or history should govern here. The individual instructor must be entrusted with the working out, within limits, of his own system. The choice of a method must always depend upon the man who is to employ it. At the same time the progressive teacher, here as elsewhere in the fields of history and literature, will surely make his work as thoroughly inductive in character as may be possible. He will, doubtless, for advanced work utilize the German Seminary, so successfully employed in the training of independent workers in the historical sciences.

I am personally convinced, both from observation and experience, that such work as has been outlined, committed to the care of a competent teacher, and carried on along the lines which have been hinted at, will prove itself not only feasible

and profitable, but will, by its results intellectually, morally and spiritually, commend itself to any who at the outstart might be in doubt regarding either its wisdom or its success. Tested thoroughly, it has been found to develop, in wonderful manner, the mind, strengthen the moral powers and call into activity the spiritual nature. It is roundly educative. It fits men for living in a world which is ruled by the principles which are so clearly disclosed in the Scriptures. The Bible came out of human life touched by the divine. Its study brings the same divine touch to the mind which candidly deals with it. It fits that mind to communicate that touch, through its own life, to society. This is the great need of the present.

G. S. BURROUGHS.

Amherst, Mass.

MESSIANIC PROPHECY.

V.

IN the last number of this periodical Dr. Workman has a lengthy article purporting to be "A Sequel" to his lecture on Messianic Prophecy. The article is evidently designed to make the remarkable statements promulgated in his lecture more acceptable to those who have always regarded the Messianic prophecies in the Old Testament as directly referring to the Messiah, and to have had their full fulfilment in Christ, as is unmistakably taught in the New Testament. How far he has succeeded in his endeavors, we must leave his readers to decide.

But there are certain remarks in the article which we cannot allow to pass unnoticed. On page 407, the Professor says:

"While certain critics have failed entirely to apprehend my meaning on many important points, it is to me remarkable, if not extraordinary, that in every instance, the critical scholars who have spontaneously reviewed the article in prominent literary periodicals have correctly apprehended every essential feature of my view, and have duly emphasized its scientific and religious value."

In reply to the statement that his meaning on many important passages has been misunderstood, we can only say that his views, as set forth in the lecture, are so plain and distinct as to render it utterly impossible to mistake their meaning. How, we would ask, is it possible to misapprehend for instance, such language as the following :

“ While, therefore, portions of the Hebrew Scriptures abound with Messianic prophecy, there is no passage in the Old Testament that refers directly and predictively to Jesus Christ, that is, there is no passage in which the future Messiah stood objectively before the writers’ mind, or in which the prophet made particular reference to the historic Christ.” P. 448.

We venture to say that any school boy would readily comprehend the language in this passage. In the treatment of the Messianic passages as far as we have gone, we have conclusively shown that “ the future Messiah ” must have “ stood objectively before the writers’ mind,” or they could not possibly have foretold with such strict precision the events connected with His life and death. Christ, in answering the Jews that boasted of Abraham, said, “ Your father Abraham rejoiced to see My day: and he saw it, and was glad.” John viii. 56. “ The future Messiah ” must therefore have stood objectively before Abraham’s mind, or he would not have seen His day and rejoiced at the redemption of the human family by His meritorious death.

The language which Professor Workman employed in reference to the application of the second Psalm is likewise so plain as to preclude the possibility of being misunderstood. He remarks :

“ The second Psalm, historically interpreted, has reference to the reigning king. Whether this king was David or Solomon is immaterial for our present purpose.”

We have based our remarks on this language, and have shown that the Psalm could not possibly apply to any earthly king.

No less clear and distinct is the language which Dr. Workman employs in his application of the twenty-second Psalm. He says :

“ The twenty-second Psalm, interpreted on the same principle, evidently refers to David. Throughout this whole Psalm he describes his own personal feelings or experience.” Pp. 443-444.

We have, on the contrary, conclusively shown that some parts of the Psalm can have no reference to David or any king of Judah.

Dr. Workman says that his views on Messianic prophecy have been favorably received by critical scholars who have reviewed his lecture, "and duly emphasized its scientific and religious value." Well, so has the destructive theory of Astruc, Eichhorn and JIgen, which deprives the Pentateuch of its Mosaic authorship, and more recently the article of Professor Smith, on "the Bible," in the *New Encyclopedia Britannica*, in which he advocates that the Mosaic authorship of the book of Deuteronomy can hardly be sustained, have been highly applauded by some critical scholars. In like manner, Bishop Colenso's work on "the Pentateuch and book of Joshua," remarkable for its audacious attack on the authorship of the Pentateuch, and the accuracy of its historical facts; and the work entitled "Bible for Learners," claiming the joint authorship of three eminent men, namely, a professor of oriental literature, a professor of theology and a well-known preacher in Holland, in which the miracles are quietly set aside, and altogether is as rationalistic in its tendency as could well be conceived, have nevertheless found their admirers.

We are by no means surprised that Professor Workman's views should be favorably received by some critics, as they merely re-echo the sentiments, either entirely or in a somewhat modified form, entertained by writers of the school of *newer criticism*. But we have nothing to do with any class of critics in dealing with the application of Messianic prophecy, but with the fundamental point how those prophecies have been understood by Christ and His apostles, and, whether their application of them is incontrovertible. This fundamental point we have had constantly in view in our treatment of the prophecies in this periodical.

In regard to the application of prophecy, Dr. Workman merely reiterates in his article what he has said on the subject in his "lecture." (Compare p. 448.) If anything, his language is more clear and decisive. He remarks:

"The New Testament writers, I have shown, invariably employ the language of the Old Testament Scriptures in the way of adaptation or accommo-

dation, in other words, as I have also stated, in an adapted or accommodated sense. In certain quotations, passages are applied to Christ as being adapted to Him, that is, as fitting Him officially; in other quotations, passages are applied to Christ as being accommodated to Him, that is, as being suited to Him spiritually. In the one case, the application is *primary*; in the other case, it is *secondary*." Sequel, p. 443.

Or in plain language, none of the prophecies have a direct and an exclusive reference to the *personal Messiah* of the New Testament. Surely, those who are familiar with the New Testament must be astounded at such an assertion. Will anyone seriously tell us after reading Acts iii. 20-23; vii. 37, that St. Peter and St. Stephen did not apply the prophecy in Deut. xviii. 18: "I will raise them up a prophet from among their brethren, like unto thee," directly and unmistakably to Christ, but merely "as being adapted to Him," or "as fitting Him officially." We can hardly bring ourselves to believe that such could really be the case.

No less clear and decisive is the language of the apostles in applying the second Psalm. In Acts iv. 24-28, we not only find them with one accord applying that Psalm to Christ, but even giving a brief explanation of the two first verses. What could be more decisive of a direct application, than the declaration in verse 27, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." In Acts xiii. 33, the Apostle Paul not only quotes verse 7, "Thou art my Son, this day have I begotten Thee," but goes on to explain in the next verse how the words "this day have I begotten Thee," are to be understood, namely, of the resurrection of Christ, born from the dead.

Dr. Workman says:

"I do not mean that a prophecy, referring directly and originally to a definite historic person or event, may be applied to him (Christ), literally, but spiritually or in principle. It is the principle, not the prophecy, that is legitimately applicable to Him. Having been strangely misrepresented on this point, I wish to say just here that, in every instance, when illustrating the New Testament method of Old Testament application, I have emphasized this very fact." Sequel, p. 444.

Speaking for ourselves, we fail to see that we have in a single

instance, either misconstrued the Doctor's language or "misrepresented" his application. It would have been only fair to have pointed out a single instance where he has been misrepresented by us. We have in our discussion of the prophecies, over and over again shown that a mere secondary application, a mere accommodation of them to Christ is entirely at variance with their application in the New Testament.

The fifty-third chapter of Isaiah has always been looked upon as an epitomized gospel, but Professor Workman presents it to us under quite a different character; according to his theory, the subject of the chapter is not a personal, suffering Messiah, but a suffering people depicted under a suffering Servant of Jehovah. We will give his own words, so that the reader may see that he has not been misrepresented or misunderstood.

"The fifty-third chapter of Isaiah, for example," says the Professor, "though not Messianic in the personal sense of the term, inasmuch as it refers originally to the Servant of Jehovah, a collective term, and not to the Messiah, an individual term, nevertheless, contains germs of doctrines which were developed more completely in New Testament times. On the prophetic teaching of this chapter respecting the suffering Servant of Jehovah the evangelical doctrine of vicarious suffering is directly and legitimately based." Sequel, p. 440.

We suppose by the term "Servant of Jehovah," taken in a collective sense, the Professor understands with Gesenius and other writers of that school, *the people of Israel*. Now, let me tell the Professor in all seriousness, that if the suffering people of Israel are the subject of the chapter, then it cannot possibly contain the least "germs of doctrines" which could be more completely developed in the New Testament time. There is an impassable gulf between the suffering of the people of Israel and the suffering of the Messiah, and no human ingenuity could make a path to connect them. The people of Israel suffered for their own sins and rebellion against God; the Messiah suffered for the sins of the human race. Hence, those who regard the people of Israel as the subject of the chapter, translate the latter part of verse 8, "for the trespass of my people the smiting was to them," whilst those who consider the Messiah as the subject, render, "for the trespass of my people

the smiting was to Him;" which we will hereafter show to be undoubtedly the correct rendering, notwithstanding the plural pronoun being employed. A primary application to the people of Israel, and merely a secondary reference to the Messiah is utterly untenable. Gesenius perceived this, and, therefore, makes not the least attempt at Messianic application.

There can be no question, that this modern theory of interpreting Messianic prophecy, which denies a direct personal reference in them to the Messiah, and restricts their import to being merely adapted or fitted to Him, or as suitable to Him spiritually, strips those important portions of holy writ of their intrinsic significance, and exposes the New Testament writers to the charge of having misunderstood, as well as misapplied, them. It appears to us that this new mode of criticism, allows the New Testament only to pick up the crumbs that fall from the critic's table.

We do not know how Professor Workman renders the fifty-third chapter of Isaiah, but we are confident that when we come to treat that chapter in detail, to be able to show that the language of the prophet precludes the supposition of having reference to an ideal community.

Professor Workman complains that his "*discussion of prophetic Scripture has been described as rationalistic.*" Sequel, p. 454. As far as we are concerned, we can only plead guilty to the charge in having pointed out that his views regarding the second and twenty-second Psalms are precisely the same as those of Ewald, DeWette, and other pronounced rationalistic writers. If the Professor thinks he is in objectionable company, that is no fault of ours.

It is needless for us to take up more space and follow the Professor throughout his lengthy article. We do not see that his views differ materially from those he has advanced in his "lecture," but will now continue our remarks upon the remaining Messianic prophecies touched upon in his "lecture."

Although Professor Workman did not refer to the Messianic prophecy contained in the fortieth Psalm, still, as there exists some difficulty in reconciling the language employed by the Apostle Paul in his quotation of the Psalm with the Hebrew

text, a few brief remarks may not prove unacceptable to the reader. The direct Messianic application of a portion of this Psalm has unquestionably been widely entertained in former times, and still is at the present time to a very great extent. Modern criticism, however, with its destructive tendency, has in this instance also exercised its ingenious mode of interpretation in order to divest the Psalm of its Messianic character. Hengstenberg, however, has justly remarked, that "he who acknowledges the divine authority of the Epistle to the Hebrews, must decide for the Messianic exposition;" and we think there can be little difficulty in showing that the apostle's application is the only one that can be consistently adopted.

In verse six (Hebrew v. 7) of the Psalm, we read, "Sacrifice and offering Thou hast no delight in; mine ears Thou hast opened: burnt offering and sin offering hast Thou not required." St. Paul, in quoting the above passage in Hebrews x. 5, makes use of the words "a body hast Thou prepared me," instead of "mine ears Thou hast opened," quoting from the Septuagint instead of from the Hebrew text. The question here arises, how can the rendering of the Septuagint be reconciled with the meaning of the Hebrew text? Some critics have suggested the possibility that the original text in the Septuagint may have become changed; there exists, however, not the slightest proof for such supposition. At any rate, the rendering in the Septuagint must be compatible with the meaning of the Hebrew text, or the Apostle Paul would not approvingly have quoted it. We shall, therefore, in the first place explain the expression of the Hebrew text, and afterwards endeavor to reconcile the two readings. The word *karitha* is derived from the root *karah*, which has several shades of meaning, as to bore, to open, make ready, appoint. The whole phrase "then reads, the ears thou hast bored or opened," an expression, which appears from similar expressions occurring in the Old Testament, simply to mean, *thou hast made me ready or obedient*. See for example, Isaiah l. 5: "The Lord God hath opened mine ears, and I was not rebellious." Then as to the reading of the passage in the Septuagint, it may be reconciled in two ways. In the first place, the translators probably designed rather to give an inter-

pretation of this symbolical expression than a literal rendering of it. There are numerous examples of this kind where the translators have given the meaning instead of the literal rendering of the Hebrew text. Thus in Isaiah xix. 15, literally, "the palm branch and the bulrush," a proverbial expression, denoting *high and low*, has been rendered in the Septuagint by *great and small*. In Isaiah xiv. 9, literally, "the he-goats of the earth," a figure taken from the leading goats of flocks, is rendered in the Septuagint, *the nobles of the earth*. And many other free translations might be pointed out. Or, it may be explained that the translators have looked upon *osnayim* (ears) as a synecdochical expression, the "ears" standing or representing *the whole body*, so that the Hebrew text would then mean, "a body Thou hast appointed me." Such tropes are by no means uncommon in the Old Testament. Either of these two will afford a sufficient explanation.

We may take it for granted, that the ancient Hebrews must have approved of the Septuagint rendering, otherwise the apostle's argument could have contained nothing in it of a convincing nature to them. And, indeed, we can hardly suppose that the apostle would have based such an important argument upon words, unless he had been sure that his readers fully understood their meaning.

Our adverse critics explain verses 6-8 as referring to David, and merely to mean, that obedience is more acceptable than sacrifice, as I. Sam. xv. 22; Isaiah i. 11. But then we may ask, how could David say of himself that, "in the roll of the book it is written of me?" Let it be remembered, that at the time David wrote the Psalm, the only parts of Scripture then extant were the five books of Moses, and probably the book of Joshua, and surely no one will say that there is any allusion of David's obedience in the Pentateuch, which is unquestionably meant by "the roll of the Book." The Pentateuch is called "the roll of the Book," being a manuscript which was rolled upon two cylinders of wood, just as may be seen at the present time in any synagogue. But Christ distinctly declares that the Pentateuch speaks of Him. "For had ye believed Moses, ye would have believed Me; for he wrote of Me," John v. 46. See also Acts xxvi. 22, 23.

But further, it cannot for a moment be maintained that David's obedience was an efficient substitute for the abolition of the Levitical sacrifices. And yet, it is distinctly indicated in the Psalm, that something more efficacious was to take the place of these sacrifices, and as is fully explained by St. Paul in his Epistle to the Hebrews, x. 8-15.

We think Dr. Thaluck has properly remarked, that the Spirit of God had, in a hallowed hour, put words into the mouth of the Psalmist, which in a full sense, could be used by no one but the Son of God.

The next Psalm which Professor Workman refers to, is the forty-fifth, upon which he remarks :

"The forty-fifth Psalm, as its title indicates, is 'a song of loves,' that is, a song in celebration of love. It seems to have been a bridal hymn sung at the marriage of a king. Who the king was cannot be certainly determined. Many commentators consider the marriage of this king as a type of Christ's union with His Church ; but in the Old Testament the union of the Messiah with Gentiles is never represented under the figure of a marriage contract ; and in the New Testament, where portions of this Psalm are quoted, as in Hebrews i. 8, for instance, they are not quoted in connection with any marriage of the Messiah. They are simply applied to Him, as Lange observes, 'to exhibit his theocratic position and purposes.' From beginning to end, this Psalm describes an actual historical event. It uses many expressions which are suitable only for a nuptial ode. It had no original reference to the Messiah, and is not Messianic in the strict sense of the term." Pp. 444-445.

It is quite probable that to the ordinary reader the Messianic character of the Psalm may not appear very apparent, but we can hardly understand any one reading it critically should perceive nothing in it but a mere "bridal hymn," and as merely describing "an actual historical event." We need go no further than the title-verse to convince us that the idea of its being a mere *secular composition* is altogether out of the question. The authorship of the Psalm is in the title-verse ascribed to "the sons of Korah," a family of Levites. They appear as the authors of ten other Psalms, viz.: xlii., xliv., xlvi., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii. The expression "To the Chief Musician," in the title-verse of the forty-fifth Psalm, clearly shows that it was destined like all the other Psalms

where the same expression occurs, for use in the service of God, and was sung in the temple at the holy assemblies. There is no gainsaying this statement. How then, we may justly ask, was it possible for such a secular composition which merely "describes an actual historical event," as Professor Workman and other adverse critics maintain, to have found a place among the sacred hymns employed in the solemn service of God? Ewald, who regards the Psalms merely as (*ein Hochzeitslied*) "a marriage song," is nevertheless obliged to admit, that the Psalm interpreted literally has no analogy whatever in the whole of the Psalter.

Koester remarks: "When we consider the Psalm as having a place in the Psalter of the synagogue, the fact can only be explained from an allegorical view of the union of Messiah with the Church of Israel." The LXX. show themselves to have been well acquainted with this view, as they render in verses 6 and 7 "O God!" as an address. The ancient Hebrews without an exception interpreted the Psalm as relating to the Messiah and Messiah's people, and the idea of its being merely a secular marriage song, written to commemorate the marriage of an earthly king never entered into their minds. The Messianic interpretation is found in the Targum (Chaldee Version), which, as we have stated, was executed in the beginning of the Christian era, and in all the ancient Jewish writings. St. Paul might therefore, without fear of contradiction, apply verses 6 and 7 of the Psalm to the perpetuity of Messiah's reign and its equitable nature. Heb. i. 8, 9.

When we come to examine the language of the Psalm, we find expressions used which positively preclude the idea that the immediate subject of the Psalm is the marriage of Solomon with Pharaoh's daughter, or the marriage of any other king. In the title-verse, the Psalm is described as a *Maschil*, that is, *a song or poem of an instructive or edifying nature*. The title occurs again in several other Psalms. Now, it will be readily conceded that such a title would be altogether misappropriate if the Psalm merely related to the marriage of any king of Israel. There would in that case be very little instruction or edification in it. In verse 3 (Heb. v. 4), we read, "Gird thy

sword upon thy thigh, O mighty one." How can this be applicable to Solomon? What need had Solomon with a sword? His reign of forty years was a reign of uninterrupted peace. He fought no battles and made no new conquests. Not so with the hero of the Psalm; his right hand was to perform terrible things, and peoples were to fall under him. The hero's arrows are described to be sharp, and to have found their way into the heart of the king's enemies; how could this be applied to Solomon? What use had he for sharp arrows, unless it was for the purpose of hunting? In verse 6, we read, "Thy throne, O God, is for ever and ever;" is it likely that the author of the Psalm would apply the term *Elohim* God, to King Solomon? And how could it be said that Solomon's throne was to endure "for ever and ever?" Our adverse critics well perceive that the literal rendering of the original would be fatal to their application. In order to get over the difficulty they had recourse to a forced rendering, some translating "by God is thy throne," a mode of expression altogether foreign to the *uses loquendi* of the Scriptures, others, among them Gesenius, translate, "thy God's throne is eternal." We leave it to any impartial Hebrew scholar to say whether the words "*Kisasha Elohim*," admit of such a rendering, or whether it should not in that case read *Kisse Elohecha*? How Gesenius should venture to give such a translation in the face of his own rules laid down in his grammar, we are at a loss to see. We might go on pointing out other passages which clearly indicate the Messianic character of the Psalm, but we think that the arguments we have adduced are quite sufficient to convince the impartial reader that the non-Messianic theory of our adverse critics is altogether fallacious.

The allegorical interpretation of the Psalm was maintained by most all of the older Christian interpreters, and, indeed, up to a recent period by most expositors of great authority and learning. Their view in regard to its import coincided in every respect with the views entertained by the ancient Jewish writers. They held that this epithalunium occurring among the sacred hymns of the Jewish Church, celebrates no common marriage, but a mystical union of the Messiah and His Church.

They regarded the Messiah as the bridegroom ; the spouse as his Church, and the virgins her companions, as the heathen nations to be gathered into His Church. The relation between the Messiah and His Church is represented in the writings both of the Old and New Testaments, under the figure of the relation of a husband and his wife. The figure presents to us in a most vivid manner the lovingkindness of God for His Church. The personification of inhabitants of a city, or of a country by a maiden is very common in Scripture. Thus it will be seen that the figurative language in the Psalm is quite in accordance with Scriptural usages.

Our adverse critics, whilst they agree as to the non-Messianic character of the Psalm, are, however, far from agreeing among themselves as to who is to be regarded the subject of it. The greater part are in favor of Solomon and his union with the Egyptian princess ; Hitzig and others think Ahab and his union with Jezebel ; Bleek supposes one of the later kings of Judah ; whilst others even go as far as to maintain it was some Persian king. Here we have a specimen of modern *higher criticism*.

There seems to be great misapprehension in regard to the evil effects of this modern destructive mode of higher criticism. Whilst some think that the injurious effects are over-rated, others look up to it with perfect indifference. We will not offer our opinion on the subject, but quote the opinion of an eminent writer. He remarks : " Once admit the principle that the writers of the Bible could make mistakes, and were not in all things guided by the Spirit, and I know not where I am. I see nothing certain, nothing solid, nothing trustworthy in the foundation of my faith. A fog has descended on the Book of God and enveloped every chapter in uncertainty ! Who shall know when the writers of the Scripture make mistakes, and when they did not ? How am I to know where inspiration ends, and where it begins ? What I think inspired, another may think uninspired. The texts that I rest upon may possibly have been a slip of the pen. The words and phrases that I love to feed on may possibly be weak, earthly expressions in writing, which the author was left to his uninspired mind.

The glory is departed from my Bible at this rate. A cold feeling of suspicion and doubt creeps over me as I read it. I am almost tempted to lay it down in flat despair. A partially inspired Bible is little better than no Bible at all."—*Messiah Herald, Boston.*

J. M. HIRSCHFELDER.

THE NEW DEPARTURE.

It is impossible to intelligently study the utterances of the pulpit and of the religious press of our day without becoming convinced that the religious teaching of the present differs, in some respects at least, materially from that of the past. Owing, no doubt, to the greater political activity of our time, when compared with those that preceded it, and the increased attention which is being given to economic and social reforms, these things have given a certain coloring to the popular presentation of Gospel truth that it never had before. Among other things, man is dealt with less than formerly in his individuality and in his relations to God and a future life, and more as a part of the body politic, and in his relations to the life that now is—the end aimed at being rather the reconstruction of society than the renewal of the individual soul in the image of God. It is, perhaps, too soon to attempt to determine the full significance of this new departure and the influence which it is likely to have upon religious thought and opinion. But without attempting anything so ambitious, it may not be amiss to watch its progress, and to examine with such light as we possess, some of the most material incidents of its history.

It is true that even in doing this a good deal of caution is required in order to avoid hasty and erroneous conclusions. While novelties, whether in theory or in practice, ought not to be adopted without thorough examination and good and sufficient reason, it must not be forgotten that all progress involves change, and that the mere fact that an opinion or a practice is new, is not sufficient to prove that it is false, or that it is wrong

or unwise. It has, indeed, been often said that whatever is new in theology is false; but if this be true, it can only be true of the great essential and fundamental facts and principles of our religion, upon which the whole superstructure rests. There is, indeed, an irreverent and reckless radicalism which, under the name of progress, is prepared to accept all sorts of change and innovation without due examination and probation, which is greatly to be deprecated; but there is an ultra conservatism comparable to a Cyclops with but one eye, and that in the back of his head, enabling him to see nothing that is good except in the past, which is no less mischievous and dangerous. The safest course, in dealing with those momentous matters, is usually the middle way between these two extremes. Though we may not be able to see eye to eye with the more radical of the Progressists, so as to adopt their peculiar theories and methods, it is always pleasing to be able to thoroughly appreciate their motives, and to unqualifiedly approve of the object they have in view.

The reconstruction of human society on Christian principles is certainly greatly to be desired. On this point there is no difference of opinion—there can be none—among intelligent Christian people. It is sad to think that at this late date in the world's history there are so many wrongs that remain to be righted. But is it quite clear that any change that is conceivable in the external structure of society, is capable of working any great and beneficent change in the character and condition of individual human beings? In other words, can society, by any artificial arrangement, be made better than are the units of which it is composed? One of the assumptions which lie at the foundation of this new departure is that it can. In other words, it is, that it is not so much the individuals of whom it is composed that determines the character of society as it is the organization of society that determines the character of the people of whom it is composed. And hence it is held that before any material change for the better can be wrought in the characters and lives of the great mass of mankind, there must be a complete revolution and renovation of society.

One of the opinions to which this new departure appears to

have given rise, or which seems, at least, to be inseparably connected with it is, that a more equal distribution of wealth and of its accessories and consequents is almost all that is necessary for the moral and religious reformation of mankind. Broadly stated it is, that if there were no poverty there would be little or no sin. In other words, if the people were but better housed, better clothed, and better fed, the bulk of them would be virtuous, and perhaps pious. Hitherto the opinion has prevailed that there is, indeed, an inseparable connection between holiness and happiness; but it has generally been held that the former sustained to the latter the relation of cause to effect. This relation is now reversed, and it is held that before there can be any reasonable hope of making men holy they must first be made happy. Formerly God chose the poor of this world, rich in faith and heirs of the kingdom, but according to this new doctrine this was exceptional, if it was not a mistake. Of course it is not said so, but it seems to be implied, that it is a kind of insult to offer the Gospel to the poor, toiling and ill-paid masses of working people, with its divine consolations here and its hope of a blessed immortality hereafter; and that until the Church rights all their wrongs, and secures in their interest such a redistribution of the good things of life, they are in a manner justified in indignantly refusing it.

It were strange, indeed, if in the presence of such views the more heroic aspect of Christianity found much favor. Such divine aphorisms, such as that "except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit;" or "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal," are apt to be ignored or disregarded. Even the most precious words of invitation that ever fell from the lips of Jesus, in the presence of his doctrine, must sound harsh and dissonant. When He called the oppressed and suffering burden-bearers of His day to come to Him, it was not that He might shorten their hours of labor, secure to them better wages, and a more equitable share of the good things of life, but rather to take upon them a new yoke and to become the bearers of a new burden. "Come unto Me all ye that labor and are heavy

laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls."

Was it because the Divine Master was unmindful of the physical sufferings and necessities of the drudges and burden-bearers of society that it was by the ministry of a yoke and a burden He proposed to give them rest? No, verily. Never was there one upon this earth that identified himself, not with the working classes only, but with all kinds of suffering people, not excluding the lowest and the vilest, as He did. He has not only given His people charge concerning them, and made them responsible for visiting them and ministering to them, but He has promised to accept the treatment bestowed upon them as if bestowed upon Himself. "Forasmuch as ye did it unto the least of these, My brethren—the smallest, the lowest, the least deserving human beings on the earth—ye did it unto Me." But Jesus would have men know that His grace is sufficient for them in all possible circumstances; that it can make them rich in the deepest poverty; that it can make them restful under the most oppressive labors and trials, and it can fill their hearts with rejoicing when all the natural sources of enjoyment are dried up.

It is remarkable that though our Lord was never unmindful of the physical necessities of those among whom He exercised His ministry—feeding the hungry, healing the sick, and even giving back to heart-stricken mourners their buried or unburied dead—he never held out to any one the offer of temporal benefits and advantages as an inducement to them to become His disciples. On the contrary, He offered them shame and suffering and death. "If any man will come after Me," said He, "let him deny himself, and take up his cross and follow Me." Thus did He teach them in the most solemn and impressive manner that self-sacrifice is the central principle of Christianity, that its everlasting symbol is the cross, and that he that would enjoy its privileges and secure its rewards must possess the martyr spirit, which found its highest embodiment and illustration in His own life and death. He would not degrade the divine blessings which He came down from heaven to earth and lived

and suffered and died to procure for mankind; neither would He degrade the souls of those to whom these blessings are offered, by bringing any but the highest and holiest motives to bear upon them in inducing them to accept them.

This theory of the saving of men and making them Christians by the reconstruction of society, and the actual or virtual redistribution of wealth, implies that men do not need to undergo any great change in themselves so much as in their surroundings. If it be true, the old-fashioned preaching which aimed at bringing about such a spiritual revolution in the souls of men as is comparable to passing from darkness to light, and from death unto life—a transformation so radical and complete that when it had taken place, old things had passed away, and behold all things have become new—must have been a mistake. The notion which seems to be creeping into the Church, almost unobserved, is that this sort of preaching might be well enough adapted to savages or heathens, or even to the Jews who were on the earth when our Lord and His apostles exercised their ministry among men, but that it is an anachronism when addressed to the orderly and comparatively blameless church-goers of our day. And even the people who never go to church, whose lives are wholly irreligious, selfish, licentious and profane, it may be, are treated as if they were more sinned against than sinning, the victims not so much of their own depravity as of the wrongs of society. What is needed in their case is not the salvation of the soul—*that* is sometimes spoken of in terms of contempt—but the salvation of the whole man—a salvation which is not the result of a spiritual but of a social revolution—not a change in the individual so much as in society.

The result is that the Christian pastor is coming to be looked upon, more and more, in certain quarters, not so much as a man entrusted with the cure of souls as with the reformation of society. The able minister is no longer the one who grapples most mightily and successfully with the individual consciences of men, extorting from them the agonizing cry, "Men and brethren, what must we do?" and leading them in contrition and self-abasement to the feet of the Mediatorial King; but the one who has acquired the reputation of being a clever politician,

and who is ready to treat in the most dogmatic and self-confident manner those great sociological and economic problems which have baffled the wisdom of the ages, and which are today, apparently, as far as they ever were from a satisfactory solution. It would be amusing, if it were not so sad, to listen to the oracular deliverances of these men. Only let their sublime theories be reduced to practice, and poverty will be extirpated; and with this change in their external circumstances will ignorance and sin be forever exorcised from the souls of men, and the age of gold will be ushered in.

That the drift and tendency of sentiment and opinion is in this direction even in the evangelical Churches, we think there can be no doubt. It may not have taken the precise shape which has just been described in the minds of either the ministers or members of these Churches, but beyond question such it is in substance. And before we drift much farther, it is just as well for us to ascertain, as clearly as we can, both the strength and the direction of the current, and see where it is likely to carry us. That society is not what it should be is one of those propositions, concerning which, as has been said already, there is no difference of opinion among right-thinking people, and about which there is really no ground for dispute. To this may be added another affirmation which, to such as have carefully and intelligently studied the subject, will scarcely appear less axiomatic; that society is not what the Gospel was intended to make it, or what it must become before the mission of the Gospel is completely fulfilled. That there ought to be and will be a more equal distribution of the good things of this life, and an ampler opportunity given to persons even in the humblest position to rise to any position for which their God-given faculties may have fitted them, it is safe to affirm. On all these points there is really no difference of opinion among thoughtful Christian people.

The question, however, which concerns us the most intimately and profoundly is, how can the Churches in their organized capacity, and especially the pulpit, contribute most influentially and effectively toward bringing about those great and beneficent changes in the social organism which we all feel to be so desir-

able. Can this be done most effectually by the Church concentrating her energies upon the salvation of individual men, or by directing her efforts more specifically toward revolutionizing and renovating society? This question can best be studied in the light of history. The preaching, teaching and example of our Lord and His apostles cannot be too carefully studied. It will be easy to extract from these principles so radical and revolutionary, so far-reaching in their consequences, and so manifold in their application, that they only need to have full play in the souls of men and in society to bring back Paradise to earth again. But one searches in vain for a single sermon or paragraph in a sermon, an epistle, or a part of an epistle in the whole of the New Testament advocating any particular system or theory, economical, sociological, political or even ecclesiastical.

Neither the Master nor his disciples, so far as we can gather from the inspired record, interfered with the communities to whom they ministered *en bloc*, but simply and solely as individuals. They neither meddled with the political or social institutions of those communities. The Church, according to their conception, so far as we can gather, existed for two purposes only; first, for the edification of itself in love, and, secondly, to be a witness for Christ to the perishing world, which was to be rescued and saved through its instrumentality. And there is certainly nothing in either the example or the teaching of the founder of Christianity, or of the men who received their commission directly from him, to warrant the occupant of the pulpit in fulminating against the existing order of things. Their preaching and teaching was, no doubt, radical and revolutionary, but it was in the sense in which the leaven hidden in the meal, and the mustard-seed deposited in the earth, possess these attributes.

And what is true of the Divine Author of Christianity and the men whom He selected to carry on His work, is true of the Church in the purest and best periods of her history. There was, indeed, a time when she began to depart from the primitive and apostolic plan of carrying on her work—when she began to look upon this piece-meal process of appealing to the individual conscience, and saving men and women, one by one, as too slow and laborious a process, and she invoked the aid of

princes and armies in multiplying her conquests and extending her dominion. The fruits of this innovation, however, have not been such as to lead earnest and spiritually-minded Christians who have studied the subject intelligently and carefully to desire to see the process repeated, and, least of all, to see the methods of the Mediæval Church adopted by the evangelical Churches of Christendom. The tendency to this is not confined to one particular Church, but is deeply rooted in human nature, which is the same in all Churches, and hence the necessity of watching closely any movement in that direction and nipping it in the bud.

It is a fact, however, which is well worthy of notice, that whenever there has been a genuine revival of religion, it has been the result of a return to the primitive and apostolic method of letting society alone, and the state alone, and dealing simply, directly, and powerfully with the individual souls of men. This was especially true of the great Wesleyan revival of the eighteenth century in which Methodism had its beginning. Neither the Wesleys nor their co-laborers could be accused of being indifferent to anything which concerned the interests of the poor and the oppressed. To the interests of these they devoted their lives and their self-sacrificing labors to an extent that no other class of men had done since the time of the apostles. No men ever lifted up their voices more energetically against every form of wrong and oppression, or made the men of wealth who sat under their ministry—and there were not a few of them—feel more deeply their obligation to their humbler and less fortunate brethren. Never, it is safe to say, did any one more faithfully obey the apostolic injunction than did Wesley himself, "Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up a good foundation against the time to come, that they may lay hold on eternal life."

It has apparently seemed strange to some people that Methodism, in view of the fact that its labors have been so largely among the humbler classes, has not more actively taken part

with them against the rich, and especially that it has not stood forth as the champion of labor in its struggle against capital. The reason is that Methodism believes itself to have a mission both to the rich and to the poor, to the capitalist and the laborer, and that that mission can best be accomplished, not by arraying them against each other, as natural enemies, but rather by making them feel that they are brethren, that their interests are identical, and that they can be best subserved by mutual and kindly co-operation. Besides, Methodism does not expect her poor people to remain poor. There is nothing in its past history to justify such an expectation. The improvement in the material and social condition of the Methodist people, often in a single generation, has been one of the most remarkable facts in the history of the denomination. The laborer himself, under the influence of this form of Christianity, has often become a capitalist, and in thousands of instances in which he has continued in the condition in which he was called, his children, with superior educational and social advantages, for which they have been indebted chiefly to the religion of their father, have attained to positions of affluence, and even of commanding influence in the community.

This has been the history of Methodism in England, and it has been its history on this continent, both in Canada and the United States. In Mr. Wesley's own day, even in old aristocratic England, where the opportunity to rise from one grade in society to another is not supposed to be anything like what it is in the communities of the New World, the transition from poverty to comparative affluence was so rapid that he recognized in it one of the chief dangers of his societies. He evidently had not as much faith as some people in our day have in improved temporal circumstances as a means of making men religious; indeed his experience seems to have produced upon him an entirely different impression, and therefore he concluded that continuous systematic giving, conducted on a large and liberal scale, would alone prevent the Methodist people from becoming the victims of their own prosperity, losing their spirituality, and becoming a prey to "the deceitfulness of riches and the lust of other things," which usually accompanies the possession of wealth. And who are the wealthy men of Methodism in this

hemisphere to-day, the men who are building our fine churches, endowing our colleges and schools, sustaining all our great benevolent and religious enterprises, and filling some of the most influential positions both in the Church and in the State? They are, as a rule, the sons of parents who were poor when they came under the influence of the renewing and sanctifying grace of God, through the instrumentality of Methodism.

What has Methodism done for the poor? It would be more to the point to ask, What has it not done for them? It has done for them what pure Christianity as a vital spiritual force always does for such as come under its benign influence: it has lifted them up into the position of the sons and daughters of the Lord Almighty, and has cheered them in their poverty by the consciousness of the presence, the sympathy, and the blessing of their Divine Father. It has inspired them with a divine contentment which has enabled them to cheerfully submit to the hardships of their lot when they have been inevitably recognizing the truth that "all things work together for good to them that love God, to them who are the called according to His purpose." It has taught them industry, exalting it even into a Christian virtue, enabling thereby to make the best of their time and opportunities, and at the same time it has taught them temperance and frugality, enabling them to use the good things of life as not abusing them, and so to make the best of what a kindly Providence bestows. It has taught them honesty, integrity, and conscientious fidelity to their employers, and thus prepared them for positions of trust, and at the same time opened their way to promotion. In a word, it has been the aim of Methodism to make the people who come under its influence, as far as possible, superior to what are called "the accidents of fortune," by impressing upon them a character which has in itself the elements of success, and which would at the same time fortify them against calamity and disaster, by making them feel that "These light afflictions which are but for a moment, work for us a far more exceeding and an eternal weight of glory, while we look not at the things that are seen but at the things that are unseen; for the things that are seen are temporal, but the things that are unseen are eternal."

W. S. BLACKSTOCK.

THE PREACHER'S PRESENT OPPORTUNITY IN THE FIELD OF SOUL-WINNING.

SOUL-WINNING has been regarded as peculiarly the work of the preacher. It is now widely recognized as a fitting supplemental work of lay assistants, who seek to win by the method which is called "personal work." The care of teaching, organizing and administering is constantly increasing. The average pastor is not as free now as formerly to devote himself to the individuals of his charge. He needs to know how to multiply himself through the gifts of lay helpers. Many churches are reviving an ancient system of help, by organizing a corps of deaconesses. The working committees of young peoples' societies are to some extent providing disciplined assistants. The "King's Sons" and the "King's Daughters" are many thousands. And the kindred society, "The Brotherhood of St. Andrew's," in the Episcopal Church, numbers now about five hundred distinct organizations. There is a large number of people who, not aspiring to preach, yet desire to learn how to meet their fellow-men face-to-face, and win them to God. The training class in personal work is a common feature of the numerous Young Men's and Young Women's Christian Associations, and is likely to become an adjunct of the Young Peoples' Societies in the churches. A few of these earnest lay workers are able to attend special schools like those founded by Mr. Moody at Chicago and Northfield, and that in Springfield, Massachusetts. But for the most part the work of training must fall to the pastors. A few years of patient nurture of these various helps might give an impulse to the Kingdom of God beyond anything which any previous generation has witnessed.

As primary and general qualifications for soul-winning by personal work, we must require a clear Christian experience, a character which claims respect and confidence, and a measure of judgment, tact and winning grace in personal approach. To this we must add, for any large degree of success, a *special* preparation, which is two-fold. The first is the fruit of thought and study. The Word of God offers many a hint and sugges-

tive illustration upon this subject, which ought to be studied with careful analysis. In this, the most delicate, and the most critical of all work, the method, as well as the substance, is important. We may gain or lose by the turn of a straw. To search the Word of God, and to glean out into one body the sum of its special teachings on this subject, will give not only insight, but skill and confidence also. If it shall seem to make the work rise in difficulty, it will induce a more complete consecration to it of every faculty and power; and especially it will lead up to the second and the indispensable term of specific preparation, the *endowment of the Holy Spirit* by which the soul-winner becomes a "worker together with God;" and the fruit of his service becomes God's husbandry, God's building.

It will afford both incentive and impressive instruction to study the method of Jesus in training His twelve for their work. A service of soul-winning, peculiarly in the conversational methods of personal work into this "training class," the strength of Jesus was poured without stint during the last half of His ministry. We may note how dissevered these men were from the primary currents of the world's influences, and how wholly separated to Christ, not with any monastic seclusion, however, for they were in daily free touch with the multitudes, while under the ruling supervision of Christ's constant observation and control. Few were Christ's hours of complete seclusion from His disciples. By every channel of communication they could drink in His spirit, as well as in every act of His ministry, observe His method. And there was this notable difference from the method common in our theological schools. First they saw Him do, and then heard Him explain and enforce. And it is noteworthy how He made them serve to one another a purpose of mutual discipline. In their daily life, together they were pressed into close relations. The faults of individuals came out in the frictions of their varied intercourse, and all could share the value of the correction, it was hardly so much an official, as a personal, discipline. The result was a tender, personal brotherliness, an *esprit de corps*, far beyond that of soldiers who are trained severely into the exercise of mechanical manœuvres in concert. The apostles were discip-

lined to a concert of soul, to a harmony and rythm of spiritual activity which made them an ideal of all human brotherhoods. And they were finally, by a steady guidance, and with many a significant premonition, brought to the place of the hidings of God's power, the place of the broodings and fructifying energies of the Holy Spirit. The preacher who can gather about himself a band which unites for study and work in the interchange of all possible discipline with a view to advance the Kingdom of God, is likely to see results which will be like the bursting afresh upon some earth-field of the Sun of Righteousness.

They who desire proficiency in this holy art of winning by face-to-face influence, may need to remember that with any previous preparation whatsoever, they will probably not be able to encounter the work itself without an oppressive sense of inadequacy. All possible forethought may seem too little. True, we shall never be so amply prepared that we will not need to add to our provision the element of trust. We may be called upon to encounter difficult objections which we have not anticipated ; we may be chilled by some unexpected repulsion. Even at the outset our own souls may seem cold and reluctant. But we may rest assured that, in the contact which seeks to win, warmth will come like the sudden burst of an April sun, and for the unforeseen emergencies the Holy Spirit will suggest the needful word or deed, so that our effort will not be unfruitful.

We shall need to attain a distinct view of the thing which we aim to accomplish. It is to lead souls to a confiding, loving self-surrender to Chris. "Only the hand grip of a man prevails." With a sincere and generous brotherliness, we need to come into relations of confidence with those who seem evidently given to us by God to win to Him. And when, by a wise and winning approach, we are within touch, we must seek to *convince*. We may need to explain, to instruct, to answer objection, so as to carry the consent of the understanding. Repose of intelligence in the Lord is an essential element of faith. Perhaps we shall find occasion to use some simple and definite facts of Christian evidence, in order to clear away obstructing rubbish of doubt, and give a more convincing access to fitting

texts from the Word, and to words of conviction we must add *persuasion*. To be convinced is a step. But it may be a long step farther to conversion. We must know how to move the springs of personal action. It is a very human, as well as a divine work, to melt the stony, "I ought," into the tender and contrite, "I will." And if we win a soul, that soul will be particularly ours to *nourish*. The birthlings of the travail of our soul will look to us for shepherd care. We shall need to carry out with unflinching devotion that loving purpose which has led them where they will welcome and, indeed, may both need and sorely try the quality of the love which brought them forth, a love which ought never, in the order of nature, to fail or forsake them.

We may further make clear to ourselves the conditions of effective work in soul-winning if we analyze the variety of the conditions of those with whom we shall labour. The soul-winner must not fail to remember the weak and hungering believers, "the sick, the broken, the driven away and the scattered, in the cloudy and the dark day" (Ezek. 34). There is no better preparation for the remoter and more difficult phases of the work than that which we shall acquire by lifting with a loving hand the children of God who have fallen. If we learn to comfort the Marys and the Marthas in their bereavements; to chasten the ambitious and censorious zeal of the Johns; to humble and recover the wayward and stumbling Peters; to cheer the despondent Thomases; to bear with, and finally to unmask and dismiss from our company the disloyal Judases, we will find the service a noble discipline for the more intricate and strenuous task of winning the outer world of the lost and the wandering. We will have freedom and confidence to address ourselves to such as seek, like Cornelius, and the Greeks, who "would see Jesus." We will acquire decision and tact to bring out such as acknowledge a divine obligation, but who shrink from full discipleship, like Nicodemus, and the willing, yet reluctant ones whose word is, "I will follow thee, but—" (Luke ix. 57-62; Matt. xix. 10-22). And through experience with these, who, in a certain way, offer themselves to us, we shall feel our way out to the remoter careless, who

look not to us, and do not desire our approach. We shall learn how to avail ourselves of even an awkward and disconcerting introduction, like that of Jesus to the woman taken in sin. We can knock with apt approach at the doors which poverty and sickness prepare for our entrance. We will become quick to see a sign of opportunity, even though unconsciously given, as in the case of Zacchæus, so that we will read in the hearts of some, things which they themselves do not know are there. We will be open to the suggestion of special events in the providence of God, so as to enter with a ready confidence where His dealings have opened a door like that to the gaoler before Paul and Silas. And we will be able to distinguish the more subtle suggestions of the Spirit of God, like that by which Philip was led to the eunuch. We may even testify, like John, to the treacherous and the dissolute like Herod; and before worldly men like Felix and Agrippa, and wring from them at least the witness of their consciences in an almost involuntary confession, or even possibly to discipleship a Manaen or a Chuza's wife, from the very circle of impious and bloody persecutors. Before us will open the two-leaved gate, and there will be no place hidden from the heat of our burning testimony.

Such possibilities as this invite us to avail ourselves with a wise and devout enthusiasm of the opportunity which is opened, not merely by whitening fields which proffer a rich harvest, but even more by the gathering bands which, by a specific training, may easily become a mighty corps of harvesters; or, to vary the figure, into a numerous warrior band, well able, under God, moving on in the disciplined ranks of skilled soldiery, to bear our David in triumph to his throne, and make him king over all his inheritance.

E. Northfield, Mass.

S. P. COOK.

The Church at Work.

WHAT MORE CAN WE DO FOR OUR YOUNG PEOPLE?

How can we provide a Christian home for the more than 600 students who come annually to Albert College and Ontario and Belleville Business Colleges?

How can we make all strangers coming to our city welcome and throw safe-guards around them?

What counter attractions can we offer to the saloon, billiard parlor and theatre?

How can we develop tastes for reading and study?

To what better use can we put our church building on week days?

These are the problems which for years the largest hearts and best minds of Bridge Street Methodist Church, Belleville, had been pondering. The first three had been partially solved through the Sunday School and its ever increasing senior division. Success there, however, made the demand for something more all the greater. God had honored the efforts made on the day of the week when there was least temptation, and when every Church was open nearly all day, *how then about the other six days?*

The revival of 1888 (the greatest Belleville has ever enjoyed) under the Revs. Crossley and Hunter, not only doubled the membership of the Church, but made the Church "willing in the day of His power" to do and dare for God. Amid the earnestness of that revival was launched the idea of "A Christian Home," including under that term free reading-rooms and parlors for everybody, open every week-day from 9.30 a.m. to 10 p.m., and access to the Church library. It had its opponents—What "forward movement" has not? While others took Gamaliel's wise advice. (See Acts v. 38-39.) And finally, on

New Year's Day, 1889, the Christian Home was formally opened under the management of the Young People's Christian Association.

Two of the largest of the nine spacious Sunday School rooms were set apart for the reading-room and parlor, and so arranged that they in no way interfere with their utility for class-meetings and Sunday School. As all the Sunday School rooms are carpeted with the same expensive carpet as the auditorium of the church, and the furniture, decorations and lighting are alike good, the rooms are in themselves elegant and attractive. Along the walls of the reading-room are adjustable desks, on which are Toronto, Montreal, New York and Belleville "dailies." On the tables are the English, American and Canadian illustrateds; many other weekly papers and the monthly and quarterly magazines—in all over sixty papers and periodicals. The parlor has a piano, a library containing works of reference, and an escritoire, where letters may be written. In the reading-room absolute silence is required, while in the parlor one's tongue is allowed its loved liberty. The Home is in charge of a paid secretary, and fortunate, indeed, was the Association in its selection. Miss Clara Craig, by her tact, wisdom, prudence, firmness and geniality has made a character for the Home, for while every visitor feels her "you are welcome" no one would dare do aught to break the rules she enforces so kindly.

The trustees of the church pay for the lighting and heating of the Home, and the other expenditures (about \$400 annually) for secretary, papers, books, etc., which were at first met by voluntary contributions, subscriptions, and through a weekly envelope system, are now provided for by an annual appropriation of \$400 from the Quarterly Official Board. The fact that the Church thus generously provides for the maintenance of the Home is perhaps the best answer to the question, *What have been the results?* To still further reply to that crucial enquiry, statistics might be given showing the thousands who have used the Home, and letters might be quoted written by those to whom the Home has been not only that, but the medium leading them to decision for Christ, and yet these would not show the many and far reaching influences. The Home is no longer

an experiment, it has outgrown that stage of its existence, it "has come to stay," as one of the most potent factors in the practical Christian work of the city. Here Young Men's Christian Association and Young Women's Christian Association work is combined, *and all the more effective because united*, and the results more direct and more permanent because connected with a church.

WM. JOHNSON.

SUGGESTIONS ON THE CLASS-MEETING.

THE CLASS-MEETING as a means of grace should be, in order to true efficiency, used for "the edification of saints," stimulating and helping new converts ; and the bringing of enquirers to the Saviour. It should be the family circle of Church life ; a kind of spiritual gymnasium and co-operative society, a training school in Christian teaching, life and work, and all this as the result and expression of Christian experience with a practical application of God's Word in mutual fellowship. A class-meeting should be more than attractive or even lively, it ought to be productive of real lasting profit. The result should be not a mere stirring up of religious desires and sympathies, but a producing of more private prayer, Bible study, fruit of the Spirit and Christ-like deeds.

The ideal class-meeting is not the *adoption* of the traditions and customs of the past, but an *adaption* of means to the needs of the present. It will require head-work as well as heart-work in which the members as well as leader must be equally interested, and all alike feel responsible and contribute their share to the interest and profit of the meeting. The meeting should be a season of informal, natural, practical, spiritual conversation, based upon Christian experience. To prevent the class from degenerating into a formal, monotonous routine, it is well to vary the method of conducting the meetings. The following monthly programme would suggest variety :

1. Prayer-meeting on a previously selected topic to be introduced by a ten minutes' address by some one appointed. Let the

prayers be short and to the subject. Let a portion of time be given to *one minute* or *one sentence* prayer.

2. Bible study on a topic selected bearing upon Christian life, to be introduced by a five minutes' address, to be followed by conversation on the topic with experience.

3. Testimonies—Let some practical subject be selected with appropriate Scripture, which some one will introduce, to be followed with the relation of brief experiences on the subject, to which the leader may or may not reply. Persons should feel free to give experience by quoting a passage of Scripture, verse of a hymn or extract from some good book.

4. Worker's Meeting.—Select a Scripture bearing on Christian work, let it be introduced by a suitable address, and then each member state what he or she is doing for God and humanity, to be interspersed by the singing of appropriate verses.

5. Once a quarter hold an open fellowship meeting where all the members shall be free to speak forth their thoughts, in brief, about religion, relate experience, ask questions, suggest new ideas, or anything whereby they may be personally benefited or may benefit others. This meeting may be interspersed with prayer and praise.

JESUS A CLASS-LEADER FOR THE TWELVE.

JESUS was both a preacher to the multitude and a special teacher to the twelve. The strength of a leader's position is in knowing his disciples individually and in studying them just as a mother has to study the temperament of her children separately in order to be to them a good mother. The twelve disciples included as great a variety of disposition and experience as will be found in any ordinary class. They were not too numerous for separate treatment, and there is the most satisfactory evidence that they received it specifically on the basis of a separate study of each one of them.

One writer describes as follows how Jesus dwelt with His disciples—the members of His class :

“His affectionate way with John exactly suited the temperament of that disciple, and equally adapted to the case was His patient and delicate handling of Thomas. But His treatment of Peter was the crowning glory of His activity in this character. He transformed a nature as unstable as water into the consistency of rock.

“Similar results were accomplished in the whole apostolic circle. With the exception of the traitor, every one of the twelve became, by means of the Master’s teaching, able to be a pillar in the Church and a power in the world.”

To find this thought fully developed, see Stalker’s “Imago Christi,” chapter xiv., on “Christ as a Teacher.”

METHODS OF WORK OUTSIDE OF THE CLASS-MEETING.

It is one thing to meet a class at the time appointed and conduct the exercises; it is another thing to look after and lead the class, apart from the exercises of the hour of meeting.

Leading the class is a much broader thought than meeting the class. The former implies continuity of care, the latter only temporary attention.

When such thoughts are urged it is sometimes said in reply, “Ideal class-leaders are scarce. Urging very high ideals is not wise, as it discourages the real leaders.”

Let me speak, then, of methods adopted by a *real leader* whom I know, one now in the service of the Methodist Church.

1. There is a special weekly offering sustained in the class to form a fund for the poor, to be administered by the class. The offerings are not large enough to interfere with other givings—they are rather savings by extra care.

2. Some members of the class were asked to spend an evening with saw-horses and saws at the wood-pile of a poor woman. Those who went testify to an enjoyable time—it was better than a dance.

3. Members of the class are asked to volunteer for service at the jail early on Sabbath morning, to visit those who are in prison, to instruct and encourage them, and point them to the Lamb of God.

4. The members of the class have been encouraged to form

in some manner a *reading circle*, to give some definiteness and continuity to their use of books. This gives the leader a fine opportunity. Every leader might be a kind of librarian for his class and all the leaders of a church should be in consultation with the pastor on this important matter of reading. What a corrective might be here against bad literature and mis-spent time.

5. A general pastoral oversight, with visitation and conversation, is carried on through every day of the week as the state of the class may require and indicate. Absent members are reached by visitation or by the post.

These are the methods of leading the class really carried on from week to week, which are in addition to the exercises of the hour of meeting.

CLASS-MEETING EXERCISES.

One class-leader, whom I know, spends the first half-hour in consecutive Bible study. The members converse on the teachings of the passage under consideration. The other half-hour is given to the relation of experience. Methods must be varied according to the aptitudes of the leader and the requirements of the class. For some meetings distinct themes might be chosen.

Right relations in life, for instance, would be an interesting theme for one meeting. This subject was suggested to me after reading a sermon of Rev. Richard Watson's on "The right state of the heart." Some members of the class might consider right relations to God with appropriate Scriptures, others right relations to Christ, others right relations to the Holy Spirit, still others right relations to the Church and its members, others again, right relations to the pastor of the church, and still others right relations to the world.

If these themes give too much matter for one meeting, let them be divided and supply subjects for two or more meetings.

SUBJECTS FOR BIBLE STUDY.

Spiritual Union with Christ. John vi. 47-58. What does He mean by this union? What is it to eat the Bread of Life? Is it the same as the coming to Him of verses 35, 37, and the

believing on Him of verses 51, 54 of this chapter? Is it an actual appropriation of His humanity as our humanity, and the assimilation of His life as our life, so as to reproduce the Christ character?

How is this appropriation and assimilation made? John vi. 63; xv. 3 and 7; viii. 31, 32; v. 37, 38, 39; iii. 21; xvii. 17; I John i. 6; ii. 5. Compare Rom. v. 1, 2; viii. 1, 2; Eph. i. 5-7; ii. 4-6; Acts iv. 12.

How close is the union which Christ suggests? John xiv. 20, 23; I John ii. 6; Gal. ii. 20; Eph. iii. 14-21; Col. i. 27.

How is it elsewhere described? John iv. 14; xv. 4, 5; xvii. 20-23; Eph. iv. 15, 16; I Peter ii. 4, 5.

What is here revealed as to the nature of the Christian life? Heb. iii. 14; vi. 4; xii. 10; II Peter i. 4.

What kind of lives should we live? I John ii. 6; Phil. ii. 5; II Cor. iii. 18.

Should not the Christian reproduce Christ, *i.e.*, incarnate the purpose, principles and teachings of Jesus. To be a Christian is to live as Christ would live if He were in our place and circumstances.

The New Birth. John i. 12, 13; iii. 1-21.

What is it to be born anew? John iii. 1-8.

How is the New Birth? John iii. 9-15.

Old Testament teaching, Ezek. xi. 19-21; xxxvi. 26, 27; xxxvii. 14, and parallel passages.

Teaching of the Apostles. II Cor. v. 17; Gal. vi. 15; Eph. iv. 22-24; Tit. iii. 5, 6; James i. 18; I Peter i. 23; I John iii. 9.

It is provided because of divine love. John iii. 16, 17; Rom. v. 8; viii. 1.

It is procured on repentance, by faith "on Him." John. iii. 5, 15, 16, 18, 21 and parallel passages.

What is set forth in John iii. 1-21, as the work of the Father, the Son and the Holy Spirit in man's salvation?

What is man's work? Verses 5, 14, 15, 16.

What is the only limitation in the salvation of men? Verses 18, 19.

New spiritual life is the only means of entering and enjoying the Kingdom of God. Verses 3 and 5.

Does Kingdom of God refer to a place of existence after death or a state of experience during life? See Christ's many uses of Kingdom of God and Kingdom of Heaven.

His teaching is evidently that it is a present day experience. Our lives should be the bringing of His kingdom by the doing of His will. Matt. vi. 10.

Prayer. I Thess. v. 17; Luke xviii. 1.

What is prayer? Who should pray? Where, when, how, and why to pray? What are the conditions of true prayer? What should we pray for?

Let each of these questions be answered by Scripture quotations, accompanied with individual experience. Give Bible models and examples of prayer.

What effect should prayer have on our lives and our lives upon our prayers?

Where possible, use the Revised Version in Bible study.

WORKERS' MEETING.

Take as a subject "To every man his work (Mark xiii. 34), and courses on How can we secure the better attendance of the non-church-going classes upon the services of God's house? and How can we secure a more regular attendance of the members of the Church at the prayer and class-meetings?"

Let the conversation be confined to experiences in individual work, and suggestions as how to do it. Let it be noted that the success of Christ's work was by means of individual effort. See the action of Andrew and Philip, John i. 41, 45.

Press upon the members the responsibility of all working in the Master's vineyard continually. Acts viii. 4.

Form the members into a "Philip and Andrew Society," who shall agree to pray daily for the spread of Christ's kingdom, and to work weekly to bring at least one person to Christ. John i. 42, 46. "He that is wise winneth souls."

TO CLASS LEADERS.

"FELLOW-HELPERS with the truth:" You are often at your wits' end to know how to make your Class-meetings more profitable. Let us suggest subjects for a few evenings' conversation, and it will be found exceedingly interesting if taken hold of heartily. At one session ask your class this question: "What Bible authority have we for establishing this means of grace, and what object should we have in view?"

Let the members come prepared at the next meeting in thought and Word to answer somewhat as follows:

1. Have the members of the class open their Testament at Heb. x. 24, 25. From this you can show that a meeting was in existence, formed and equipped under the spirit of Pentecost, separate from gospel ministration, sacramental services and public prayer, having for its object

MUTUAL STIMULUS.

(a) To "provoke" to love and good works; (b) To "exhort" one another in view of the coming day; (c) To "consider one another" in regard to needs, infirmities and blessings. You can show how attendance at this meeting was urged, and how withdrawal therefrom was a subject for condemnation. You cannot find any excuse accepted, though the stock could be none less than to-day, such as lack of gifts, constitutional infirmities or nervousness.

2. Then turn to Rom. xiv. 19, also I Thess. v. 11, and from these urge the duty of

MUTUAL EDIFICATION.

This means the improvement of each others' moral and religious character. To improve may require some tearing down, as well as building up. The architect who designs a plan has a place as well as the workman who constructs. Character may be improved by the weed-puller as well as by the seed-sower, etc.

The preparation for this work may be found in Rom. xv. 14.

3. Read Gal. vi. 2, and learn that the office of the class-meeting is the promotion of

MUTUAL SERVICE.

This is obeying the highest law, the law of love. It is a duty that antagonizes self-gratification, or ease. This service grows out of the ever present law of mutual dependence. It may be burden of want on the part of the poor, or burden of affliction on the part of the rich. If we have a fine spiritual organism, along the cord of sympathy will pass vibrations of need, and the result will be self-denying service.

4. Then turn to Col. iii. 16, and learn the object of this meeting to be

MUTUAL ADMONITION.

To perform this work the context declares the need of, (1) A knowledge of the Word of God; (2) A fulness of the Word of God; (3) A ready use of the Word of God; (4) A joyous possession and expression of the Word of God.

5. Lastly, read James v. 16.

MUTUAL CONFESSION.

This is the hardest work in this list, and can only be done where mutual confidence has undisputed sway. Reserve ruins its performance.

In all these references you can trace and emphasize mutual care as distinct from ministerial or magisterial responsibility or oversight. You can from these Scriptures show how the duties here enforced are lifted out of the realm of convenience and planted squarely within the bounds of obligation. The class-meeting having regular plans as to set times, appointed places and suitable management makes provision for the perpetuation of a scriptural, beneficent and prudential means of spiritual nurture and help.

Get all the members freely to express their views and experiences on each of the "five points" of the class-meeting.

Editorial Reviews and Notices of Books.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D. Authorized translation from the third edition, by the Rev. JAMES DENNY, B.D. Vol. I. Cloth, 8vo, 520 pages. Funk & Wagnalls, New York and Toronto. Price \$2.

This is the first volume of Messrs. Funk & Wagnalls' issue of this work. As it is a new translation of a work already well known to many of our readers, through the translation issued many years ago by Messrs. T. & T. Clark, of Edinburgh, an extended notice of the original work will not be necessary. This new translation appears to be an improvement on its predecessor, as we might expect under the circumstances. The work of the publishers has also been very well done, good paper and good type combining to present a very attractive page. Of the merits of Delitzsch as an expositor it is superfluous now to speak. Deeply devout, carefully conscientious, wisely conservative, he has brought to the study of the Old Testament Scriptures rich stores of learning, a clear insight of spiritual truth, and a fine historical imagination, making him at once one of the most attractive, instructive and trustworthy of modern commentators. We cannot but regret that the present volume does not embody his final conclusions on this noblest of the prophetic books. The translator offers us a twofold apology for this. First, the arrangement with the author for retranslation was made before the issue of the fourth edition; secondly, the changes are connected exclusively with critical questions, and the third edition has the merit of consistency. The first reason does not concern the public. As to the second, it might be thought that the important critical conclusions announced by Delitzsch in his last edition, would demand a most complete change in the detailed exposition of all parts of the book now referred by him to a later age. This, however, by no means follows. It was long since recognized by Delitzsch himself, as well as by many others, that the writer of Isaiah xl. to lxvi., whether writing from the age of Hezekiah, or from a later age, really addressed his words as he professes to do ch. xl. 1, to the desolated Jerusalem and to the people of the Captivity, and not to the men of any earlier age. If, therefore, they were written by the Isaiah of Hezekiah's court, they were written under a supernatural power, which translated him completely out of his own time and environment, and enabled him to speak as a man of the Captivity times to the men of that time. The book must, therefore, be expounded from the historical environment of the Captivity times, and this Delitzsch long since perceived. We will not say that in this third edition he applied this principle as thoroughly or consistently as he might have done had he already yielded to the force of the internal evidence, and accepted the date announced in the fourth edition. But as it is, the third edition in some of its expositions might be charged with inconsistency quite as reasonably as the fourth. It is a matter of regret that the infirmity of three score years and ten did not permit the grand old expositor to give us a completely new work from the standpoint which his most mature judgment led him finally to accept. It would, however, be a great mistake to suppose that the change in the critical conclusions of Delitzsch arose from any change of conviction as to supernatural inspiration. The question with him was not a dogmatic question as to what was possible to the Spirit of inspiration,

but one of simple historical fact, what has God chosen to do? Did He make this communication of His will to the people of the Captivity through a man who lived two hundred years before their time, or through a man of their own age? His final answer, after long hesitation, is the latter alternative. But this does not imply any narrow limitation of the prophetic horizon, for, stretching, as it does in any case, into *millennia*, we reach the same far-off points of ultimate vision, whether we make the point of outlook the Assyrian or the Babylonian age. N. BURWASH.

A Commentary on Romans. By R. V. FOSTER, D.D., Professor in the Cumberland University Theological School. Cloth, 8vo, 414 pages. Cumberland Presbyterian Publishing House, Nashville, Tenn. Price \$1.75.

The key to this commentary is found in its title-page. The author is Professor of Theology in the University of the Cumberland Presbyterians, and writes from the theological standpoint of that body. As a consequence, we find very much in the volume to which we can give most hearty assent, as expressing the true spirit and thought of St. Paul. The warm evangelical spirit, the consistent emphasis everywhere put upon inward renewal as a fountain-head of practical holiness, and the clear testimony to the fact that the Gospel provisions embrace all men, these all combine to form an analogy of faith, exerting a very satisfactory influence on the general character of the exposition. The work is intended for general readers, and is based upon King James' Version, and hence we miss the closely-linked critical connection of thought which is only fully possible when the Greek text is made the basis of exposition. At a few points, we think, the author himself has been betrayed into a mistaken view of the connection by the peculiar phraseology of the English version, e.g., Rom. iii. 24, where only the idiomatic form of the Greek present participle gives us the true connection with the preceding verse.

As a commentary for the people, and from the dogmatic standpoint of the author, the commentary is an excellent one, and will contribute not a little to an intelligent comprehension of this noblest work of the chiefest apostle. N. BURWASH.

Institutes of the Christian Religion. By EMANUEL V. GERHARDT. 1891. Vol. I. 754 pages. A. C. Armstrong & Son, New York. Price \$3.

The author of this work is an honored and scholarly representative of the German Reformed Church of the United States. Born in America in 1817, and having been Professor of Theology in three of the principal colleges of his Church—in Tiffin, Mercersburg and Lancaster—he commands personal respect, and elicits much interest in his utterances. Especially is natural curiosity aroused as to how this type of Teutonic scholarship and ecclesiastical development in America, will compare with the original in the Fatherland. The comparison is certainly favorable, both from the standpoint of erudition and from that of an evangelical spirit.

The volume before us treats of: (1) Source of Theological Knowledge, (2) Principle of Christian Doctrine, (3) Doctrine of God, (4) Doctrine of Creation and Providence. A second volume is promised, to treat of Man, Jesus Christ, the Holy Spirit, Personal Salvation, and Last Things.

There are hints in the Preface and elsewhere that the author has broken away from the Augustinian limitations of the Reformed Churches in Europe. For example, in the Preface, "The Reformation did not propose to break the bondage of Romanism in order to replace it by a

Calvinistic yoke." A vigorous introduction by his fellow-churchman, Philip Schaff, proclaims loudly the same view. Blessed are such Calvinists, who disavow their Calvinism without abandoning the vital doctrines of Christianity, and exchanging the evangelical spirit for the chilling influences of rationalism.

In Book I., treating of the source of theological knowledge, we have a view of the Rule of Faith which may be growing in favor, yet from which many will dissent. "It must be denied," he says, "that either the Bible or human reason is, strictly speaking, the source of theological knowledge." With the conspicuous partiality of the author for the Christocentric view of truth, he makes much of Christian consciousness as a teacher. This so-called Christian consciousness has turned out so often to be a mere Will o' the Wisp, leading into most reckless traversings of truth, that its authority is justly suspected in our times.

The most conspicuous feature of the work is the emphasis the author everywhere places on the Christocentric principle, the guide and test of all his investigations, and says, "Thus far, no system of theology developed from the Christ-idea as its standpoint, of American or English authorship, has greeted the Church." He fully atones for this defect in our Anglo-Saxon literature, if the defect really exists, by conducting a most thorough discussion of the doctrine of God through 356 pages, and the discussion of Christ is set forth with loyal faith and loving devotion as the Alpha and Omega, the revealer and the revealed.

On the subject of the Trinity there seems to be an irreconcilable conflict in his utterances between the Sabellian and the Catholic view; *e.g.*, he speaks of God's "trinal self-manifestation," and says, "The three divine modes of existence express the unity of the Godhead in its wholeness." Yet, in repudiating Monism, he says that by it "God becomes, to use the language of philosophy, pure being. We get the *τὸ ὄν* of the Neo-Platonic school. Logically it is not even allowable to say of the primal essence, *He is*. The abstract notion of pure being excludes personal distinctions. The tripersonal manifestation is reduced to hollow modal trinity."

Incidentally, we notice that the "procession of the Spirit from the Father" (only) is stated in a way that would have satisfied Photius himself. The divine attributes are classified as metaphysical and ethical. Among the former is Omniscience, which is declared to be perfectly "in harmony with personal freedom of angels and of men." Among the ethical attributes is included mercy, in addition to goodness and justice, is correctly set forth as retributive righteousness, and not confounded with rectitude.

Though the discussions are so thorough and extended in the four parts of this first volume, they are not enlarged to any extent by historical statements. Historical theology generally lends an interest to works on dogmatics, but as to such advantages the author is indifferent, as he advances with logical method and a most devout spirit, beholding no man "save Jesus only." WILLIAM I. SHAW.

The Freedom of Faith, 8th edition, price \$1.50; *Lamps and Paths*, 8th edition, price \$1; *On the Threshold*, 23rd edition, price \$1; and *The Appeal to Life*, 7th edition, price \$1.50, are the suggestive titles under which the sermons of the Rev. THEODORE MUNGER are published by Houghton, Mifflin & Co., Boston.

Science is the result of the growth of knowledge, and is therefore liable to be corrected by the information of to-morrow. Whatever may be our opinion of evolution as a physical force, there can be no question of its

truth in the realm of mind. Of all the sciences theology is the most important, and should be the most progressive. It, at all events, must vibrate with life, if it is to be of value. At its best, theology is but man's idea of God and His dealings with man; therefore, as long as man's knowledge is imperfect his theology must be, and must develop in proportion to his knowledge. This is the keynote to the teaching of Dr. Munger, and on it he bases the claim of every man to believe what he pleases for himself, unshackled by the creed of another. The title "Freedom of Faith" well explains his position, and indeed that of all students of the Andover school.

His opening statement is that the present is largely an age of arrested beliefs—dangerous to all, fatal to many. That inasmuch as the great body of mankind will not live long without some kind of faith, it is advisable to link what was really true in the past with what is confessedly true in the present, and then express these truths in the current language and symbolism of the day. This the new theology proposes to do. Next, Dr. Munger sets forth certain negative features of this new theology :

1st. It does not part with the old historic faith of the Church, but seeks to develop it along logical lines.

2nd. It does not reject the specific doctrines of the Church of the past, but modifies them in accordance with present knowledge.

3rd. It is not iconoclastic in its temper, it takes nothing away without supplying its place. Believing that revelation is not so much *from* God as *of* God, its logical act is that of seeing and interpreting.

Then come the positive features of this theology :

1st. It claims for itself a larger and broader use of the reason than has hitherto been accorded to it.

2nd. It seeks to interpret the Scriptures in a natural way; that is, it holds profoundly to inspiration, but it also holds that the Scriptures were written by living men whose life entered into their writings; it finds the color and temper of the writers' mind in his work; it finds also the temper and habit of the age; it believes that before the inspired writing there was an inspired man, through whom only its meaning can be reached.

3rd. It holds that the Bible is a continually unfolding revelation of God—a book of eternal laws and facts that are evolving their truth and reality in the pages of history.

4th. It accepts the theory of physical evolution as the probable method of physical creation, and as having an analogy in morals, but it accepts it under the fact of a *personal* God who is revealing Himself—and of human freedom, facts not to be ascertained within the limits of a material philosophy.

5th. It believes that the main relations of humanity are to God, and that these relations constitute the real theology, the science of God. That therefore the greater superiority of the new theology over the old is, that it claims for itself a wider study of and has a keener interest in man.

The foregoing very fairly states Dr. Munger's position. In the "Freedom of Faith" there are seventeen sermons devoted to the proving of these ideas. With the three sermons entitled "Things to be Awaited," "Life a Gain," and "Immortality as Taught by the Christ," we shall all be in accord, for they embody the ripest teaching of the leading Christian thinkers of the day. With respect to the others, the following ideas suggest themselves :

Dr. Munger exalts reason too much at the expense of faith. Each, to our mind, has its own sphere, and is supreme in that sphere, for

"Simple trust can find God's ways
We miss with chart of creeds."

For example, if we had to go forth and hunt for signs of the true God ; if we were obliged first to prove that a God must exist, and then to believe in our proof of God, we might indeed despair of our effort by searching to know Him. I cannot find a God who has not first found me. We could not prove the existence of God did He not first show Himself to us. Atheism starts out to discover the end of creation's ways, and soon stops at a dead wall ; unbelief is the enforced pause of reason before an insurmountable wall, unless God gives a personal faith beyond the world to him.

The religious feeling is not altogether founded in reason, but rather in the heart of man with its spiritual cravings and aspirations. In that emotional life, called by Schleiermacher "the sense of absolute dependence and faith in the unseen Highest and Holiest," and the moral perceptions of right and wrong associated therewith, we have a basis for the Christian life as *solid, verifiable and indestructible* as we have for the scientific life, in our sense, perceptions of the phenomena of the world in which we live.

We feel that we cannot protest too strongly against the assumption of reason for faith, and Dr. Munger is not at all definite in this matter, and leaves the reader to infer pretty much what he pleases.

To make the faith of the New Testament a purely intellectual act, a mere crediting of assertions as true, is to betray a grave ignorance of the Word of God and of human nature ; it is in reality to describe a gorgeous palace by naming a brick, or a living man by naming a tooth. The faith of the eleventh of Hebrews is not a mere exercise of the intellect, but the possession of a spirit of trustful clinging to the living God ; a heart conviction of the presence of a helpful, loving, patient Lord ; an assured expectation of His victorious and all-rewarding appearance and a firm grip of His loving hand. To demonstrate God by the human reason would be, in our opinion, to dethrone Him.

We think that Dr. Munger does not lay enough stress on the authority of the Bible, though in great measure he atones for this by the emphasis he lays on "If any man willeth to do His will, he shall know of the teaching whether it be from God."

With the later volume of sermons entitled, "The Appeal to Life," we heartily agree. Laying aside for the time all controversial points, he endeavors to unfold the truth set in the daily life, in the real processes of human society, seeking the vindication of the truth in the actual life of the world, on the ground that God's revelation is through and in this life. The claims on our space forbid our dwelling on these further than to say they deal with the various phases of human life and draw inductive lessons of righteousness from each. The "Lamps and Paths" are sermons to children, very simple and abounding in easy illustrations such as a child would dwell on. They exhibit the versatility of the Doctor's mind, while the "On the Threshold" are a series of discourses to young men just entering on life, and abound in wise counsel and thoughtful suggestions. The last sermon on Purity ought to be printed as a tract and circulated widely wherever young men do congregate.

One cannot read these sermons without seeing how true a human heart, how keen a human sympathy lies behind them. Moreover, they are thoughtful, cultured and penetrating, and go a long way towards realizing the ideal of pulpit discourse. They abound also in fulness of life, and show a wonderful comprehension of all the social currents of thought with which preachers *must* deal in modern times. These volumes ought to be in every preacher's library. They would at least stimulate thought and suggest enquiry.

Hints on Bible Study. Fleming H. Revell Co., Chicago and New York.
Toronto: Willard Tract Society. Cloth, 50 cents.

There is no book *so much* read, no book so *superficially* read as the Bible; therefore we gladly welcome anything that will aid in developing the truths of revelation that lay embedded therein. "Hints on Bible Study" is a reprint of a collection of papers that were originally published in *The Young Man*, an English magazine edited by W. J. Dawson. The late Professor Elmslie, Dr. Clifford, Charles Berry, R. F. Horton, F. B. Meyer and others are among the contributors. These differ widely as to the *methods* of study, but agree as to the ultimate aim, and they all recognize the fact that the Bible is a growth—a development of the knowledge of God among the nations of the earth. The Bible is not primarily a scientific textbook of any kind, but rather a revelation of the character of God through the lives of men. That unfolding of Deity which begins with the Hebrew idea of the Lord God Almighty, ends with a revelation of God in the person of Christ as our Father. Whilst commending these "Hints" to our readers as a valuable help in understanding *methods of study*, we wish to frankly state our opinion that systematic Bible study should begin with the life of Christ; for the true aim of divine revelation is to build up a character which shall stand the ultimate test of God's inspection; and this cannot be done in the temper of a theological disputant. Many a Christian may know little or nothing of miracle, may even feel that some parts of the philosophy of the Bible are closed against him, and yet may heartily rejoice in the Lord Jesus as his Saviour, obey Him as his Captain, and love Him as his Brother and King. A knowledge of Christ, of God's purpose in Christ, of Christ's purpose touching you, is the only key by which you can unlock the deepest mysteries of revelation. To understand the problems of Genesis may be beyond your reach; but to believe in Christ is easily yours. Salvation hinges not on a correct *opinion* of certain doctrines, but on a *personal trust* in a *personal* Christ. Christianity is independent of the theologics its disciples create; though we must have theology—it is the queen of the sciences—the argument for miracle—the evidence for the resurrection of Christ—the philosophy of the Atonement must be continually stated in the ever broadening light of present day knowledge. But we need not all be theologians, and the present drift of Christian teaching is back to Christ. Begin, then, your Bible study at the feet of Christ, and as He shall give you light you shall follow on to know the deeper things of God.

True Manhood. By E. R. SHEPHERD. Chicago: A. B. Stockham & Co.

If this book be judged as a work on physiology, it is very imperfect, and in some instances erroneous. It is written, however, in a very simple, lucid style, and presents occult truths that are of great importance, in such language that those untrained in science may readily understand. Few will agree with the author that "sickness is as needless as sin" (p. 70). The statement (p. 153) that "the cells of the brain develop electric force on the same principle as man makes artificial electricity," has never been proved, and it is not at all probable that it is capable of proof. While many errors can thus be pointed out which detract from the value of the book and make it an unsafe guide, and while the general make-up of the book creates a suspicion that it is a hasty compilation, yet the book contains some features that many parents will do well to study. His presentation of the truths concerning generation throws light upon a most delicate and difficult subject. Children should not be left to chance and lewd companions for their notions regarding birth and develop-

ment, and no simpler and more natural method could be followed than that indicated here. It is a doubtful thing to put books into the hands of young people that deal with sexuality; and even this one is better for the use of the parent, in order to furnish rational explanation of difficult subjects, than for the child. In it there is very much that thousands of parents would do well to study carefully, that they may guide their children safely and intelligently through one of the most critical periods of life.

All He Knew. By JOHN HABBERTON. Flood and Vincent, Chautauqua Press, Meadville, Pa. William Briggs, Toronto. Cloth, \$1.

Anything written by the genial author of "Helen's Babies" is warmly welcomed by an appreciative public. This story originally appeared in *Lippincott's Magazine*, then last year was published as a serial in the *Methodist Magazine*, and now appears in book form. To many of our readers it must be familiar. It is a *human* story and teaches a *needed* lesson. The hero, Sam Kimper, is a returned convict, who, whilst in jail, has been led to believe in Christ as he believes in Andrew Jackson. No theologian, no splitter of hairs is he, he simply believes that Christ will save him, and takes Him at His word. Back in his old home Sam takes up again the burden of life, and does the best he can. His knowledge is little, but his faith great, and he lived "All He Knew." Nobody at first believes in him; scorn, ridicule and contempt are poured upon him, alike by Christian and unbeliever, but he is steadfast to his knowledge, and lives on. What lessons of simple faith and trust he teaches, how he converts a whole neighborhood, you may find out from this book. There is much in the quaint phraseology, the homely conceits of the author that reminds us of "Daniel Quorum" at his best, while Sam's confession of faith is a bit of simple human pathos such as Dickens loved to write. The author gives us a capital insight into the daily toil of humble lives that live for God, and there are parts in it that will give solid food for humble thought and touch the Christian heart. "All He Knew" ought to be in every home and on every library shelf. Those who "never read novels" should read this for the truth it contains.

His Cousin the Doctor. By MINOUSE WILLIS BAINES. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. Cloth, 75 cents.

This is a novel with a purpose, namely, the refuting of the absurd doctrine—if doctrine it may be called—of Christian Science. Like most novels with a purpose, the story itself is meagre and poor, and the moral reflections many and abstruse.

Dr. Sarah Catherine Spencer—Christian Scientist—is a young girl of twenty-one, full of passionate emotions and a yearning desire to be of service to her fellow creatures. Attending a meeting of Christian Scientists one day, she was led to embrace their doctrines, and becomes one of their full fledged public lecturers and mind healers. All this is very distasteful to Francis Bartlett, Esq., Attorney-at-law, who is deeply in love with "Sadie."

The book consists principally of dialogues and passages-at-arms between these two, with Sadie's attempt to cure by "absent treatment" a few sick people, an attempt which nearly results in their death, thrown in as a kind of background. The arguments advanced by Francis Bartlett convince Dr. Catherine Spencer of the error of her ways. The ordinary reader will probably skip them as being too abstruse for his understanding. The authoress is at her best when she uses the *reductio ad absurdum* argu-

ment, and shows what wicked and dangerous things result from the practical carrying out of Christian Science ; and for *this one thing* we commend the book to our readers. Let them place it in the hands of those who are tossed about "by this wind of doctrine," which is neither Christian nor Scientific, but a rehash of Pantheism pure and simple, which, on inspection, will not recommend itself even to the *foolish* man.

Samantha Among the Brethren. By JOSIAH ALLAN'S WIFE. William Briggs, Toronto. London edition, bound in cloth, 75c. American edition, \$2.

We confess to a feeling of slight disappointment on the perusal of this book. "Samantha," or "Miss Holley," has set such a high standard in her previous works that we perhaps look for greater things than we ought from her pen. This book lacks the pathos of "Sweet Cicely" and the humor of "My Wayward Pardner." The main gist of the story turns on the fact that the Methodist Episcopal Church refuses to admit women to Conference, and it ends up with a graphically drawn picture of Samantha and the sisters busy papering the meeting house, while the men rush frantically to and fro, shouting in high glee "that the Conference has considered the weakness of women and will not allow them to set." Around this main idea are woven narrative and incident and truth in Miss Holley's peculiar manner. Any reader may get from it a quiet laugh and a helpful thought ; while if he has never read any of her works before it will be a revelation, which should lead him to read her earlier works, and, in our opinion, her best. A style such as Miss Holley's lends itself naturally to repetition and exaggeration, and this is the fault of the work before us.

The South Ward. By KATHARINE SHARP. Cranston and Stowe, Cincinnati ; Hunt & Eaton, New York. Cloth, 75 cents.

We do not know who Miss Sharp is, except that she is also the author of "The Songs that Sang Themselves;" but in "The South Ward" she has produced a very readable and loveable book. The motive of the story is simple—namely, the good that can be done in the most unlikely places by the earnest Christian. "The South Ward" is a portion of a large town that corresponds in its general surroundings and inhabitants to the Borough in London, or The Bend in New York. In it are the abodes of the vile, the neglected, the criminal and the outcast. On the outskirts of this moral Sahara, Mr. and Mrs. George Higby take up their abode, with their only child, a baby boy, Willie. Mr. Higby takes pity on an unfortunate boy, Jim Edwards, whose relations are all in jail, and makes him an inmate of his house. At first the Higbys suffer greatly from the boys of the Ward ; who plunder their garden, break the windows and annoy them generally. Then Jim Edwards, naturally bad, falls into worse company, runs away, carrying off whatever he can lay his hands on, eventually landing himself in the penitentiary. There is a capitally drawn sketch of Major Morris and his wife, a miserly couple who are also the wealthiest couple in the town. How Mr. and Mrs. Higby produce "sunshine in the shady place," how by their quiet kindness, their tender sympathy, their practical Christianity, they win the hearts of many of the toughest characters of the Ward, must be learnt from the book itself. In these days of pessimism a book like this is a helpful moral tonic ; for the lesson cannot be too plainly taught or strongly insisted on that there is power enough in genuine Christianity to reform the hardest heart. This would make a good book for a Sunday-school library or, better still, a missionary prize.

Aleph, the Chaldean; or, The Messiah as seen from Alexandria. By E. F. BURR, D.D. Wilbur B. Ketchum, New York; William Briggs, Toronto. Cloth, \$1.75.

This is the most powerful religious romance we have read for a long while. Belonging to the same class as "Ben Hur" and the "Master of the Magicians," it is better than either, because truer in its descriptions and its analysis of character, and in addition it is a piece of first-class literary workmanship.

The scene of this splendid Christian romance is laid in that land of mystery—the home of the Pharaohs. Alexandria, that metropolis of the art and trade of the ancient world, is made to live again before our eyes. We see its temples and synagogues, its palaces and universities, we listen to the talk of its bankers and princes, its traders and students, we shall make the acquaintance of Cimon the Greek and Aleph the Chaldean. We shall learn how his contemporaries in foreign countries discussed the claims of Jesus, and how Aleph is led to become a Christian. In this book, in a concise picturesque manner, the bulk of the Christian evidences are presented. It abounds in startling incident and romantic plot, and may be summed up as a *wholesome*, fascinating book, which will not only amuse but instruct. This is a book which will bear re-reading and occupy an honored place on our library shelves.

A perfect story set in gems of pathos and tenderness, it is bound to have a wide circulation and to exert a helpful influence. May Doctor Burr be spared to write us another book of this class.

Professor Drummond's Addresses. Fleming H. Revell Co., New York and Chicago; Methodist Book Room, Toronto. Cloth, \$1.00.

We have already noticed several of these addresses when they appeared in those handsome little booklets with white and gold covers, with which Professor Drummond and his publishers have made us so familiar, and which have had many imitators, so that we need not review them at length now. In this volume are collected together, "Love, the Greatest Thing in the World," the "Perfected Life, the Greatest Need of the World," "First, a Talk with Boys," "Dealing with Doubt," and one or two others. They are all full of that freshness of illustration and crispness of thought which mark the Professor's style, and are well printed on good paper in clear readable type. To them is prefixed a very appreciative sketch of their author, published some time ago in *The Young Man*, by the Rev. W. J. Dawson. Those who wish to preserve the addresses of Dr. Drummond cannot do better than purchase this tasteful little volume.

The Life of Christ in Picture and Story. By LOUISE SEYMOUR HOUGHTON. American Tract Society, New York; Upper Canada Tract Society, Toronto. \$1.50.

This is a magnificently illustrated work accompanied by very fine descriptions. Mrs. Houghton has here given us a work that is marked by breadth of feeling and beauty of expression, one not so much for the student as for the ordinary reader. One by one the events in the life of Christ are here presented with fidelity to the Scripture narrative, and yet with the depth of thought and wiseness of comment that marks the reverent mind. It is a well written work and would form an excellent text-book for an ordinary Bible class, in place of the too fragmentary lessons of the International Series. We heartily recommend this book to parents as one to be

brought and placed within easy access of all the members of the family. The illustrations are mostly copies of pictures from the old masters or from Dore's gallery and are a life in themselves. Successful attempts to put into a connected and readable form any of the Biblical narratives are worthy of all commendation and assistance, and we congratulate the American Tract Society on the series they are publishing.

Sketches of Jewish Life in the First Century. By JAMES STRONG, S.T.D., LL.D., Professor of Exegetical Theology in Drew Theological Seminary. Small 8vo, pp. 141. Hunt & Eaton, New York. Price 60 cents.

This work is divided into two parts: "*Nicodemus*;" or, Scenes in the Days of Our Lord," and "*Gamaliel*," or, Scenes in the Times of St. Paul," the one a sequel to the other. Why these two prominent names should be used we cannot tell, as there is but scant reference to them in the narrative. It is apparently the learned Professor's first essay in the line of fiction, and he has yet something to learn from the masters in that business. Nevertheless, he gives a fair and readable account of the customs of the time, and manages to weave in frequent reference to the most prominent events and teachings of Christ and His apostles. In spite of a tendency to the professorial style, the book will bring to many a reader a clearer and more life-like view of events that now seem dim and far away.

The Impregnable Rock of Holy Scripture. By the RT. HON. W. E. GLADSTONE, M.P. 8vo, pp. 358. John D. Wattles, Philadelphia. Price \$1.75.

This work is made up of a series of articles in *The Sunday-school Times*, revised and enlarged. The questions discussed are of great importance, and around them the battle of faith and scepticism is continually revolving. To the question, "What special qualification Mr. Gladstone has for dealing with such matters?" his own answer may be given, that accepting what the Hebraist says as to the meaning of the words, and what the geologist says is the true history of the earth, there is a middle ground as to what is the best way to communicate the truths and facts to men, concerning which one who is neither a Hebraist or geologist may speak with as great, if not greater, certainty. The man who for scores of years has devoted all his strength "to make himself intelligible to the mass of men is, *pro tanto*, in a better position to judge what would be the forms and methods of speech proper for the Mosaic writer to adopt." Moreover, Mr. Gladstone's acknowledged ability as an interpreter of the Homeric writings, and his extensive acquaintance with ancient mythology and pre-historic races, eminently fit him to throw upon the study of the Scriptures the light of comparative traditions and beliefs. This he uses to good effect in the present work. After mentioning the various difficulties and objections set forth by the critics, Mr. Gladstone proceeds to the discussion of the Creation story, and upholds its substantial correctness. He claims that it is to be studied in connection with the evident purpose of the writer to establish the sanctity of the Sabbath and the worship of one God. Following this are chapters on the office and work of the Old Testament in outline; on the Psalms in their historic relation and teaching; and on the Mosaic legislation. There is also a chapter on recent corroborations of Scripture from history and science, dealing with the Creation story, the Flood story, the great Dispersion and the Sinaitic journey. The book does credit to the devout and intelligent spirit of the writer, and in spite of a slight tendency to verbosity, will be read with pleasure and profit by many.

The Sibylline Oracles. Translated from the Greek into English blank verse. By MILTON S. TERRY, Professor in Garrett Biblical Institute. Large 8vo, pp. 267. Hunt & Eaton, New York. Price \$1.50.

Professor Terry has met the wishes of many in this new translation and issue of the Sibylline writings. The Sybils were female prophets in ancient and heathen times, believed to be inspired to make known the fate of individuals, cities and nations. Varro tells us the Sybils were ten in number, and that their writings were carefully cherished by the early Romans. The Greek books of Sibylline Oracles, of which this volume is a translation, are obviously not identical with those of heathen antiquity. From the second to the fourth century of the Christian Era there was an extensive production, especially at Alexandria, of pseudographical literature, such as the Book of Enoch, the Book of Jubilees, the Ascension of Isaiah, and other apocryphal writings. In the work before us are found Greek, Jewish and Christian elements, the basis possibly being fragments of the ancient oracles. Subsequent revisions and additions increased the work to twelve books, dealing with a great variety of historical and prophetic matters without much coherency. These books were treated by some of the early Christian writers, such as Justin Martyr, with as much regard as if they were a portion of the Hebrew Scriptures. These writings disappeared from view during the Middle Ages, but were published again about the beginning of the sixteenth century, though in a very imperfect and mutilated form. Though these works are of little practical value at the present day, they afford a curious and interesting study of views which once exercised wide influence in the Christian world, and aided in commencing Christianity to the heathen mind. The publisher's work in this edition is solid and well done.

Log of a Japanese Journey. By TSURAYUKI. Translated from the Japanese by FLORA BEST HARRIS. Small 8vo. Flood & Vincent, Meadville, Pa. Price 50 cents.

A dainty little volume, printed and bound in imitation of the best style of work at Yokohama, with twelve original photogravure illustrations by the Japanese artist, Toshio Aoki. This little work is a classic in Japan, and a great favorite with the people. It was written in the tenth century, and contains a half-humorous account of a sea-voyage from a small provincial town to the capital. There is a great deal of improptu versifying, in which nearly every one takes part, a practice common to this day. As representing the innocent and cheerful side of Japanese life and thought, it is most interesting, and has all that delicacy of tone that distinguishes their best artistic work.

Social and Present Day Questions. By FRED. W. FARRAR, D.D., F.R.S., Archdeacon of Westminster, etc. Large 8vo, pp. 377. Bradley & Woodruff, Boston, Mass. Willard Tract Society, Toronto. Price \$2.50.

This book is dedicated to the Right Rev. Phillips Brooks, D.D., Bishop of Massachusetts. It is made up of twenty-seven essays or sermons, all marked with Dr. Farrar's best peculiarities of style. He is ever fearless and outspoken, paying very little deference to social dogmas and conventionalities, but denouncing wrongs with stern rebuke and incisive sarcasm. He deals with such subjects as Social Amelioration, National Perils, National Duties, Trials of the Poor, Mammon Worship, Religionism, Atheism, History, Art, the Pulpit, Books, and such leaders of thought and

action as Sir Walter Raleigh, General Grant, General Garfield, Dean Stanley, Cardinal Newman, Charles Darwin, John Bright, Garibaldi, Tolstoi, etc. These discourses are marked by a charming rhetoric, brilliant antithesis, startling comparisons, and an abundant wealth of personal and historical incidents. He writes on the principle set forth at the opening of the sermon on Garibaldi: "Following the initiative of Holy Scripture, following an example set by our blessed Lord himself, I have always tried to regard not only the Bible, but history, and life, and the universe, the past and the present, the events going on around us, the lives and deaths of those whom we have seen and known, as books and messages of God." In following out this principle, while strong in denunciation of evil, he seeks to be fair to all, and has earnest words of commendation in certain lines for such men as Cardinal Newman, Darwin and Voltaire. With telling and even passionate language, he pleads the cause of the poor and the oppressed. The book will, doubtless, be read with pleasure by all; but will be especially profitable to the Christian teacher who delights in an earnest purpose, united to great breadth of thought and a fine literary style.

The Story of Gottlieb. By DR. WM. F. WARREN, President of Boston University. 8vo. pp. 48. Flood & Vincent, Meadville, Pa. Price 60 cents.

Anything coming from Dr. Warren's pen is worth reading. "The Story of Gottlieb" is a parable, depicting in choice language the struggles of a talented young German after the true ideal of perfection. He seeks it in intellectual training, in self-sacrificing service in a brotherhood, but does not grasp his ideal until he learns it from a devoted missionary's wife, in the heart of the Lebanon Mountains, in whose kind home an accident has placed him. To love God with all the heart is the answer to the soul's great question, What is God's first, last and ever-present demand upon this life of mine? He goes forth to his life-work with this principle in his heart. He has found the secret of the true life. The book is beautifully bound and finished.

Israel, a Prince with God. By F. B. MEYER, A.B. Fleming H. Revell Co., New York and Chicago. Price, \$1.

This is "the story of Jacob retold" by a popular writer, with lessons adapted to the temptations and needs of young and old at the present day. The author well says, "to touch the many chords of human life, there is nothing to be compared with a reverent retelling of the Stories of Bible Heroes and Saints."

Proceedings of the Class-Leaders' Convention, held in the Metropolitan School Room and Carlton Street Church, Toronto, on Monday and Tuesday, November 2nd and 3rd, 1891. Edited by HUGH JOHNSON, D.D. William Briggs, Publisher, Wesley Buildings, Toronto.

A booklet of 109 pages. It is packed with good things, several papers being given *in extenso*, and the marrow of all being faithfully recorded. We wish that every member of our Church would read, mark and inwardly digest its contents. We wish that this Convention would prove to be the father of many others in different sections of our work from Newfoundland to British Columbia. The need is great, for we are afraid that some of the "8,000 or 10,000 class-leaders" of our Church would prove to be like some of the soldiers of the 3rd Napoleon, soldiers on paper only.

The Miracles of Missions; or, the Modern Marvels in the History of Missionary Enterprise. By ARTHUR T. PIERSON. Funk & Wagnalls Co., New York, London, Chicago. Cloth, \$1.00. Paper, 35 cents.

A book of facts, wonderful, stimulating. Dr. Pierson has gathered together here some of the wonders of grace, wrought of late years in different parts of the great mission field. It is a grand book for the Sabbath School, the family and everybody. Far more interesting and profitable than most of the fictitious works which are so eagerly devoured.

The New Life: Words of God for Young Disciples of Christ. By Rev. ANDREW MURRAY. Translated from the Dutch by Rev. J. P. TILLEY, Arbroath. Small 8vo, pp. 240. Willard Tract Depository, Toronto. Price 90 cents.

There are in this book fifty-two chapters, one for each Sunday in the year. They were written in connection with a revival in Holland, and were specially designed to help young converts. The leading topics discussed are the Word of God, the Son, the Gift of the Father, Faith, the Holy Spirit, the Holy Life. There are many references to Scripture to be looked up by the young reader, and also many practical hints as to modes of work. The book, if prayerfully read, cannot help being a great profit to young seekers after the divine life.

Select Notes on the International Lessons for 1892. By Rev. F. N. PELOUBET, D.D., and M. A. PELOUBET. W. A. Wilde & Co., Boston. Willard Tract Society, Toronto. Cloth, \$1.25.

Illustrative Notes on the Sunday School Lessons for 1892. By JESSE L. HURLBUT, D.D., and ROBERT R. DOHERTY, Ph.D. Hunt & Eaton, New York. William Briggs, Toronto. Cloth, \$1.25.

Bible Studies for 1892. By GEO. F. PENTECOST, D.D. A. S. Barnes & Co., New York. Willard Tract Society, Toronto. Cloth, \$1.00. Paper, 60 cents.

Sermons by the Monday Club, for 1892. By eminent Congregational Ministers of the United States. Congregational Publishing House, Boston and Chicago. William Briggs, Toronto. Cloth, \$1.25.

These four books constitute the best set of helps on the Sunday School Lessons for preachers, teachers and students that is published, each of which is independent of and supplementary to the other.

Peloubet's Select Notes has been a prized companion in the preparation of the Lessons for years, and 1892 is fully equal to its predecessors.

Hurlbut's Illustrative Notes are what the name indicates in its highest and best sense. The aim is to ascertain and interpret the Divine will in each lesson, so as to be helpful to teachers in presenting it to others.

Bible Studies were written in India amid the surroundings of Oriental scenes similar to the days of Isaiah and Jeremiah. It is an excellent expository volume pervaded by the spirit of truth and light. It is intensely spiritual.

Monday Club Sermons has the advantage of variety of authorship, there being twenty-two contributors. The sermons are homiletic applications of the lessons in an eminently practical way, and will be helpful for devotional reading or to the leader of prayer-meetings that use the lessons.

The Voice. How to train it. How to care for it. By E. B. WARMAN, A.M. Lee & Shephard, Publishers, Boston.

Many varied, tedious, fine-spun, and in some cases conflicting, have been the theories presented on the subject of voice and its production. There are few writers who have not been tedious, abstruse or superficial. The author of this volume has escaped all of these faults. He has succeeded in making a somewhat dry subject thoroughly interesting, and, withal, has been concise, clear and thorough. Such a book could not have been written by a mere theorist, it is the outcome of years of intelligent, practical experience. It has three divisions :

1. The Use and Abuse of the Vocal Organs.
2. Anatomy, Physiology and Hygiene of the Vocal Organs.
3. Breathing and Vocal Exercises for the Culture and Development of the Human Voice.

In the first division he mentions the commonest faults in voice production, and prescribes a remedy for each. The great preventative of sore throat, catarrh and all forms of lung and bronchial diseases, is, *Shut your Mouth*. In other words, take long, full breaths through the nose, when walking or in any brisk exercise. Never breathe through the mouth, when you can by any means avoid it.

His remarks on "sustaining tones" so as to be heard in the largest halls or out-of-door audiences are very valuable indeed. This may be accomplished with the expenditure of very little force or breath by, first, forcing the tones of each word against the hard palate ; second, by filling each element contained in the words with appropriate quantity and quality. Especially, make certain that the last sound of each word is clearly articulated. "Ninety-nine persons in a hundred swallow their final consonants." Let them be sent forth clearly and distinctly, and, with the vowels well sustained and full. There should be no difficulty in making several thousand hear as well as several hundred.

His second division, "the anatomy, physiology and hygiene of the vocal organs," is of necessity, the least interesting because the most strictly scientific division of the book. Coupled with his scientific treatment of the subject, the author has given a great deal of sensible advice as to the care and development of the organs concerned in speech. In this connection, he emphasizes the importance of first *thinking the tones*, leaving nature free to adjust the organs. The very thinking of how to adjust the organs instead of the tone, produces an unnatural tension, and nearly always results in rasping or straining the throat. "It is one thing to train the organs by producing good tones ; it is quite another thing to produce good tones by training the organs."

The author has nothing but righteous contempt for any system of teaching voice culture which does not give the student a knowledge of the organs used in speech. I can most enthusiastically endorse the following statement from him : "There is a freedom that arises from ignorance, but we prefer the freedom that arises from knowledge." "The truth shall make you free," is as true in voice culture as in the spiritual realm.

Of the last division, suffice it to say that we are using some of the exercises in our classes and have found them among the most valuable of any we have ever taught. Moreover, the author has put them in such a form, with accompanying illustrations, that any earnest student may follow the practice profitably without a teacher.

A. C. MOUNTEER, B. E.

The Secret of Success; or, Finger Posts on the Highway of Life. By JOHN T. DALE, with an Introduction by JOHN V. FAREWELL. Fleming H. Revel, Chicago and New York. Willard Tract Society, Toronto. Cloth, 8vo, 400 pages, \$1.50.

A Good Start. A book for Young Men. By J. THAIN DAVIDSON, D.D. A. C. Armstrong & Son, New York. Upper Canada Tract Society, Toronto. Cloth, 12mo, 283 pages, \$1.25.

Forward March, Through Battle to Victory. Talks to Young People on Life and Success. By Rev. HENRY TUCKLEY. Cranston & Stowe, Cincinnati. William Briggs, Toronto. Cloth, 12mo, 239 pages, \$1.00.

Here are three excellent books for young people, or for those who are working among young people. The preacher will find here much suggestive material and illustration for sermons and addresses to young men and women.

"The Secret of Success" is intended "to assist those who are striving to gain character." The author of the Introduction says everyone who is desirous of true success "must make a business of goodness." His advice is "good books, good companions, pure amusements and noble purposes. Above all other books, cherish the old Bible." The author starts out with "Have a purpose," and gives sixty-three short interesting talks to all classes of young men upon a great variety of subjects.

"A Good Start" is a volume of special monthly addresses given on Sunday evenings during Mr. Davidson's ministry at Islington. The author's aim was to lay hold of young men before they were caught in the fatal whirlpool of temptation. Mr. Davidson is one of the most successful preachers to the young. He does not preach to or at them, but talks familiarly with them. The talks are sensibly, warm and direct; they are practical, pungent and animated. His aim is to make "full, all-round men." The book should be placed in the hands of every young man.

"Forward March" seeks to join with the young peoples' societies of the day and help them prepare for service in the future battles of life. The military idea has been adopted owing to its fascination for youth, and its eight chapter works out by way of illustration and incident the road to victory in the battle of life. The book was written for young people, and its very full table of contents, the notes and illustrations will render it very interesting and profitable to every reader.

The Sængerfest Sermons. By JAMES BOYD BRADY, D.D., Newark, N. J. Hunt & Eaton, New York. Cloth, \$1.50.

Here are fifteen manly, outspoken sermons on the Sabbath question. They were called forth by the holding of the great German Sængerfest in Newark, in which there was not only no regard paid to the Lord's Day, but the Sabbath laws were defiantly violated. The sermons are the burning words of a soul on fire for the truth, the loving expression of holy indignation. They are stenographic reports and hence have the warmth and vigor of the pulpit. The reading of them, as did the hearing of them, will arouse an enthusiasm that puts you in perfect touch with the spirit of the preacher. The sermons can but contribute to the turning of the tide of Sabbath secularization in the direction of Sabbath spiritualization. The author does not claim for them exegetical, rhetorical or literary merit, but an open attack on the enemies of righteousness which he has most successfully made. Their reading stirred mysoul.

The Life of Christ and its Companion, the Life and Work of St. Paul. By FREDERICK FARRAR, D.D., F.R.S. In one volume. Bound in extra fine cloth. In the most durable style. Contains 650 large royal quarto pages, 9 by 11 inches. Without Notes. Contents and index in full. To subscribers for the CANADIAN METHODIST QUARTERLY, \$1.00.

The whole world is now turning to the study of the Life of Jesus as never before. In all sections of the country there is a great demand for a Life of Christ that will supply the wants of the general reader, the Sunday School scholar and teacher, the Bible Student, the thoughtful reader, the minister and the layman—one that is at once popular and reliable. Dr. Farrar's Life of Christ supplies this great demand, and meets the want of the time more fully than any other work. It is acknowledged by all to be the best Life of Christ ever written.

As the Sunday School lessons for the last half of 1892 are in the Acts of the Apostles, a knowledge of the Life and Work of Paul will be invaluable to the student of the Bible and Sunday School teacher. Few will deny that Canon Farrar's is the ablest and most interesting Life of St. Paul ever published. Like his Life of Christ it throws a flood of light over portions of the Scripture. These two lives are of great value to every reader of the Bible. They should be in every family. The charming pictorial style will fascinate the youngest as well as the oldest reader. Canon Farrar's qualifications for writing these—the crowning works of his life—are unsurpassed. His work is critical and thorough but he spares us the dust, heat and toil of the studio and brings us at once into the gallery to behold the finished picture. In a straightforward narrative, with intellectual ability, with manliness of spirit, with singular candor, with a ready command of the appropriate learning with fascinating eloquence, and an indisputable sincerity he gives us the best and therefore the truest portraits ever drawn by mortal pen. Highly commended by the press everywhere, by ministers of all denominations, by college presidents, by professors, by Sunday School superintendents, by teachers and men of influence, indeed, all who have examined them carefully, declare them to be the best on the subject ever written. Praises, so hearty and universal, show the work to be entirely free from sectarian bias, honestly and lovingly wrought, and admirably adapted for the use of all classes and all denominations. This adaptation to the wants of the people, and low price make the works extremely popular. The usual price of these two celebrated works is from \$5 to \$10, but to our subscribers the two Lives complete in one volume, postage paid, free of duty, for \$1.

Fact and Fiction in Holy Writ. By REV. I. H. M'CARTY, M.D., D.D. Price, \$1.

The Story of Sodom. By W. C. KITCHIN. Illustrated. Price, \$1.50. These are issues of the Methodist Book Concern, Hunt & Eaton, New York.

The design of the first is to show that many of the wonderful things in the Bible, which are often skeptically regarded, have illustrations or resemblances in the world of to-day.

The second is "a story of the loves of men and women, of their hopes and their fears, of the sins of the wicked and the strivings of the righteous after a knowledge of God—in a word, of those emotions and passions of humankind, which, even as powerful in the hearts of four thousand years ago as they are in our own lives to-day."

The Preacher and his Models By Rev. JAMES STALKER, D.D. Hodder & Stoughton, London. Willard Tract Society, Toronto. Cloth, 8vo, 284 pages, \$1.50.

This is the course of nine Lectures on Preaching delivered on the Lyman Beecher foundation, to the divinity students of Yale University, with an appendix consisting of an Ordination Charge. Dr. Stalker is the second man brought across the Atlantic to deliver these lectures—Dr. Dale was the first. In his "Introductory" lecture he holds that a creative rather than a receptive intellect is necessary for the preacher, that the congregation should be a perfect hive of Christian activity, that the Christian religion should not exist apart, from or beside common life, but leaven and permeate it through and through—business, politics, literature, amusements. He takes the prophets and apostles as the preacher's models, and makes preaching to be the great central thing of his work. Four lectures are devoted to the Old Testament prophets as patterns for modern preachers under the following heads: "The Preacher as a man of God," "The Preacher as a Patriot," "The Preacher as a man of the Word," "The Preacher as a false Prophet." In the remaining four lectures he studies the modern work of the ministry in the light cast upon it by the example of the apostles, as follows: "The Preacher as a Man," "The Preacher as a Christian," "The Preacher as an Apostle," "The Preacher as a Thinker." Paul is his ideal preacher whose whole life was comprehended he says in one word, Christ. He notes that Paul's Christianity had what every one needs, a maximum, not the minimum of the Christ element in it, which the apostle expressed by saying, "For to me to live is Christ," or in other words, To me life is Christ, *i.e.*, living is reproducing Christ. We cannot enter into any details that would do justice to those lectures, they must be read and re-read to be appreciated. The reading of them will make better preachers and better men of us all.

Dr. Dale mentions in *his* book somewhere that he read every book on preaching wherever he could lay his hands upon it. To follow so good an example is not foolish, and you should read Dr. Stalker's volume throughout. You may do so without the example, for it is very readable, the kind of book that you should wish to fall into your hands when you are *not* pressed with important duties. Even the reviewer is in danger of forgetting his reviewing, and giving himself up to it. Dr. Stalker is always greatest when he is most commonplace. So was our Lord. The most commonplace story ever told is the parable of the Prodigal Son. There are commonplace things in this volume that "send an electric shock down through your whole being." There are clever sayings in the book, and sayings that are clever and something more, as this: "It is not because our arguments for religion are not strong enough that we fail to convince, but because the argument is wanting which never fails to tell; and this is religion itself;" or this (in the middle of a foot-note): "The test of the reality of the change is not its power of being made into a good story." But the strength of the book is not in these.

Trumpet Notes for the Temperance Battle-field. By J. N. STEARNS and H. P. MAIN. Boards, 35 cents; paper, 30 cents; words only, 10 cents. National Temperance Society, New York. R. T. of T. Book Room, Hamilton.

A careful compilation from the best sources, including new songs written expressly for the work by noted composers for temperance assemblies, gospel temperance and prohibition meetings, and all kinds of temperance gatherings.

The Minor Prophets. By ARCHDEACON FARRAR, D.D. James Nisbet & Co., London. William Briggs, Torontc. Cloth, 75 cents.

This valuable little book belongs to the "Men of the Bible" series. After giving chapters on "Several Characteristics of Hebrew Prophecy," "The Writings of the Prophets," "Chronological order of the Prophets," and "The Prophets as Spiritual Teachers," the author devotes his attention to "The Life and Times," and to "The Book and Prophecy" of each of the twelve Minor Prophets, closing with a tabular statement of the "chief prophecies in the Minor Prophets which are messianically applied, or otherwise referred to in the New Testament." Our author holds that the argument from *prophecy* as an evidence for the divine origin of Christianity "requires a careful restatement if it is to stand the light of modern criticism." He does not hold with the popular notion of a prophet as one "who predicts events which could be only known to him by miraculous revelation," and declares that "the definite announcement of events yet distant is but a small, a subordinate and an unessential part of the prophet's mission." His idea is that "the work for which they were called was nobler and more divine" than to be mere "augurs or monthly prognosticators." And in their call "the power of definite prediction is not dwelt upon." The prophets "were statesmen, they were moral teachers, they were spiritual guides;" not so much "foretellers as forth-tellers;" those who interpret others, "interpreters of God" concerning "the immediate present." The author also notes this fact that "though prediction is not necessarily involved, . . . it is constantly implied that the prophet, by virtue of his more general insight and inspiration, could sometimes foretell events which were as yet unobserved by the eyes of the multitude." The position here declared is unstained by definite Scripture arguments. He, however, contends that "the testimony of Jesus is the spirit of prophecy," that the hope of the prophets "in the ultimate triumph of goodness and truth" centred more and more brightly and definitely in a divine person, an anointed deliverer, a coming Saviour for all mankind. He sees Messianic prophecy from the promise in Eden until the declaration of the prophet of the wilderness. Not only the lecturers but all the members of the Theological Union should carefully study this volume, as the Minor Prophets is the subject for study during 1892 and 1893.

De Civitate Dei. The Divine Order of Human Society. By PROF. ROBERT ELLIS THOMPSON, S. T. D. John D. Wattles, Philadelphia. Cloth, gilt top, 8vo, \$1.00.

Prof. Robert Ellis Thompson, of the University of Pennsylvania, is widely known as a writer on social and economic problems. By appointment of the Faculty of Princeton Theological Seminary, he lectured last winter on Christian Sociology on the L. P. Stone Foundation. His lectures commanded the attention and awakened the enthusiasm of the students. They now are published under the title "The Divine Order of Human Society." They discuss the family, the nation, the school and the church, in the light both of the Scriptures and of modern experience. His is the only book that covers the subject.

As might be expected, Prof. Thompson opposes strongly the agnostic theory of society, which treats social forms as the outcome of an evolution controlled only by material needs. He asserts that God is the author of social life, and the controlling intelligence which has directed the evolution of each of the larger social units out of the lesser. As a sociologist, he is a theistic evolutionist. He handles in this light many of the practical problems of the day, such as woman's social sphere, family discipline, socialism

and communism, the single tax, the right of property, the conflict of capital and labor, open or secret voting, the Bible in the schools, Christian union, the organization of charity, prison discipline and the like. He is never commonplace, and while his opinions frequently will evoke dissent, they are stated with a force of earnestness which commands respect.

This is a book that should be widely read. The subject is of increasing interest and Christian ministers especially should have intelligent convictions upon it.

Ways and Means. By F. E. CLARK, D.D. D. Lathrop & Co., Boston. Wm. Briggs, Toronto. Cloth, 75 cents.

This book, by the President of the United Society of Christian Endeavor, is the product of ten years actual experience in practical work in Young Peoples' Societies. It is more than a book of theoretical suggestions, as every plan has been successfully tried in the prayer-meeting or by one or other committee in some Society of Christian Endeavor. The plans suggested have mostly appeared in *The Golden Rule* paper, and have therefore been thoroughly tested before compilation. This is a book of methods and we know of no other that can be so useful to workers among young people. It should be in the houses of ministers, presidents, secretaries, chairmen of committees, and in fact all who are interested in advancing the Kingdom of God among the young people of this generation.

The Life and Light of Men. By F. B. MEYER, B.A. Morgan & Scott, London. Willard Tract Society, Toronto. Cloth, 90 cents.

Here are thirty-six expository sermons covering John I.-XII. As are all of Mr. Meyer's work, these expositions are grandly spiritual and beautifully illustrated. They are suggestive in teachings, personal application, and bear the impress of one who dwells in close communion with God.

The Ten Commandments in the 19th Century. By Rev. F. S. SCHENCK. Funk & Wagnalls, New York and Toronto. Price \$1.00

These are present-day sermons based upon the truth that each Commandment is an authoritative statement of a fundamental principle of human nature. He regards the Commandments not as arbitrary enactments, but as "the great general principles of the constitution of man and of human society." His standpoint is not the Wilderness of Sinai, but America of to-day, to which he applies the principles of the decalogue.

Three Gates on a Side and other Sermons. By C. H. PARKHURST, D.D. F. H. Revell, New York and Chicago. William Briggs, Toronto. \$1.25.

Eighteen of this eminent divine's sermons are here sent forth to the larger audience of the world to the great profit of all who will read them. No person will rise from the reading of any one of these sermons the same individual he was when he sat down. There is a convincing suggestiveness that enlarges the heart, expands the mind and enobles the life. He makes Christianity to be, doing and being like Christ. His sermon on "God is Spirit," is a clear exposition in which he holds that the end of preaching should be to turn the thoughts away from everything to God. We have not space to characterize each sermon, but heartily commend them, and feel that the preacher who reads them will greatly increase his storehouse of practical thought, and stimulate an earnest Christian life, and thus make himself a better feeder of his flock.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., London. Vol. XXI. Isaiah XXVII.-Jeremiah XIX. Octavo, 460 pages. Funk & Wagnalls Company, New York and Toronto. Cloth, \$1.50.

Another volume of "Parker's People's Bible" ready; and four more volumes of this large work, to contain the whole of the Scriptures not included in the twenty-one volumes already issued, will complete the series. Each succeeding number has surpassed in excellence the many merits of each preceding volume. The following titles of topics from the volume just issued will give an idea of the scope of its chapters; The Use of the Rough Wind, A Denunciation of Drunkenness, Foundations and Covenants, The Parable of Agriculture, The Doom of Ariel, The Unread Vision, Plain Speaking, The Source of Strength, Prophetic Warnings, Contrasts in Providence, The Blasphemy of Rabshaketh, Enquiry for Gods, The Distress of Hezekiah, Hezekiah Warned, Hezekiah's Mistake, Needed Comfort, The Right of the Creator, Unconscious Providence, Catechetical Notes, Three Shameful Possibilities in Human Life, Contending Emotions, Dramatized Truth, Handfuls of Purpose, Jeremiah's Study of Providence, The Divine Potter, Divine Questions, etc. An index occupying several pages adds value to the book as a work of reference.

Homilies of Science. By Dr. PAUL CARUS. Cloth, gilt top, 320 pages, \$1.50. The Open Court Publishing Company, Chicago.

This volume consists of a collection of short editorial articles, discussing religious, moral and social questions from the standpoint of what might briefly be characterized as the Religion of Science. The book claims to preach an ethic based upon truth alone, which is defined as a correct statement of fact. A clearer recognition of spiritual facts would have made the book more acceptable to orthodox Christians, but without agreeing with all the statements any one can get many suggestive points.

The Methodist Year Book for 1892. Edited by REV. A. B. SANFORD, M.A. Cranston & Stowe, Cincinnati. William Briggs, Toronto.

Contains besides the usual calendrical information, facts, statistics, official lists, movements and institutions of the Methodist Episcopal Church, besides such general information as every intelligent Methodist should have.

The National Temperance Almanac for 1892. By J. N. STEARNS. The National Temperance Society, New York. Royal Templar Book Room, Hamilton. Paper, 15 cents.

Contains statistics of intemperance and the liquor traffic, temperance facts and figures, anecdotes and illustrations, and much other information that will make it useful to temperance workers.

The Lutheran Quarterly. Edited by PHILIP M. BICKLE, Gettysburg; J. E. Nible, Printer, Carlisle Street (Second Square). \$3.00 per annum in advance. The number for October, 1891, contains: I. "The Sacred Scriptures;" II. "The Bible the World Book;" III. "The General Question;" IV. "Catechisation and Confirmation in the Lutheran Church;" V. "The Joys of the Ministry;" VI. "The Divine Formula for the Administration of the Lord's Supper;" VII. "Status and Treatment of the Non-Communing Member;" VIII. "The Christian College;" IX. "The Evangelical Element in Catechisation;" X. "Our Debts"—"Our Trespases;" XI. Review of Recent Literature." The first and second articles are loyal to the Holy Scriptures, as the inspired Word of God. The

fourth article contains some excellent advice respecting catechisation ; but, is very unfair to Methodism when it says, "This system places very little reliance on instruction in accomplishing its object ; it hoots at catechising the young in the doctrines and duties of the Christian religion." The eighth article presents a strong plea for the college as a power for the salvation of souls. It says, "A college ought to be troubled when its graduates go out godless, because it ought to feel that it has not faithfully used a superb opportunity. There is no endowment of a college so radically, supremely, eternally valuable, as that in the prayers of parents whose hopes are in their children, and whose children are in their school."

THE continual prosperity and attractiveness of *Christian Thought* is maintained. It is conceded to be a giant among the Christian philosophic magazines of the age. There is always a wide and diversified field of thought covered by the great scholars whose contributions are brought to its columns. The present issue is rich in solid thought and masterly research. The Rev. J. D. Gold, M.A., Ph.D., contributes an article upon "The Tread of Philosophy ; a Retrospect and Prospect." Prof. A. B. Curtis, speaks of "Prof. George S. Morris, His Life and His Philosophy." "Ethicless Data" is by T. T. Fleming, Ph.D., D.D., and "Mystical Buddhism in connection with Voga Philosophy of the Hindus," by Sir Monier, Monier-Williams, K.C.I.E., D.C.L., LL.D. All are articles of merit and make a strong number. The several other departments of this much-to-be-prized magazine commend their charms to all readers eager to be abreast of the thought of the age. It is not simply the present value of these numbers which commends *Christian Thought*, but the permanent richness and value of each contribution. A volume of *Christian Thought* is a library of theological thought, and a set of its volumes a very store-house of *mighty thinking in print*, the signal value of which can hardly be estimated. Two dollars a year, clergymen, \$1.50. To our subscribers, if new, \$1.00.

The American Catholic Quarterly Review. Hardy & Mahony, Publishers and Proprietors, 505 Chestnut Street, Philadelphia. October, 1891. Price \$5.00 per annum, in advance. Contains: I. "Aquinas Resuscitatus;" II. "Development of English Catholic Literature;" III. "Religion of the Ancient Egyptians;" IV. "The Two Sicilies and the Comarra;" V. "The Roman Catacombs;" VI. "Religion in Education;" VII. "The Suppression of the Templars;" VIII. "Why Education should be Free;" IX. "Edgar Allan Poe;" X. "The Paganism of Cæsar;" XI. "The Battle of the Boyne and the Sieges of Limerick;" XII. "Scientific Chronicle;" XIII. "Book Notices." The fourth article discloses the iniquities of the Comarra, a secret society whose members are initiated at the point of the dagger, controlled by the dagger, and made proficient in the use of the dagger, for purposes of robbery; a society which exercises a terrorism over the community and dominates even the prisons. We expect to find education and history treated from the Roman Catholic point of view, and we are not disappointed. But there is hope of the truth prevailing. John Brisbane Walker, Ph.D., addressing recently at the Catholic University, Washington, a congregation of young priests, said, "Why do Catholic writers seek to cover up the horrors of St. Bartholomew, the cruelties of an inquisition which burned the flesh of human beings made in God's likeness, or the self-sufficient wisdom which refused to recognize the truths discussed by Galileo?" When such views of history shall prevail in Roman Catholicism, truth will have won a great victory.

The Quarterly Review of the M. E. Church, South. W. P. HARRISON, D.D., L.L.D., Editor, Nashville, Tenn., October, 1891. Price, \$2.50 per annum. Beautifully printed in large, fair type, which is a joy to the wearied eye. Table of contents: I. "A Backwoods Methodist Preacher," Chauncey Hobart; II. "Life in the Shadow of Sin and Want;" III. "Patrick Henry;" IV. "The Negro and Domestic Service in the South;" V. "Government of the M. E. Church, South;" VI. "The Two Sons of Oil;" VII. "Murphy's Genesis and the Documentary Hypothesis;" VIII. "The Lost Tribes of Israel;" IX. "The Meclenburg Declaration of Independence;" X. "Foreign Influence in China;" XI. "Jesus, and the Jews, and Pilate;" XII. "Editor's Table." The articles are all well written. The Editor's Table is full of timely and interesting matter. The seventh article deals with the "higher criticism." Of the documentary theory it concludes, "it is but a theory, an assumption, which, for the lack of substantial evidence, might be banished to the misty realm of myths and fancies." The eighth article notices favorably two recent books, the aim of which is to demonstrate the identity of the ten lost tribes of Israel with the Anglo-Saxon race. We have not seen these books, but, having read Mr. Hines' "Forty-seven Identifications," and other works of the same prophet, we are strongly of the opinion that the case is not yet proven. The tenth article is especially interesting to Canadian Methodists, who have recently sent to China their first detachment of missionaries.

The *Monist* for October contains the following articles: "The Present Position of Logical Theory," by Prof. John Dewey; "Will and Reason," by B. Bosanquet; "Ethnological Jurisprudence," by Justice A. H. Post; "American Politics," by T. B. Preston; "Artificial Selection and the Marriage Problem," by Hiram M. Stanley; "Thought and Language," by G. J. Romanes; "The Continuity of Evolution. The Science of Language vs. The Science of Life, as represented by Prof. Max Müller and Prof. G. J. Romanes," by the Editor, Dr. Paul Carus; Literary Correspondence, Book Reviews, etc. The above titles of subjects with the appended names of writers, are a sufficient intimation of the breadth and depth of this able Quarterly. Prof. Dewey's article aims to show what should be the province of Logic in its effort to understand and explain facts as brought to light by present scientific methods. In doing this, formal logic is subjected to a criticism sure to awaken the hostility of any belated mediævalist. The Editor continues an interesting and vigorous discussion, the nature of which can be readily inferred from the title, as above given.

The Preacher's Magazine ranks in excellence and value as the first of homiletical monthlies. There is so much wisdom shown in the introduction of matter essential for the student's and preacher's use, that the magazine is an indispensable aid. The first number (January) of the new year is rich in its table of contents and the sermons and variety of other matter make it a choice issue. The sermon by the Rev. Mark Guy Pearse (its editor) on "The Blessedness of Trust," is a timely and trenchant one. The discourse by Rev. C. J. Vaughan on "Whence come the Saints?" is eminently instructive and pointed. The sketches of sermons which each number of the *Preacher's Magazine* contains, presents a most attractive agency to assist and stimulate thought and practical sermonizing. The new volume which commences with this number is to be one of superior attractiveness and merit. Every preacher should take it as also students and teachers. The publisher assures us that last year's volume, neatly bound, can now be secured. It is a treasure to those who instruct in holy things. Published monthly at \$1.50 per year. To our subscribers, \$1.35.

The Popular Science Monthly for January, 1892. A record of which Americans may well be proud is the recent advances in the pottery industry, by Edwin Atlee Barber, which opens the January *Popular Science Monthly*. The account is made doubly interesting by its thirty-five handsome illustrations, representing artistic wares, tiles and architectural pieces. Under the title Theology and Political Economy, Dr. Andrew D. White tells how the Church has hampered the progress of commerce and industry by forbidding the lending of money at interest, and like restrictions. Hon. David A. Wells contributes a second illustrated paper on Remarkable Boulders, the largest weighing several thousand tons, which must have been brought to their present places by glacial action. The doctrine of the rise of man from the lower animals is strongly supported by an illustrated article on Tail-like Formations in Men, based on the researches of several German anatomists. Amédée Guillemin discusses the ever-fascinating question of Communication with the Planets. The Musk Ox, about which little can be found in works on zoölogy, is the subject of a description, with illustrations, by Horace T. Martin. Hon. Carroll D. Wright discusses Our Population and its Distribution, showing what part of the inhabitants of the United States live near the sea-level, and what on higher lands; what part in moist regions, and what in dry, etc. A folded map shows the movements of the centre of population westward in the past hundred years. An Experiment in Education, of a sort that promises to make school-life much more attractive and profitable, is described by Mary Alling Aber. A new flying machine, The Aviator, is described, with illustrations, by M. G. Trouvé. There is a short paper on The Population of the Earth, and a sketch, with portrait, of Prof. Elias Loomis, of Yale College. In the Editor's Table is an examination of Evolution and its Assailants.

THE article of the month which will attract the great circle of readers is one on "Phillips Brooks, his Youth, Early Manhood and Work," in January *New England Magazine*. The writer, the Rev. Julius H. Ward, is an intimate of the great preacher, and this is the first time that any magazine has given anything like an adequate account of the man or a real estimate of his work. Mr. Ward's article is finely illustrated with portraits of Bishop Brooks as a boy, as a student at college, at thirty years of age, and at date; it also contains sketches of his churches and homes in Philadelphia, Boston and elsewhere. It is one of the best as well as one of the most popular articles this enterprising young magazine has yet published. Prof. C. M. Woodward, of Washington University, St. Louis, writes a long article on "The City of St. Louis," which is illustrated by Ross Turner, the famous Boston impressionist artist, and others. It is an article which will interest readers East and West, for St. Louis has had a romantic history. "Mice at Eavesdropping" is a pleasant little sketch illustrated by A. S. Cox. Another of Philip Bourke Marston's posthumous poems, "'Tis Better to have Loved and Lost," finds a place and is well worthy of it. Winfield S. Nevins continues his "Stories of Salem Witchcraft." Walter Blackburn Harte writes a strong condemnation of the growing custom of trading upon the names of famous literary men by commonplace offspring and relatives. S. Q. Lapius contributes a fine poem, "The Gray Dawn." Edith Mary Norris has a powerful and pathetic story of the good old days of witchcraft, called "A Salem Witch." Charlotte Perkins Stetson contributes a story called "The Yellow Wall Paper," which is very paragraphic and very queer generally. One of Phillips Brooks' finest sermons on Abraham Lincoln is reproduced, with a commentary upon it by Mr. Mead. A number of other poems and sketches complete a very interesting number.

The number of the *Atlantic Monthly* for January is an exceedingly strong one. It opens with Mr. Crawford's serial, Don Orsino, and besides the outlines of an interesting story, the incidental picture of the new Rome as contrasted with the Rome of the Pope's temporal power is of really great value. Another feature of the number is Henry James's delightful article of reminiscence and criticism on James Russell Lowell. It deals particularly with Lowell's London life, and sketches the part that Mr. Lowell played in the English library and social world very appreciatively. The paper on Boston by Emerson is a curious treasure-trove, full of Emersonian phrases which will long live in the memory, and a most interesting characterization of the traits of the town and its inhabitants. Miss Edith M. Thomas has a paper which she wishes considered as "a fond and unscientific observation of our winged friends," interspersed with charming poetry. Speaking of poetry, Thomas William Parsons has a strong poem called "Down by the Shore in December." Poetry being akin to art reminds one of Walter Crane's most interesting paper, "Why Socialism Appeals to Artists," which is a defense of the socialistic opinions of William Morris and others of the modern æsthetic school in England. A glimpse of the life of an English thinker is afforded by the publication of a collection of letters from John Stuart Mill, called out by his connection with the *Westminster Review*, which give interesting views of men and things. The Creed of the Old South, by Prof. Basil Gildersleeve, is not a sketch of the belief of the Old South Church, but refers to the political creed of those who fought on the Southern Side in the Civil War; on which side the writer himself fought from conviction that it was "the cause of civil liberty." A short story of seashore life by Herbert D. Ward, an able paper on "The Political Situation," and Annie Payson Call's article on "The Greatest Need of College Girls," with some good reviews, close a number which augurs a brilliant year for this standard magazine.

The Old and New Testament Student—Editor, WILLIAM R. HARPER, Chicago—October, December, 1891—The conservative reader, honestly seeking for light, will be sure to be interested in these numbers of the *Student*. The Review seems at times to go a little too far, and yet the reader seems to be obliged to keep up with it. It is very significant how much space is given to Old Testament criticism in Original Articles, Editorials and Book Notices; but all this noise, though so loud, need create no alarm. The fact is, as shown by Gladstone in his "Impregnable Rock of the Holy Scripture," "No essential breach has been made in the trustworthiness and authority of Scripture by the assaults of negative criticism." Articles of special interest in these numbers are: "The Modern Jew and his Synagogue," "The Self-consciousness of Jesus in its Relation to the Messianic Hope," "The End of the World." The Editor is still laboring, with some degree of success, to impel the whole continent to an intelligent study of Holy Scripture, through the American Institute of Sacred Literature.

Our Day has secured the vigorous aid of the Woman's Temperance Publishing Association, of Chicago, where it will hereafter be published without any change of editorial management; it will still stand as an advocate of current reforms. We cull this important fact as the result of a study on effects of smoking on college students. At Amherst the non-smokers have gained 24 per cent in weight, 37 in height and 42 in chest-girth over the smokers, and have 8.36 cubic inches more lung capacity. At Yale, the gain was 20 per cent. in height, 25 in weight and 66 in lung capacity.

The Primitive Methodist Review and Christian Ambassador. London: Published by J. P. Knapp, Primitive Methodist Book Room, 5 Sutton Street East. This Quarterly is an old friend of the present writer. In his library there are several of the first volumes which serve to remind him of the days that are past. The contributors to these early volumes were our co-adjutors, most of whom have passed on before. With few exceptions the writers of the present number are only known to us by name. A former colleague, and the well-known T. G. still survive, and the veteran Editor, who has outlived three score and ten, still occupies the tripod. Long may he continue to do so! The number before us contains nine articles in addition to a chapter on Practical Homiletics and various book notices. All the articles are well written. The writers are evidently familiar with the subjects on which they write, and though it is not to be expected that all the views expressed will be endorsed by the majority of readers, none can deny but that all are free from dogmatism, which would be offensive to those who may differ from the views expressed. We most heartily commend the Primitive Methodist Quarterly Review.

The Reformed Quarterly Review. The October number contains the following goodly array of articles: "The Relation of Humanity to Divinity;" "The Renaissance and the Reformation," a paper read by Dr. Schaff at the Evangelical Alliance meeting at Florence, in 1891; "A Retrospect, 1791-1891;" "The Liturgical Movement in the Scottish Kirk;" "Divine Revelation;" "The Atonement, viewed from the Person of Christ;" "Simon Bar-Jona: the Stone and the Rock."

Annals of the American Academy of Political and Social Science is issued bi-monthly, at Philadelphia, and contains papers read before the Academy by the ablest scholars and thinkers on political and sociological problems. They are all written by specialists, which makes the *Annals* a standard for broad thinkers upon economic questions.

The African Methodist Episcopal Review for October contains, as usual, a great variety of articles, the most interesting being those on the life and labors of the late Jabez Pitt Campbell, Bishop of the African Church. Says Dr. Lathern, of Halifax, "As an orator he shared the honors with Punshon himself."

The Unitarian Review for October, November, December. As a rule, the articles are well written, dealing largely with questions of philosophy, social science, poetry and biography, with an occasional article criticising the standards of so-called orthodoxy. A refreshing spirit of candor and fair play seems to pervade its pages.

New Englander and Yale Review for November and December. There is the usual array of excellent articles on social and political themes. In the December number we notice especially "The Higher Education and Practical Life," and "What May We Preach?"

The Missionary Review for October, November, December. What can we do but repeat the words of praise written in former issues? All parts of the mission field are brought before us, all sources of information are laid under tribute, and the religious articles are full of instruction and inspiration. Its pages in many places are as interesting as a romance. The record of missions is the latter-day Book of the Acts.

The Thinker for January. This is a new publication by JAMES NISBET & CO., London, Eng., and for sale by William Briggs, Toronto. It is a "review of world-wide Christian thought," Biblical, expository, literary, theological, scientific, social and ethical, from English, American, German, French, Dutch, Russian, Swiss, Scandinavian, Italian and Canadian writers and periodicals. This magazine aims at a high and scholarly ideal, and judging from the contents of the present number, is sure to attain unto it. Under Expository we have "The Epiphany" and "Thieves and Robbers;" under Theological, "Interpretation and Criticism" and "Mrs. Besant's Doubt, and her interview with Dr. Pusey," and under the Inquirer, "The Ten Pieces of Silver" and "Christ's Pre-eminence in all Things." The Book Critic is exceptionally good, the books are not reviewed for advertising purposes. The "Survey of Thought" and "Current Thought" places in our hands the mental life and vigor of the old and new worlds, while "Sunday in Church and in School," with current sermon literature, is filled with hints for preacher and teacher.

The Magazine of Christian Literature publishes each year, in addition to a varied list of original and selected articles, an original work of reference as a serial so arranged and paged that it can be separated and bound by itself. The work that is issued this year, beginning with October, 1891, is "Theological Propædeutic; or, Introduction to the Study of Theology," by Philip Schaff, D.D., LL.D.,

The Methodist Review for November-December, has as its leading article, "The Genesis of the New Testament, with a few words respecting Higher Criticism," also "Recent Missionary Discussions," "Pantheism and Cognition," "Pre-Adamites," "Pronouns," "Mental and Moral Characteristics of Martin Luther," "Regeneration as a force in Reform Movements." This last article we most heartily endorse and wish its spirit could permeate all Christianity.

Cumberland Presbyterian Review for October contains among other interesting articles, "History of Infant Baptism," "Propitiation and not Expiation," "Substitution, Mediation, Atonement," "Should the Trinity be in a Creed?" "Character determines Destiny," and "Heresy Fifty Years Ago."

Quarterly Review of the United Brethren in Christ contains in the October number, "Transcendentalism," "The Number Seven," "The Church's Tribute to Vice," "Silence in Heaven," and "Ecclesiastical Communism." The Communism advocated in this last article is a communism of doctrine, *i.e.*, a common creed for Protestantism, which would doubtless be a great blessing.

The Treasury for Pastor and People opens the year with a number full of excellent matter and rich in promise. Every page is packed with important truth, every article is timely, and every preacher and Christian worker will be enriched by a careful reading of this magazine as it appears in its monthly issues.

The Expository Times for January is double its former size, and is giving greater attention to the discussion of difficult passages of Scripture and explanation of particular texts. It is strenuously advocating the use of the Revised Version, and encouraging systematic Bible study.

Read the Manager's Notes.

After waiting more than six weeks for responses to our circular letter to ministers, we have decided, without a sufficient guarantee, to continue to issue the QUARTERLY as usual, and we trust, that though it is a venture, we shall be more than justified.

We should have all our ministers, and at least an equal number of laymen, as subscribers. Many of the articles, the Reviews and the Church-at-Work Department, will interest all our working laity. Special attention is given to Class-Meetings, in which we have had the valuable assistance of Revs. A. C. Courtice, B. D., and W. J. Maxwell. We want all ministers, preachers, class-leaders and others to send in hints and helps for class-meetings and methods of Christian work. Let us endeavor to make this department of practical usefulness to our Church.

Have you yet got one subscriber, or done anything beyond your own subscription to sustain our REVIEW? You ought to, and must, if it is to be continued.

This year's numbers will be of special interest to Bible teachers and students; the *Life of Christ and of Paul*, by Canon Farrar, in one volume, bound in cloth, to our subscribers for \$1.00, is a remarkable opportunity for all such.

Will you not bring the QUARTERLY to the attention of local preachers, class-leaders, Sunday School teachers and others? Try to get subscribers. The only way to sustain the QUARTERLY is to double the subscription list or the subscription price. We wish you would take a direct, practical interest in this co-operative work.

The Lecturers and members of the Theological Union in connection with Victoria College, will remember that the subject for the lectures for 1892 is "An Inductive Study of the Minor Prophets," assigned to the Conferences as follows: *Montreal*—"Hosea;" *Bay of Quinte*—"Joel;" *Toronto*—"Amos;" *Niagara*—"Obadiah;" *London*—"Jonah;" *Guelph*—"Micah." Each member is expected to study the prophet assigned his Conference, so as to be able to join in an intelligent discussion of the paper read by the lecturer.


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