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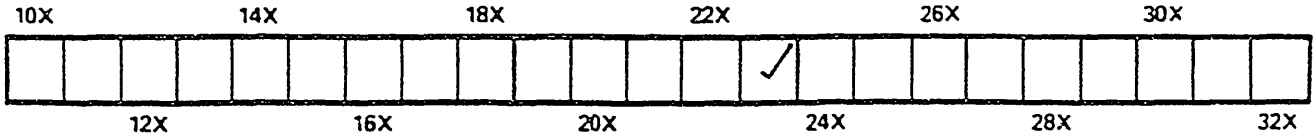

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BOWNE'S ETHICS.*

MENTAL philosophy deals with a theory of knowledge, and seeks to know what is true and why. In its concrete application, it is a science of *what is*, and its fundamental conception, expressed or implied, is, "The Real is the Rational," that is, the real is what can be understood or construed in thought. All investigation proceeds upon the supposition that the world of reality is knowable, capable of thought-presentation.

Moral philosophy is the science of what *ought to be.* It has to do with practical ideals, with personal life as it should be under the guidance of intelligence and will. Mental philosophy, as a theory of knowledge, seeks to idealize the real. Moral philosophy, as a theory of life, seeks to realize the ideal.

It may be easily inferred that moral philosophy is the much more difficult problem of the two. It not only involves a theory that must be subjected to intellectual tests, but likewise the application of that theory to all the diversities of life, to all stages of intellectual development; and it is expected to approve its utterances under the tests of reason, experience and revelation. It has to do with appetite, emotion and intellect, under the guidance of will. It touches the life that now

* "The Principles of Ethics." By Bor'en P. Bowne, Professor of Philosophy in Boston University. New York: Harper & Brothers, Franklin Square, 1892.

is, and that which is to come. In intellectual science mistakes may be remedied. They constitute, in fact, a main element of progress. In moral science, where character-building is the aim, mistakes will certainly mar the structure, and may prove fatal. Clearness of vision and strong, practical judgment are here essential and inseparable.

The book under review claims to be "an introduction to fundamental moral ideas and principles, rather than a detailed discussion of specific duties and virtues." These principles may be attempted in two ways: we may "deduce a moral life from a theory," or "a theory from the moral life." The first has been the method usually followed, and has resulted in barren abstractions, the ethics "of the closet rather than of life." An extended explanation of this method is given, and the plausibility and barrenness of its speculations duly exposed. In moral science, as in physical, we must take facts as we find them, and discover a theory to explain in the one case, and to furnish guidance for conduct in the other.

"Apart from this critical discussion, the work has two leading thoughts. One is the necessity of uniting the intuitive and the experience school of ethics in order to reach any working system. The other is that the aim of conduct is not abstract virtue, but fulness and richness of life." (Preface.)

Both of these statements are profoundly significant. The first is an intimation that the conflict between sense and reason, so prominent in philosophy as far back as Socrates, has not yet closed. That conflict has played its part both in mental and moral philosophy through all the intervening centuries. It fell to Hume to show just what could, and what could not, be got out of sensations. The result of this was Kant's marvellous exposition of the problem of knowledge in his first Critique. In this it is shown that "knowledge involves two elements—perceptions and conceptions—so that neither perceptions without conceptions, nor conceptions without perceptions, can give knowledge." This is pithily expressed in his well-known formula: "Concepts without intuitions are empty, and intuitions without concepts are blind."

Here we have one element of sense, and another of reason,

and knowledge can only result from the union of the two. Further reference to the nature of this union is here unnecessary. To divorce these elements is to advocate an impracticable idealism on the one hand, or a fruitless sensationalism on the other. Between these two extremes, the problem of knowledge has oscillated, not only since Kant, but from the time of the Eleatics and Atomists, in the early days of Grecian speculation.

Similarly with the problem of ethics. Here we have, on the one hand, the naked law of duty held up before us in our practical reason, and on the other, all the emotional influences that come from our richly endowed nature, and from pain or pleasure, actual or prospective, in this life and the life to come. The empirical moralist—utilitarian or evolutionist, or both—is working with the one factor, and the intuitionist with the other. Both theories contain an element, not a monopoly, of truth, and it may be possible that a union may be effected similar to that accomplished in a theory of knowledge.

The second point mentioned, "that the aim of conduct is not abstract virtue, but fulness and richness of life," deserves more than a passing notice.

All existence is individual, concrete. As Berkeley long ago saw, there is no such thing as abstract or general notions having ontological reality. All such exist only in the mind, and even here they are particular, not general or abstract. So, also, in ethics, all moral growth and development are connected with individuals. The development of the race means the development of the individuals composing the race, and virtue and morality are secured and made real when an individual life more or less perfectly realizes the ideals of virtue. As there is no such thing as knowledge in general, so neither is there morality in general.

In the moral life, we begin with some individual act, just as in all our efforts to obtain knowledge we begin with some individual reality, unconscious of the thought law underlying the one or of the ethical ideal implicit in the other. Our latest discoveries are often but the *conscious* realization of what we have often *unconsciously* possessed from the beginning. Invo-

lution precedes evolution. The outward in all its phases is but the projection of the life within. "Historically," says the author, "the moral life did not begin by laying down general principles of conduct, but by forming codes of concrete duties. In this respect the moral life is the analogue of the mental life. The latter, also, did not begin with abstract speculative principles, or with theories of knowledge, but with specific acts of knowing. In both alike the knowledge of principles was second and not first, and in both alike principles were implicit from the beginning." (P. 1.)

The significance of this statement, with its underlying spiritual conceptions of both knowledge and morality, is more fully brought out in the following: "That was not first which was spiritual, but that which was natural, and afterward that which was spiritual. But the spiritual is not something apart from the natural, as a kind of detached movement; it is rather the natural itself rising toward its ideal form through the free activity of the moral person. The natural can be understood only through the spiritual to which it points, and the spiritual gets contents only through the natural in which it roots." (P. 304.) He attempts "to rationalize our moral experience by passing behind the instinctive form to the underlying principle. In this way we hope at once to escape the scepticism suggested by conflicting cases and to get some better guidance for life itself." (P. 2.)

These quotations will give a definite idea of the aim of the author, and of the deep spiritual conceptions underlying not only the treatise on ethics, but his entire treatment of the problems of philosophy. Together they constitute one of the best antidotes to the shallow materialism that masquerades in the name of science and philosophy.

Works on ethics abound whose aim has been to "study the genesis and development of moral ideas and of practical codes, . . . the psychological faculties concerned in the production of moral ideas, the nature of conscience, the relation of desire and will, and of reason and sensibility." (P. 3.) England has been especially fruitful in producing works of this character. This has, doubtless, been due to the influence of Locke, and as

a consequence there has been a constant confounding of *cause* with *occasion*, and a perpetual effort to deduce "moral ideas from non-moral data," or "the pretended reduction of moral ideas to non-moral elements." (P. 10.) This is a correct characterization of the ethics of materialistic evolution, and very tersely exposes a fundamental fallacy. "A system of ethics, like a system of mathematics, has not to inquire into the origin of the ideas with which it works, but only into their meaning and implications. In both cases the ideas are valid, if at all, not by virtue of a peculiar genesis, but because of the evidence with which they appeal to the mind as it now is." (P. 4.) Where, then, is our starting-point either for ethical life or ethical theory? Both must get their starting-point in man as he is—the actual, not the ideal man. In him we find many principles of action. He has a physical or animal nature. Egoism and altruism, virtue and vice, happiness and sorrow, the life that now is and the life to come are all practical forces within him; and "this complex, practical consciousness, as it may be called, is the raw material of ethical theory" (p. 14); and "by its adequacy to express this life, every theory must finally be tested." (P. 19.) The author's aim, consequently, is to "study our moral ideas in themselves and seek to unfold their postulates and implications. This would give us the theory of ethics, or, as it has been called, the metaphysics of ethics" (p. 3); or, as he has again expressed himself, "The aim in the following discussion is not to build up a completed ethical system, but by a critical study to enable the reader to discern the outlines of ethical truth and the principles which underlie conduct." (P. 19.) Such a process of investigation is in harmony with the approved methods of modern physical research. It seeks to find the law in the fact, and then to apply the law in man's practical life.

As the result of such investigation, what are the fundamental moral ideas and their order? The answer is: Good, Duty, and Virtue. These are all fundamental, and are alike "essential in a system which is to express the complete moral consciousness of the race." This is likewise the order in which these ideas should stand. "The good is perceived as having value in itself,

and from this insight arises the duty or obligation of striving for it. When this duty is recognized and performed, we have the notion of virtue. When the performance of duty becomes habitual, we have virtuous character. The unconditioned idea is the good. This makes demands upon the will, that is, produces the idea of duty or obligation. Virtue consists in the recognition of these demands and in habitual submission to them." (P. 22.)

It is quite likely that one or more of these principles enters into all of our conceptions as to what constitutes a moral life. Any emphasis put upon one of them to the neglect of the others gives a one-sided and distorted system. The partisans of pleasure and utility emphasize the good, at the same time making it only a state or modification of the subject, while the legalist following Kant would recognize only the naked law of duty without benefit or reward. Both are extremes, while each contains but a part of the truth.

The above exposition from Schleirmacher is, however, not altogether satisfactory. A science of ethics is not for hypothetical beings, but for man; and with man "the basal fact of moral experience is much better expressed by the notion of duty than by the notion of good." This is evident from the fact that in our imperfect development, want of clearness of vision, and susceptibility to pleasure as a mere physical experience, the good must always appear under the form of law. This necessitates viewing the question from a two-fold standpoint, "the inductive and the theoretical. The former aims to discover and describe the actual form of moral experience, and the latter aims to adjust our moral ideas in a rational system." (P. 23.)

These two must work together. We undoubtedly have duties to perform and ends to obtain. We are not set here wholly under the rigoristic rule of the one, or the merely selfish aim of the other. We are entitled to the results of our own activities. We feel instinctively that the righteous man ought not to suffer. One argument for a future life is that there may be a final and complete adjustment of the moral inequalities of this. Duty and reward, egoism and altruism, intuitionalism and

utilitarianism are but the two sides of one great problem to be worked out by the individual in society, and through laws which root in the fertile soil of our own reason. "When the duty ethics ignores the goods ethics, it tends to formalism and etiquette in which the unconditional sacredness of its imperatives becomes absurd; and when the goods ethics ignores the duty ethics it sinks to the level of practical shrewdness and loses its moral character altogether." (P. 25.)

All action to be rational must be directed toward some end. Irrational action is unmoral, and purposeless action is certainly not moral. All moral action has an object before it, and can give a reason why it seeks realization. These two, the goods ethics and the duty ethics, utilitarianism and intuitionalism, constitute the two grand divisions of ethical philosophy. "One seeks to found the notion of duty in goods to be reached, the other seeks to make duty an absolute and self-sufficing imperative. . . . All other divisions are psychological rather than ethical." (P. 25.) An act, when analyzed, furnishes two elements—motive and code. It is with the first that the intuitionist generally associates morality. He makes intention cover the difference between mistake and immorality. The utilitarian, or advocate of the goods ethics, associates, directly or indirectly, morality with the code. Why separate these two elements? The good-will must will something, and the good code must be founded upon principles of justice. "No law can be rationally obligatory which is opposed to the true well-being of the agent" (p. 35); and conversely, the true well-being of the agent will find its defence in rational law, under the imperative of duty. The intuitionist is thus of necessity a utilitarian, while the utilitarian is forced, willingly or unwillingly, to entrench himself behind intuitionalism. "The rightness or wrongness of a code depends upon its relation to well-being. The morality of the person depends on his motives, but the morality of a code depends upon its consequences." (P. 34.) "It is the apparent indifference, and sometimes opposition, of these laws which gives rise to the duty ethics and the goods ethics; whereas the two must be combined before we reach any complete moral system. Duty ethics taken alone is

an unlawful abstraction resulting from considering the good-will apart from its condition and objects; and the goods ethics taken alone is an equally unlawful abstraction resulting from considering conduct apart from the living subject. The good-will must aim at well-being, and well-being is realized in and through the good-will." (P. 36.)

But this law is merely formal. What is the end, the content, the result that obedience to the law may claim and obtain? "Does the good consist in action, or in passion, or in a certain union of both? Is it found in the moral nature, or in the merely sensitive nature, in physical gratification, or in intellectual satisfaction, in the joys of the affections, or in moral aspiration, a pure heart, and a restful conscience?" (P. 27). Has the good a marketable value, or is it something which reacts upon our own personality, rendering it richer in content, but in no sense transferable?

Here we are face to face with a most difficult problem, and the rich endowment and possibilities of our nature, taken along with our community life, only complicate the problem. A critical and exhaustive discussion of the psychological characteristics of pleasure warns us not to hope to find in it the object of our pursuit. Mr. Herbert Spencer, in the *Popular Science Monthly* for August, 1888, compares happiness to the bull's-eye of a target, which must not be directly aimed at. "If you do," the instructor in archery says, "you will surely miss it." Happiness will not be found if it is directly sought. It is, of course, rational and right to seek happiness, and "no school of ethical writers ever proposed unhappiness as a final end of action." "But we seem to be moral only when we are aiming to be virtuous. We are under two laws, one of conscience and one of happiness; and ethics concerns itself only with the former." (P. 68). "The centre of character is found in the will to do right, . . . nothing else can take its place. . . . It is possible to everyone, and in all circumstances. . . . It furnishes the indispensable condition of all moral development." (P. 70). "A man's life consisteth not in possessions, not even in knowledge. Without the good-will these things would profit him essentially nothing. But, on the other hand, it is

none the less true that the good-will is not sufficient unto itself. It needs a field for development and realization; and this field is found, not created, by the good-will." (P. 73.) In view of these facts we are now prepared for a formal, though not an exhaustive definition of the good: "The ideal good is conscious life in the full development of all its normal possibilities; and the actual good is greater or less as this ideal is more or less approximated. For man the attainment of this good involves the perfection of individual life and of social relations." (P. 69.)

"Life has two poles. It demands for its perfection both outward fortune and happiness and inward worth and peace. A conditional life like ours cannot reach an ideal form, unless it be in harmony both with its objective environment and with its subjective ideals. Either of these elements, when viewed apart from the other, is an abstraction of theory, and a source of confusion, if not of mischief. If we consider only the inner worth and peace, ethics runs to leaves. If we consider only the outer fortunes and happiness, ethics runs to weeds. There is no need to ask which factor is first, as both should be first, last and always." (P. 304.)

Men desire happiness, and rightly, but happiness must have a law, and this law must be the same for all concerned. "Without the law, everything is arbitrary; without the universality, everything is individual whim and caprice." (P. 96.) There is thus seen to be need of a subjective standard, otherwise any person should be allowed to follow the bent of his own nature, and call that good which gives him pleasure. On such a basis, no system could be found; we should simply have an atomic theory in which each would stand in self-isolation and be a law unto himself. All differences would be those of taste and opinion; moral obligation would disappear, and all actions would be alike morally indifferent. The difficulties of utilitarianism are plainly evident in the fact that J. S. Mill found reason for introducing the term "dignity," as giving some pleasures a stronger claim and a higher character, and thus, doubtless, abandoning the theory; while Herbert Spencer still further offends by advocating a system of rational in distinction

from empirical utilitarianism. "Empirical utilitarianism is but a transitional form to be passed through on the way to rational utilitarianism." ("Data of Ethics," §21.) The author's chapter on the "Need of a Subjective Standard," is one of the best expositions of the short-comings of utilitarianism we have anywhere seen.

This scheme failing to meet the demands made upon an ethical theory, we must look elsewhere for its fundamental principle.

He agrees with Kant that reason is self-legislative, and that in this way the soul first rises into properly moral existence. It must not be supposed from this that reason is lawless. The highest conception of law is when it is viewed as self-originated and self-imposed. There is then a dignity both in the rule and in the service "We reach the truly moral life only when we come to the free spirit giving law to itself in accordance with its perceptions of right reason." (P. 104.) This is the autonomy of the spirit. The idea of moral obligation when it comes "has no external origin, and admits of no definition except in terms of itself." The generation of conscience or a moral nature by law and order externally imposed—as Professor Bain teaches—is psychologically false. "The idea of obligation arises within the mind itself." (P. 102.)

This view does not of necessity set aside God as the ground and source of the moral law in man; it rather makes man himself so participate in the divine nature that he finds thus within himself the moral law asserting its reality and imposing its claims. A few quotations from a former work, "Studies in Theism," will make this clear: "The law of a being depends on its destiny and flows from it. There is a distinct absurdity in placing a temporal being under the law of the eternal, and there is intolerable injustice in placing a being under a law which is hostile to its interests, or which is out of all proportion to its well-being." (P. 433.) "We are called to communion with God. We are called to be like God. We are called to eternal life with God. This is our destiny, and our law is correspondingly great." (P. 434.) "The highest act of the free soul is the acceptance of our true nature, or the choice of

right reason to be the law of our entire being." (P. 354.) "We regard God as the foundation of truth and right." (P. 335.) "God is the necessary postulate of theoretical morals." (P. 406.) "Our thesis is that the denial of God, freedom and immortality leaves morals without any foundation." (P. 409.) These quotations may serve the double purpose of more fully setting forth the author's views, and also of quieting the fears of some who have failed to find in his lucid pages "the form of sound doctrine."

"But is there any moral law which has contents as well as form, and which is binding upon all moral beings as such?" (P. 105.) From every standpoint the double element in human morality appears, the universal and the particular, the law and its application; the one valid for all moral beings, the other relative to humanity itself and having reference to human perfection; the one invariable, the other highly variable and uncertain; the one needing no proof and admitting of none, the other a problem deeply complicated and involved; the one good-will, the other an ideal of perfection. "Thus we come back to our conclusion again that our morality involves, not merely the law of love, but also an ideal of humanity which conditions its application. If we desire to make either primary, the ideal is basal and the law of love is its implication. In morals, being is deeper than doing." (P. 114.)

This ideal has no warrant but the soul itself; as an ideal it always lies beyond actual attainment, is the condition and spur to all moral growth, contains two elements (*a*) what man ought to be, and (*b*) what he ought to do, thus bringing us to life itself, which we judge "not only by its intermittent manifestations, but by its abiding principle. This is character, the final object of all moral approval or condemnation." (P. 123.) In this all students of ethics can see the combined influence of Kant and Green. "The law of good-will and its implications, and the ill-desert of the evil will, a human ideal more or less clearly perceived, and the obligation of which is more or less strongly felt, but both of which are growing with the unfolding of humanity and the enlargement of knowledge, these constitute in principle the moral outfit of the race from the subjective

side. And we see the race working more or less unconsciously under the influence of these principles, striving to formulate them into codes which shall best express them; striving, also, to become more conscious of its own aims, and gradually building itself into that inward and outward development which shall satisfy at once the demand for outward fortune and happiness and for inward worth and peace." (P. 123.)

Man's development is thus carried on under the impulse and guidance of an ideal. This does not imply that this ideal is fully understood. "It doth not yet appear what we shall be." It is in a more or less comprehended movement, "the power within us that makes for righteousness." It is a movement towards the realization of our ethical life, as all interrogation and thought and study are movements towards the realization of our distinctively intellectual life. Both movements are intimations of what we are, and of what we may become, while neither one is fully possessed from the beginning. They indicate the lines of movement, furnish the universal standards to which all thought and action are referred, and reveal in history all the diversities in both intellectual and moral development, the result of their partial conception on the one hand, and of their imperfect realization on the other. A common ethical nature no more saves from its imperfect expression than does a common rational nature fail to make every man a Newton or an Aristotle. Under the impulse or guidance of this ideal, character is a growth by which we come more and more into possession of ourselves, and thus realize more clearly our nature, our duty and our destiny. And each increment in our growth is only so much capital invested for yet higher attainment. "With the enlargement of knowledge and the unfolding of life comes an enlargement of the ideal. This moral ideal is like the corresponding ideal in the pure intellect. Here, too, we have an ideal only partially grasped and gradually evolving, yet the final court of appeal concerning all that is rational; as the moral ideal is the court of appeal concerning what is morally right." (P. 117.) The distinction between his and intuitionism, as ordinarily held, is clear and decisive.

"This diversity and contradiction do not shake our faith in

the oneness and community and infallibility of reason, so the similar fact in ethics need not shake our faith in the unity and infallibility of the moral nature. While we are perpetually appealing to reason, we are quite unable to specify its concrete contents with any approach to completeness. Only through long experience, patient reflection and much labor do we gradually penetrate into its significance, and only a perfect reason could give an exhaustive definition of reason. It is equally impossible to give a complete definition of the moral ideal, and it will be until the ideal itself is realized. All that we can do is to work toward it, and thus understand it better and better." (P. 158.)

This ideal, ever seeking its realization, ever growing and developing, is the very antipodes of unprogressive life. Here will always be found the battle-ground between the old and the new, and hence the disputes and conflicts in thought and action. It is the struggle of the past to control the future, and the future endeavoring to break with the past. The realist contents himself with what is; the idealist has in him the imperishable hope of something better. Amiel expresses it beautifully when he says: "The ideal is a poison unless it be fused with the real, and the real becomes corrupt without the perfume of the ideal." (Journal, p. 262.)

In the light of this growth, how different the answer to the question—"Who is my neighbor?"—now and in the days of Christ. On this point alone, who can estimate the accumulated wealth of these nineteen centuries?

> "Yet I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns.
> Knowledge comes, but wisdom lingers, and I linger on the shore,
> And the individual withers, and the world is more and more."

As the range of persons has widened, the ideal has been more fully realized, while its fuller realization has added new significance and breadth to the ideal. And so it will ever be. Decay and growth, death and life, the past and the future will be united in the revolutions and the evolutions of the scarcely begun work of human development and amelioration.

"Ring out a slowly-dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

. . . . . .

Ring in the valiant man and free,
The eager heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

We have no space to enter upon the chapters on practical ethics with which the volume closes. From beginning to end the book is characterized by earnestness, clearness, grasp of principles, and a freshness and originality that make its inspiring pages sparkle with the dew of the morning. In reading it one lives in a bracing atmosphere. It is easily the best among the many treatises on the subject lately put before the public.

Victoria University, Toronto. E. I. BADGLEY.

HOSEA.

OF the minor prophets, Hosea has left us the largest written memorial. Holding his writings in our hands, approaching them as a portion of sacred literature with which we desire acquaintance, we naturally ask ourselves first of all, who is this man, that uttered these words?

His name attracts attention: Hosea. Though differently rendered in our English Bible, it is the same as that which was borne by the last king of the Ten Tribes and, originally by Joshua, the successor of Moses. Its very utterance in the hearing of the people was a sign and a sermon. "Jehovah is Salvation" was the message which the Almighty sent to this idolatrous people by means of the name which His servant, the prophet, bore.

"The son of Beeri" is the only explanatory word which the Scriptures utter in reference to the prophet's parentage. And of Beeri nothing is recorded. It is a Rabbinical tradition, that

the mention of the name of the father of a prophet, in the holy writings, is an indication of the fact that "the father also was a prophet." In harmony with this tradition the Rabbis credit Beeri with the authorship of Isa. viii. 19, 20. Dr. Farrar, who mentions this conjecture in reference to the authorship of the passage just quoted, rejects it as untrustworthy. So that of the parentage of Hosea we must be content to remain in ignorance.

But while the light thrown upon the prophet's parentage is dim, we need entertain no doubt as to his nationality. All authorities unite in proclaiming him a northerner. Dr. Cheyne, in the Cambridge Bible, supports this view by three important facts. First, "the topographical and historical allusions" which the prophecy contains, are what we have a right to expect from "one born and bred in the northern state." In these allusions Hosea displays a familiar acquaintance with the northern country, which is in marked contrast with the superficial information which Amos, a visitor, possesses. In the second place, Hosea is apparently well acquainted with the "great love-poem of Northern Israel." But Prof. Cheyne advances a "subtler argument" still in favor of the view that Hosea was a northerner. "The tone of Hosea's religion" contrasts in a marked manner and degree with the tone which one discerns in the writings of the Judahite prophets, Hosea is "warmer and more joyous" in his religious terms of expression than they. The reason for this may be traced, in part, to natural environment. Nature's genial moods, the "expansive, child-like character" of his countrymen, doubtless had their influence upon the prophet's spiritual life.

The fact now under consideration is by no means unimportant. The historical value of Hosea's prophecy is due to the Israelitish origin of the prophet. Hosea, better than any other of the prophets, represents to us the moral capacities of the people of Israel. He was in closer touch with their national life, their political ambitions, their moral excellencies and faults, than any other writer of whom we have knowledge. Accordingly we may trust his portrait of the moral condition of his people without hesitation. It is the portrait which a patriot

has outlined, and its dark coloring must be accepted as an accurate delineation of the nation's character.

Of Hosea's personal career, comparatively little is told us. In the first and third chapters of the prophecy, we have what seems a record of the prophet's domestic history. Taking the story as it stands, could anything be more pathetic? A pure, warm-hearted, generous man, acting, as he believes, under a Divine impulse, marries a woman whose moral instincts are directly opposite to his own. True to her early education, perhaps to her early habits of life, she proves false to the prophet and forsakes him for a vile man, whom the narrative calls "her friend" (iii. 1), and by whom she is afterwards sold (iii. 2). Once again, obedient to the voice of God, Hosea seeks her out, and paying the price of her redemption, brings her to a place where she abides for him for many days, and where, in penitent seclusion, like the erring wife of Arthur of old within the convent walls, she may atone for her great and grievous transgression, that ultimately, perhaps, she may be restored to her place as the queen of Hosea's home. Dr. Plumptre, in his poem *Lazurus*, makes the prophet say of this sad epoch in his life:

> "Weeping blinding tears,
> I took her to myself, and paid the price
> (Strange contrast to the dowry of her youth
> When first I wooed her), and she came again
> To dwell beneath my roof. Yet not for me
> The tender hopes of those departed years;
> And not for her the freedom and the love
> I then bestowed so freely. Sterner rule
> Is needed now. In silence and alone,
> In shame and sorrow, wailing, fast and prayer,
> She must blot out the stains that made her life
> One long pollution."

But how are we to interpret this painful story? Is it fact, or is it parable? Difficulties meet us whichever view we accept.

I suppose the chief difficulty in accepting the story of the domestic life of Hosea as historical is born of the shock to one's moral sense, arising from the unvarnished statement that "the

Lord said unto Hosea, Go, take unto thee a wife of whoredom and children of whoredom" (i. 2). We cannot afford to treat this objection lightly. It has led many to reject the literal interpretation of the narrative in favor of the parabolic. Dr. Pusey, indeed, waxes very indignant at those who venture to call the story a parable. "There is no ground," he writes, "to justify our taking as a parable, what Holy Scripture relates as a fact. There is no instance in which it can be shown, that Holy Scripture relates that a thing was done, and *that*, with the names of persons, and yet that God did not intend it to be taken as literally true." (Pusey, Minor Prophets, vol. 1, p. 13.) Few commentators, I hope, will care to commit themselves unreservedly to Dr. Pusey's canon of interpretation, and as Prof. Cheyne well says, "There must be some plausible ground" for the parabolic interpretation, "or the opinion rejected by Dr. Pusey would not have commended itself to the majority of modern commentators." (Cambridge Bible, Hosea, Introduction, p. 17.)

Recognizing the right of the reader to accept the story of Hosea's domestic infelicity as a parable, intended to enforce the great truth the prophet was meant to proclaim, should the reasons for a parabolic interpretation seem sufficiently strong, it is, however, important that we inquire whether we are justified in refusing to believe in the historical correctness of the narrative on the ground named,—the shock to the moral sense, which one experiences in reading the prophet's statement already quoted.

Dr. Adam Clarke suggests that Gomer was an idolatress, "one who had worshipped the calves of Jeroboam at Dan or at Bethel." This interpretation is nearly akin to the parabolic and leaves us in doubt as to the historical value of any portion of the prophecy, so far as it relates to Hosea's personal history, the first chapter excepted.

A truer answer to the objection to a literal interpretation of the first and third chapters of this prophecy growing out of the dislike one feels to believe that Hosea would take "a wife of whoredom," may be found in the two-fold consideration that we must not apply the high moral standards, which nineteen

centuries of Christian precept have created, to the days in which the prophet lived; and, furthermore, that there is nothing to shew that Gomer was an actual adulteress at the hour of her marriage. In reference to the first thought, Dr. Buchanan Blake well says in his admirable volume, "How to Read the Prophets" (page 155): "While monogamy is always presupposed by the prophets as the only true and valid principle of marriage, while they always forbade concubinage in every form, and while the Law, when finally recognized, secured its condemnation, it must be remembered that in Hosea's time the practice was very imperfect. Then the sanctity of marriage was not so highly regarded, and many things happened which would now be deemed highly improper." But apart from this, it must be remembered the Hebrew idiom justifies us in interpreting the expression "a woman of whoredom" to mean "a woman of unchaste disposition." Indeed, to justify the symbolism which the prophet's marriage was intended to suggest, it is reasonable to suppose that, so far as overt acts were concerned, Gomer had not transgressed the law, prior to the time when she became the prophet's bride. But even should the severer view be contended for, it remains for us to suppose that Hosea was either ignorant of the vileness of Gomer's sin, or that, like many a pure, innocent girl of to-day, he hoped to reform the transgressor by marriage.

The difficulties in the way of a literal reading of this first chapter, though deserving full recognition, seem to be trifling compared with difficulties which confront us if we call the story of Hosea's domestic life a parable, as well as a symbol. Dr. Cheyne, the value of whose contribution to the correct reading of this confessedly difficult prophecy should be emphasized, offers two grave objections to the parabolic method of interpretation. (1) "The refractory name Gomer refuses to be unlocked by the parabolic key, and contrasts so strongly with the names of the children." (2) "This interpretation leaves it unexplained how Hosea came to think of Jehovah's relation to Israel as a marriage." Admit the historical accuracy of the picture which Hosea gives of his married life, and it becomes perfectly plain why the prophet makes marriage the symbol

of the relation that exists between the Most High and Israel. For, as Dr. Blake reminds us, owing to the low state of morals then existing, "practically, marriage was less suitable as a representation of the Divine relationship to men; but from the prophet's standpoint, with his ideal, we can well see how well fitted it was to teach men much about God." (Blake in "How to Read the Prophets," page 155.)

I leave the consideration of this vexed, yet necessary part of our subject, by quoting Dr. Farrar's words: "Such is the dark, sad story which Hosea pathetically shadows forth in the three first chapters: and it taught him the chief lesson of his life. For he accepted God's dealings with him, and found that though the chastening was grievous, it brought forth the peaceable fruit of righteousness in his soul. By virtue of his holy submissiveness he became one of the greatest of the prophets, and in the fall, the punishment, and the amendment of an adulterous wife, he saw a symbol of God's ways with sinful man." (The Minor Prophets, pp. 99, 100.)

So much, then, for the prophet. What of the times in which he lived, and of the people to whom his message was sent? The first verse of the prophecy seems to determine the historical epoch covered by Hosea's life and doctrine. "The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.' But here we encounter difficulties which we must frankly recognize. First of all, there is a chronological difficulty. The kings of Judah here named did not reign contemporaneously with Jeroboam, king of Israel. "If anything is certain in Biblical history," testifies Prof. Cheyne, "it is that Jeroboam II. of Israel died before his contemporary Uzziah or Azariah of Judah." (2) In the next place there is the glaring improbability that Hosea, the prophet of the North, would date his writings by the names of the kings of Judah. (3) A still further difficulty, in the way of accepting the accuracy of the title to this prophecy, is the necessarily excessive length of the prophet's ministry, which is thus implied. Dr. Pusey, who accepts the introductory verse as correct, says: "If, then, we

suppose that Hosea prophesied during two years only of the reign of Hezekiah, and ten of those in which the reigns of Jeroboam II. and Uzziah coincided, his ministry will have lasted seventy years." Dr. Adam Clarke, who computes differently from Dr. Pusey, cannot make Hosea's prophecy, according to the title, to cover a less period than one hundred and twelve years, and anticipates, as he sometimes does in other directions, the conclusions of modern scholarship, by ascribing the first verse to the mistake of an ancient copyist. Dr. Driver sums up the whole matter in his "Introduction to the Literature of the Old Testament" (page 282): "It is probable that the title (i. 1) has not come down to us in its original form. . . . Probably the original title had simply 'in the days of Jeroboam,' and was intended to refer only to c. 1-3: when a title had to be found for the whole book, in order to indicate that the latter part referred to a later period, the names of the Judean kings contemporary with, and subsequent to, Jeroboam II. were added."

Prof. Sayce is quoted as accepting the period indicated in the title, as expressing, though inexactly, the historical era which these prophecies cover. In order to sustain this view, which involves grave difficulties, Prof. Sayce holds that the fourth and following chapters belong to a period much later than ordinarily supposed, viz., "to the reign of Hoshea." It will accord with the views of soberer and safer criticism, however, to accept as accurate the clause "and in the days of Jeroboam, son of Joash, king of Israel," and to regard the references to the kings of Judah as the probable addition of a later hand than the prophet's. Dr. Blake believes that "the various utterances of Hosea date from the fall of Jeroboam's house, about 758 B.C. to the final siege of Samaria in 724 B.C." (How to Read the Prophets, p. 153.)

Though the determining of the chronological limits of Hosea's prophecies is involved in difficulty, we may reach a pretty clear estimate of the condition of the times in which the prophet proclaimed his message. Hosea was called to speak his message to a depraved people. Outwardly, indeed, there was much to gratify national vanity. We must remember Dean Stanley's

statement: "The external glory of Israel was raised to its highest pitch by Jeroboam II." Doubtless there were loyalists by the score to whom Hosea's stern, though sad, words of warning were an impertinence, yea, worse, the breathings and mutterings of treason. This "Jeremiah of the North," as Hosea has so well been called, had to enforce the very truth which the weeping prophet sought to burn into the hearts and consciences of the men of Judah: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches" (Jer. ix. 23). To those to whom glitter is gold, pleasure the realest good, wealth and honor the goal of, human hope, the message of this brave man must have been sadly offensive. The noblest patriot in Israel, we may well believe that he was often compelled to hear himself charged with disloyalty by men whose patriotism was a mere question of patronage. Pure in personal character, it was his sad lot perhaps to suffer vicariously in reputation by reason of the sins of his wife, or to have his brave words of condemnation of national transgression parried by the home-thrust, "Physician heal thyself." It is too much to suppose that Hosea was popular at court, or a favorite with the lovers of pleasure. But that there was everything to call for just such words of warning and rebuke as the prophet uttered, the history of the times abundantly proves. Politicians are superficial observers, and to those there may have been nothing in the signs of the time calling for alarm. To the patriot's clearer vision, the indications were painfully disturbing. Politically, to all who were capable of looking beneath the surface, the prospects were in no sense reassuring. Foreign alliances, by means of which it was hoped to strengthen the throne, had planted seeds of national weakness and ruin in the fertile soil of Israel's disloyalty to Jehovah. For what gain was it that there should be increased political glory at the cost of moral purity? And yet this was part of the price which Israel paid for the help that foreign alliances brought.

Drunkenness was a common and revolting vice. The prophet testifies to this more than once (iv. 2, vii. 5). The king himself, upon one sad occasion, was shamelessly overcome by the wine

and new wine which take away the heart. Naturally enough the nobles shared in the excesses of the court, and the priests, instead of resisting the evil courses of the people, gave rise to the proverb, "like people, like priest," by their weak yielding to the seductions of the cup. Amos, whose message is linked by many associations to that of Hosea, tells us that the very monastic Nazarites of the day, either willingly or of compulsion, indulged in strong drink, and that great ladies fell into habits of common drunkenness. (Amos. ii. 12; iv. 1, 2.)

Drunkenness is not usually a solitary vice. It is the handmaid and companion of wickedness of all kinds. What wonder then, that the grossest licentiousness (Hos. iv. 13) prevailed, that the poor were oppressed, the rich were pampered in self-indulgent luxury, while robbery was frequent and murder by no means uncommon! It is no slight increase to the gloom of this picture to add that many, if not all, of these abominations were either sanctioned or unrebuked by the religion of the time. Foreign alliances had successfully and permanently corrupted the moral life of the age by corrupting the fountain of morals, religion. With the sin of Jeroboam I., the way of entrance had been made for idolatry. Though the outward forms of the true worship were retained, "the daily sacrifice, the burnt offering, the meat offering, the drink offering, thank-offerings, peace offerings, free-will offerings, sin offerings," though tithes were paid, hymns sung, though priests, prophets and temples were numerous, though "the worship was maintained by the civil authority," yet, as Dr. Pusey reminds us, "all this outward show was rotten at the core." As a sad consequence of the invasion of foreign religious customs, it came to pass at length, that vice was practised in the name of piety, and adultery consecrated as an act of religion.

"The prophet Hosea," strikingly remarks Dean Stanley, "is the only individual character that stands out amidst the darkness of this period, the Jeremiah, as he may be called, of Israel." How uncompromising his rebuke of national sins, how ardent his attachment to his own country, how pure his patriotism, his prophecies clearly indicate. How his patriotism and fidelity to truth must have been tried by the nature of the

message he was sent to deliver! No national future waited for the ten tribes as such. When Jeremiah proclaimed tidings of doom in Judah, he could speak of a coming restoration—the bright star of promise shed forth its rays from out the dark cloud of Divine displeasure. It was not so with Hosea. The Israelites had trusted, for national deliverance, in the might of Assyria; out of Assyria their punishment arose. Egypt was destined to be their national grave. The prophet's words admit of no double meaning. "I will cause the kingdom of the house of Israel to cease"; "I will no more have mercy upon the house of Israel"; "They shall be wanderers among the nations"; "They shall not dwell in the Lord's land"; "Israel is swallowed up: she shall be among the nations like a vessel in which is no pleasure" (i. 4, 6; ix. 17; ix. 3; viii. 8; iv. 19, 16). Sweet, joyous words of promise are spoken, but these admit of a distinctly spiritual interpretation. A very glorious future is predicted, but it is not a national future for the ten tribes. Their future seems linked with that of Judah (i. 2). They must now reap the whirlwind of temporal overthrow. Israel's restoration, as a great people, is the fond dream of good men and women to-day. There are indications in the Epistle to the Romans that St. Paul shared in this hope. Into this doubtful and difficult problem we shall not intrude. This much is certain, the northern people to whom Hosea declared the word of the Lord, were doomed to national obliteration, and it was the prophet's sad fate, not only to predict, but almost to see the hour, when the sentence, which he was bidden declare, was executed to the very letter.

From our rapid study of the personality of the prophet, and of the times in which he lived, we may now pass to a survey of the contents of the prophecy itself. Before attempting anything in the way of an analysis of the prophet's message, some reference may properly be made to the effect of current and contemporary literature upon the style and mental life of Hosea. We have not very abundant material for such an investigation, but the data in our possession are full of interest. His acquaintance with the "Song of Songs" and with the Book of Amos admits of little or no question. Trace this, if you will, in

chapter xiv. 6-9, where Hosea shows his familiarity with the poem, which must have been more or less known in the northern country, and find hints of his knowledge of the writings of Amos in chapters iv. 15; x. 5, 8; viii. 14; xi. 10. It seems possible that he was familiar with the prophecy of Joel (compare Joel iii. 16, and Hos. xi. 10), or that both he and Joel were similarly indebted to earlier writings now no longer extant. Hosea possessed some acquaintance with the life of Jacob (xii. 3, 4, 12); had been told or read of the overthrow of the cities of Jordan (xi. 8); knew the story of the Exodus (ii. 15; xi. 1; xii. 9, 13); and was instructed in other important facts relating to the history of God's ancient people as well as in some of the requirements of Levitical legislation. Whence was the prophet's knowledge of these facts and of the law derived? This question has a direct bearing upon an important phase of higher criticism. For if it could be shewn that Hosea gained his information of these historical truths and of the legislation of Mosaic times from the canonical books in which the occurrences are related, then the date of the Pentateuch, or of portions of it, might be more readily determined.

For, as Dr. Cheyne says, in reference to "parallelisms of phraseology and idea in Hosea and the Pentateuch," "such a list will only be of any real value to those who have already satisfied themselves on other grounds as to the period of the composition of the books of the Pentateuch" (Cambridge Bible, Hosea, Introduction, page 36). Prof. Alfred Cave recognizes the importance of this fact, and bases an able argument against the evolutionary theory of the composition of the earlier books of the Old Testament, upon the acquaintance of Amos and Hosea with Levitical legislation. I must refer you for the statement of Prof. Cave's position to his instructive work, "The Inspiration of the Old Testament," and particularly to Lecture V. Without outlining Dr. Cave's argument, let me give his conclusion. "From the evidence already given, it seems certain that characteristic details of that part of the Pentateuch called the Priest's Code were known in Israel and Judah long prior to the Exile. . . . A series of crucial instances has shewn that the evolutionary theory of the origin of the Pentateuch fails

to account for the facts presented by the Old Testament." Of course the value of Dr. Cave's argument rests upon the assurance that Hosea derived his knowledge from the Pentateuch and not from other sources, which is the very point in dispute.

Whatever doubt may exist in our minds as to the current, sacred literature that helped to form the style and views of Hosea, it is not difficult to trace the effect of his writings upon the New Testament scriptures. Our Lord quotes the prophet to emphasise His stern words of rebuke to the hypocrites of His day, commanding the Scribes and Pharisees to go and learn what this meaneth, "For I will have mercy and not sacrifice" (Matt. ix. 13; xii. 7). St. Paul and St. Peter both refer to the prophet's doctrine, St. Paul notably in the apt quotation which is introduced into the apostolic argument concerning the resurrection:

"O Death, I will be thy plagues; O Grave, I will be thy destruction."

St. Matthew and St. John also borrow the terms and metaphors of Hosea. His influence upon subsequent sacred literature is marked and permanent.

We are now prepared to advance to a closer study of the contents of the Book of Hosea. It is not an easy book to analyze. An eminent writer (Eichorn) has properly said of the prophet's style: "Hosea's discourse is like a garland woven of a multiplicity of flowers; images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower and throws it down that he may directly break off another. Like a bee he flies from one flower bed to another, that he may suck his honey from the most varied pieces." This charge of obscurity in outline is all an old one, and its justice must impress every student of this book. The reason for his style is found in part in his message, and in part in his own personality. Just as Paul, in his Epistle to the Galatians, is less symmetrical and connected than in his letter to the Romans, by reason of the strong emotions which controlled him in the composition of the first Epistle, so Hosea's heart is so moved by his theme that his rhythm, as one has well put it, "is the artless rhythm of sobs and sighs." It is always

difficult to prevent an analysis of any book in a form which will convey an intelligent idea of its contents to one unfamiliar with its subject matter. This difficulty is intensified in the case before us for the reason already noted.

Dr. Blake's work, "How to Read the Prophets," seems to me to give us the most help in arriving at something like a symmetrical view of the Book of Hosea as a whole. The whole book may be regarded as Jehovah's last message to the Ten Tribes. The probable chronological period covered by the prophecy is approximated by Dr. Blake as falling between the years 770-725 B.C. For Dr. Blake's admirable arrangement and analysis of the prophecy must, I refer the reader to the little work just named, a most interesting and valuable volume. The main features of Dr. Driver's analysis may, however, be reproduced. It should be said that the chronological limits of Hosea's prophecy as fixed by Driver differ from those adopted by Blake. Instead of Blake's calculation of 770-725 B.C., Driver adopts 746-735-4 B.C.

Dr. Driver divides the book into two parts:

I. C. 1-3. "This part of the book consists of three sections, 1, 2-2, 1; 2, 2-23; c. 3."

Under the first of these sections we have a symbolical representation of Israel's unfaithfulness to Jehovah, and the consequences of it. "The second section, 2, 2-23, states in plain language the meaning which the prophet attaches to the narrative of 1, 2-2, 1." "In the third section, c. 3, Hosea appears again as in c. 1, enacting the part of Jehovah towards His people."

II. C. 4-14. We have in these chapters a summary of the discourses which the prophet delivered in the course of his ministry. The argument is broken and the style involved, but the chapters may perhaps be divided into three sections. The first section is embraced in c. 4-8, "in which the thought of Israel's *guilt* predominates." The second section includes c. 9-11, 11, where emphasis is placed upon the thought of Israel's *punishment*. In the third section, 11, 12-c. 14, we have both Israel's sin and Israel's punishment brought before our notice, but the note of hope is discoverable.

The prophet treats of the following subjects (see Driver, *in loco*): "Israel's moral corruption, abetted and increased by the worldliness and indifference of the priests," c. 4. In chapters five, six and seven, we read of "the self-indulgence and sensuality of the leaders of the nation, resulting in the degradation of public life and decay of national strength." In the eighth chapter the fate of Israel is predicted, a fate which owns its origin to schism and idolatry. The coming disaster is even more distinctly foretold in the ninth and two following chapters, but mingled with these sad predictions there is a hint of a possible change in the Divine purpose should there be a corresponding change in Israel's conduct. But with the twelfth verse of the eleventh chapter onward there is a growing recognition of Israel's sin, accompanied by a consequent apprehension of the certainty and justice of the Divine penalty which must overtake sin. But the prophecy closes with a message of hope, not indeed, as I read it, of a national future for the Ten Tribes as such, but of rich blessings, belonging alike to time and the great hereafter, blessings contingent upon hearty repentance and unfaltering obedience.

To the busy pastor, desiring to draw from the treasury of Divine truth things new and old, wherewith to nourish his own heart and to instruct those committed to his care, the question naturally arises, "What message, if any, has this book for the times in which we live?"

The preacher will find the prophecy of Hosea rich in homiletical suggestions. Does he feel compelled, as every true minister of Christ must at times feel compelled, to declaim against national corruption and vice? To what book can he turn with greater confidence than this for his text? Here national sins are rebuked with a vigor and straightforwardness worthy of all imitation. Is he impelled to warn a materially prosperous people of the peril of prosperity and of the sure punishment of perverted prosperity? Hosea will supply his need of a good text: "As they are increased (multiplied) so they sinned against Me; I will change their glory into shame" (iv. 7).

Perchance as a pastor it is his duty to minister to a church

during a time of religious declension. He would bring his congregation back to spiritual activity and zeal. He will find the book of Hosea especially fruitful in suggestion at such a period. The question, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" will afford a capital starting point for an affectionate appeal to the backslider in heart and life. If the people whom a pastor serves are inconstant in their love, an earnest address may be founded upon the familiar words: 'O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth away early" (vi. 4).

Would we shew our people the ministry and worth of affliction? We may find our theme in this prophecy: "Therefore, behold, I will hedge up thy way with thorns, and I will make a fence against her, that she shall not find her paths. And she shall follow after her lovers, but shall not overtake them; and she shall seek them, but shall not find them; then shall she say, I will go and return to my first husband; for there it was better with me than now" (ii. 6, 7).

Sin's blindness may be discoursed upon from these words: "For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her the silver and gold, which they used for Baal" (ii. 8). The folly of forsaking God for worldly sources of pleasure or strength may be developed from the passage, "Thy calf, O Samaria, hath cast thee off" (viii. 5), or from the verse nearly following the utterance just quoted: "For they sow the wind, and they shall reap the whirlwind." The intensely practical nature of true religion may be illustrated from the words which our Lord quotes: "For I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings."

In every one of the instances given of the homiletical purposes which may be served by this book (and I have only given hints where I might have multiplied illustrations), use should be made, not simply of the passages quoted, but of the setting in which they are found. A true expositor and homilist should find dozens of themes for practical and able sermons in the Book of the prophet Hosea.

I may appropriately bring this article to a conclusion by a few remarks touching the general characteristics of the prophecy under review.

Attention may first of all be called to the coloring which Hosea's theological views received from his personal experiences. His love for his erring wife was a revelation of the Divine love for erring humanity. As Dr. Farrar well puts it: "If the love of man be so deep, how unfathomable, how eternal must be the love of God." In this view of the Divine essence, Hosea's prophecy occupies a place which a recent writer (Prof. Currie, D.D.) calls "almost unique. Not most certainly that the love of God is not taught in other parts of the Old Testament, but in Hosea a very marked prominence is assigned to it. Many parts of the Book of Hosea are, so far as the Divine love is concerned, a foreshadowing of the parable of the prodigal son, which was spoken in reply to the charge, 'This man receiveth sinners and eateth with them.'"

That God prepares men for the delivery of their special message by the peculiar discipline through which He leads them by His providence, is a truth which Hosea's prophecy is not alone in teaching us. We can understand or know God only so far forth as the subjective conditions are favorable to a Divine revelation. A measure of Divine likeness is essential to the knowledge of God; hence the experiences or discipline of life prepare men to know Him, whom to know is life eternal. All true believers know the same God, but all do not know the same truth about God in the same degree. Hosea's loving, tender, forgiving heart enabled him to grasp the doctrine that God is love, and to make that the burden of His message to Israel. To quote Dr. Farrar once more: "In Amos, God is beneficent and knows Israel; in Joel, God is glorious and merciful; but Hosea introduces a new theological idea into Hebrew prophecy when He ventures to name the *love* of God. Hence, Amos is the prophet of morality, of human right, of the ethical order in human life, but Hosea is a prophet of religion," though it is noteworthy that this great truth did not deaden, but rather quickened his apprehension of the Divine attribute of justice. The God who loves so ardently nevertheless punishes the sin which despises the love so lavishly poured forth.

The language of anthropomorphism characterizes this prophecy to an extent which is remarkable even in the Old Testament, where Jehovah is so frequently spoken of as performing the deeds and possessing the shape and appearance of humanity. To describe Jehovah thus seems necessary at times, in order that men may have some conception of His character and purposes concerning the race. As I have already hinted, we can only know God so far as we are God-like. The subjective condition must be favorable to a correct apprehension of the objective reality. Hence the Most High must appeal to and address in man that which, however imperfectly, will mirror forth the Divine. As we are less and less spiritual and God-like, the difficulty of making us understand what God is becomes greater and greater. The ruder and more sinful a people are, the more certainly will their views of the Most High be colored with anthropomorphism. This statement becomes all the more obvious when we remember that it is a natural tendency of man's mind, not only to believe in the existence of superhuman beings, but, in imagination, to associate these superhuman intelligences with the ideas of space and form. The tendency reveals itself in every degree from the sublime prayer of the disciple, "Shew us the Father and it sufficeth us," to the most disgusting rites of idolatry. But as men advance in spiritual knowledge and in holiness, the appeal is to higher and more God-like faculties, and the language of anthropomorphism disappears. In the widely different condition of their audiences may be found the explanation of the different forms of address which Hosea and the Apostle John employ in describing the character and deeds of the Most High.

It is a disputed question amongst Biblical students whether Hosea's prophecy contains any direct reference to a personal Messiah. If there is, it must be found in the last verse of the third chapter, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall come with fear unto the Lord and to His goodness in the latter days." Also, in the first verse of the eleventh chapter, "When Israel was a child, then I loved him, and called my Son out of Egypt." Possibly there may be a remote reference to the

coming One in the last verse of the first chapter: "And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land." Upon this feature of the prophecy Dr. Cheyne has expressed his opinion in the following vigorous utterances: "It is allowable indeed to trace in the providential history of the people of Israel more than one *analogy* to that of Israel's Messiah, but to say that 'out of Israel did I call my son' (Hos. xi. 1) is in a strict sense of the word a prediction of the infant Christ's return from Egypt, violates the canons of exegesis. Delitzsch, against his will, expresses the weakness of this position when he calls this a 'typical prophecy.' Typical persons and events one can understand, but if there be typical prophesies, what are anti-typical ones? Surely, for us Westerns the true Christian element in the Book of Hosea consists, not in 'typical prophecies,' but in that far-reaching intuition of God's forgiving love which took shape as it were in the fulness of time in Jesus Christ." (Intro. to Hosea, Cambridge Bible.)

Recognizing as the most prominent thought in the Book of Hosea, the doctrine of the love of God, let us carry from our present study the sweet and familiar message of Archbishop Trench:

"I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street—
That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above.

"And ere thou leave him, say thou this—
Yet one word more: They only miss
The winning of that final bliss
Who will not count it true that love,
Blessing, not cursing, rules above
And that in it we live and move.

"And one thing further make him know—
That to believe these things are so,
This firm faith never to forego,
Despite of all which seems at strife,
With blessing and with curses rife,
That this is blessing, this is life."

Montreal. S. P. Rose.

CONSCIOUSNESS.

CONSCIOUSNESS may be identified as an act of the mind by which it cognizes itself—the ego—and all mental activities. Consciousness, as a purely knowing faculty, belongs to the intellectual part of the mind; it is primal, it stands alone; and it is always simple knowledge of self, of mental contents, and of the mind's activities. It is the supreme subjective element of the ego, and the products of the intellect; the acts of the will and of feeling are objective to it. Consciousness is a cognition of all the mind knows, wills and feels, and within these bounds its powers are limited. Without such consciousness, the act of the will and the existence of feeling could not be known, and, if existent and unknown, they would be of no consequence.

Prof. John Dewey writes as follows on consciousness: "This individual consciousness, considered by itself, without relation to its content, always exists in the form of feeling, and hence it may be said that the reproduction always occurs in the medium of feeling. . . . Every consciousness has reference not only to the thing or event made known to it, but also to the mind knowing, and is therefore a state of feeling, an affection of self. Feeling, knowledge and will are not to be regarded as three kinds of consciousness; nor are they three separable kinds of the same consciousness. They are the three aspects which every consciousness presents according to the light in which it is considered."

We copy the above because of its absurdities. The reader should see how facts can be perverted and confusion confounded. If consciousness is a feeling, then the absurdity follows of making feeling one of the knowing powers of the mind. Bishop R. S. Foster is equally in error. He says: "Consciousness in every case is a feeling; that is, the mind has no consciousness that is not felt. No object impinges on the mind or appears within it, or movement is made by it, which reports itself in consciousness that is not felt. Whether it be a thought or a volition or an emotion, it is a feeling of the mind as acted upon, or as acting."

As Bishop Foster uses the terms emotion, sensation and feeling interchangeably, he is here, logically, without being aware of it, impaled upon the rocks of materialism. The argument runs thus: Consciousness is a feeling, a feeling is a nervous sensation, the nerves act as they are "impinged" upon from without, hence mental activity has a physical basis.

Prof. Bowne defines consciousness as follows: "We define consciousness as the specific feature or condition of all mental states; not as something apart from, or antecedent to mental states, but as that element which constitutes them mental states. It is that element which makes an act of knowing knowing, an act of feeling feeling, and an act of willing willing. In other words, it is the condition or pre-requisite of knowing things as well as itself. In still other words, consciousness is a general knowing without which specific knowing, willing and feeling could not exist."

As Prof. Bowne makes consciousness an intellectual power and nothing else, we will overlook the mechanism of his terminology and accept his definition as fairly good.

Dr. Noah Porter defines consciousness as "the power by which the soul knows its own states and acts." He says further, "consciousness is an act of knowledge, and is therefore an act purely and simply intellectual—an exercise of the intellect only. . . . It is an act of direct or intuitive knowledge." This is very good. We would define consciousness as the act of the persistent ego, cognizing the intelligence, the volitions and feelings of the mind. As a fundamental element of the mind, it is the root element of all knowledge, and its deliverances must always be trusted. As such it sustains to all the powers of the mind—intellect, will and feeling—a common relation, and that relation is one of pure knowledge. The most stable element that exists in the life and experience of man is consciousness, and yet consciousness is not always commensurate with the activities of the mind. We have proof in abundance, furnished by W. B. Carpenter and Sir Wm. Hamilton, that in unconscious sleep mind does a great deal of hard work, the report of which is not made to consciousness until the problems are solved. At times consciousness is supremely employed—say,

in winning a victory in battle—and a minnie bullet may tear through a soldier's limb, and the party for the time being know nothing of it. We daily go through those phases of life with which we are very familiar automatically, because the notice of consciousness is unnecessary; at such times mind is free to give its attention to something else.

These considerations make conspicuous the fact that the conscious ego is always in the subjective, and its relation to the various faculties of the mind illustrates this law. I think of Washington, and am conscious that the thought once framed is in the objective. I perceive the movement of my pen and am conscious that it is a thing, not self, which I perceive; I fancy a flying horse and am conscious that the mind has given form to an illusion external to itself. I write these words and am conscious that something is going on on this paper not within me. I taste an apple, smell a rose, hear the tones of a bell, suffer the toothache, and am conscious of vital or organic sensations external to my self—to my mind, the ego. Consciousness apprehends the existence of the feelings of love, of hate, joy, grief, desire, aversion, and, though it cognizes these phenomena as rising in the mind, yet they are objective to itself—they are completed mental experiences which it cognizes. Thus in every possible condition or situation, consciousness, the sole power of the ego, unchanged and unmodified amidst millions of surrounding changes, holds its position as the observer of all that mind thinks, wills and feels.

Of course we are speaking of a normal consciousness in a normal body. We go to the sick-room and to the mad-house, not for illustrations but for perversions of psychology. Consciousness should never be more alert and intense in its action than while intellect is going through a process of reasoning. If there is a violation of the laws of logic or an illegitimate use of the reasoning faculties, an alert consciousness will detect the fraud. The automatic action of either mind or body is not to be trusted except in the most familiar affairs.

The general development of consciousness attends the expansion of the mind. It is probable that the first cognitions made by an infant are the sensations of hunger and taste. It

soon learns how these demands of its nature may be met. This is intelligence, and thus its education commences. The second cognition of consciousness was the presence of an idea or thought in the mind—the idea of its relation to its mother.

"The baby, new to earth and sky,
What time its tender palm is pressed
Against the circle of the breast,
Has *never* thought that *this is I.*

"But as he grows he gathers much
And learns the use of *I* and *me,*
And finds I am *not* what I see
And *other* than the things I touch.

"So rounds he to a separate mind,
From whence clear memory may begin,
As through the frame that binds him in
His *isolation* grows defined."

—*Tennyson.*

But there is before the child, adapted to the development of its mind, a universe of things and truths. The proposition that $2+2=4$ is not only in the thought but it is imbedded in the consciousness of most grown people; but it is not so with the forty-seventh problem of Euclid: "The square described upon the hypothenuse of a right-angled triangle is equivalent to the sum of the squares described upon the other two sides," but the more fully developed minds of Descartes, Pascal, Newton, Herschel, Brewster and many others could not only demonstrate this proposition but all its elements had been lifted up into the plane of consciousness. Its truth was as fully present to the minds of these mathematicians as the intuition that a part of a thing is less than the whole. As is the extent and clearness of our empire of thought, feeling, sensation, observation and experience, so will be the range of consciousness. Whatever remains in consciousness as a perpetual possession takes on the form and exercises the strength of an intuition.

A fixed and abiding consciousness contains the elements of character good or bad. One who has spent the most of a lifetime on the ocean has experiences which in the aggregate may

be called a sailor's consciousness. His peculiar duties and toils as a seaman, together with the purposes he has formed, the motives which have shaped his conduct, and the reflections he has bestowed upon the problems of life and destiny have given to his conscious existence a form and structure it could have obtained in no other line of conduct. The soldier of many marches and of bloody battles has had an experience equally peculiar, and the contents of his consciousness are as distinctly marked. The experiences of the Christian life and the practice of Christian virtues secure to the individual what may be designated by the all-embracing name of Christian consciousness. The consciousness of a brigand, of a gambler, a harlot, a philanthropist, a king, an actor, a tramp, and of every class of intelligent beings can be nothing more nor less than the crystallization into character of the life they have lived and the experiences they have had. Such character, ever present to consciousness, may be the seat of honor or shame, happiness or misery, heaven or hell.

It is through consciousness that the ego cognizes itself as an individual intelligence. This fact is a matter of supreme importance, and the Creator has guarded it with special care. It is remarkable that a man cannot be conscious of a self except as it is distinguished from a not-self. It is a law of thought that perception, or intuition of individuality, implies an act of discrimination, and that we might never be delayed in our investigations, the ego is always present with us from which other things may be distinguished, and also from each other. Hence a knowledge of self is, by contrast, related to a knowledge of all other things. As the beginning of all knowledge, Aristotle wisely said: "Know thyself." In our consciousness of the ego we know ourself as an intelligence, and further, we know that we cannot be mistaken, for such knowledge is intuition—the immediate and direct deliverance of consciousness itself. I am conscious that I am, and in that consciousness there is not a shade of doubt. I distinguish myself from another with equal clearness. I know that I think, will and feel, and I know that these thoughts, volitions and feelings are my own. If I indulge a purpose to steal or kill, I know that I am the

guilty party, and not another. I call to mind the experience of past years—life in the army, on the ocean, in my family—and I am now conscious that the life thus lived is mine. The one individual self, distinct from all other individuals, runs, without a break, through the whole of it and still remains. As I am now the individual I was through all the past, I feel assured that I shall never lose my identity. The responsibility which has accumulated at my door, my consciousness will forever tell me is mine. The ego whilst consciousness remains can never be divorced from its thoughts, purposes and acts.

Self-consciousness in the form of an intense egoism and a vivid consciousness of internal and external experiences are always associated together and give force to personal character. A clear consciousness of strength, mental or physical, is an immense addition to it. An orator, a musician, an acrobat, an athlete or a general in the presence of an enemy, who has a vivid and steady consciousness that he is equal to the occasion, that he is master of the situation, is very sure to succeed; but if such consciousness is wanting—as was the case with Bonaparte at Waterloo—he is very likely to fail. The consciousness of truth and reality may sometimes touch the plane of inspiration. A morbid or a stupid consciousness disqualifies for effective work of any kind. Perception, analysis, intuition, reflection, reasoning, emotion and other mental processes are mostly carried on in the illuminated realm of consciousness, and there their results remain.

The unity of consciousness indicates the unity of the ego. It is a fact of experience that intellect, will and emotion may be engaged at the same time, and that their action may be intense, complex and exciting, and yet the entire scene is presided over by one and the same consciousness. This fact demonstrates the individuality and unity of the ego. The unity of consciousness, acting upon the complexities of mental phenomena, carries us to the very source of action—the unchangeable and indestructible ego.

Up to the time of Sir Wm. Hamilton, metaphysicians held that the contents of consciousness consisted of nothing except what was existent in the mind at the time. It was held

that I may be conscious of present knowledge, of a present purpose, a present feeling, a present memory, a present hope or a present sorrow, but consciousness can take cognizance of nothing beyond our present internal experience. It knows nothing of the past or of the future, or outside of the above specified limits. A more critical and a broader view of this subject is taken at the present time. If I am conscious of the memory of an event, am I not conscious of the contents of that memory? Could I have the memory without having in mind the *thing* remembered? If I know that an external world exists, in being conscious of that knowledge, I am conscious of its *content*, otherwise I could not discriminate a knowledge of one thing from another. A disappointment transpired in my history last year, and I have been conscious of it ever since. I perceive the table before me and am conscious that my paper rests upon it. Though Reid, Stuart, and others recognized consciousness as an intellectual power, they unconsciously treated it as if it partook of the nature of feeling, and this led them into the mistake they made. Hamilton saw that they had greatly weakened their own arguments for Natural Realism, his own fond conception of the universe, and with his usual acuteness and zeal, exploded their theory and demonstrated that, in all cases, the contents of mind are at the same time the contents of the ego or consciousness.

Education has for its primary object the development of consciousness and the extension of its bounds. Socrates, as a philosopher and educator, said it was not so much his business to impart knowledge as to aid the minds of others to think, to work logically and to bring to the light the native intuitions of consciousness. He taught others to imitate his example and live a life of introspection, to regard the mind as an oracle of many tongues—that conscience, and hope, and love, and humanity, each had a tongue—and that to these we were to listen and learn their language. The author who does not enlarge the boundaries of our consciousness and aid us to a better knowledge of its contents is but of little value. By introspection, the thinker becomes thoroughly conversant with himself, perceives the theatre of the mind's activities, and learns the scope and

limitations of its powers. In his own thoroughly well-understood consciousness, he interprets the mental operations of others. It matters not how many volumes he may have read on psychology, or how much benefit he may have derived from them, his last appeal and only authority for truth in regard to the laws and operations of the mind he finds in his own consciousness, and the veracity of these can never be doubted. Consciousness, as the ego, is king, and rules solitary and alone within a vast kingdom of which it is in sole possession. Rather, consciousness is a sentinel set in a lofty watch-tower, the sweep of whose vision takes in the most practical and the most important of the affairs of life. How far a range thought may take above or beyond its line of observation we cannot tell—it may be very extensive—but, whenever the interests of the ego are at stake, it is present and active.

Endless modification characterizes the development of consciousness. Self-consciousness may be indulged for egotistical purposes, resulting in an inordinate feeling of self-importance. In such extreme cases self-consciousness is the normal state of the mind. Fortunate or unfortunate environments may tend to this result. In such cases, if we touch the ego, the whole being is moved—at a word of flattery it is inflated—at a word of detraction it either collapses or explodes. But in cases of self-consciousness, when self-examination for the purpose of self-knowledge and self-improvement are the objects, the egotistical feeling is reduced to zero. When the idea of self is kept on a low plane the ordinary provocations of life are laughed at and disregarded, and the mind easily becomes absorbed in questions external to itself. For this reason our profound thinkers are necessarily humble, self-forgetting men. The egotistical man is inclined to the synthetic, and delights in the accumulation and accretion of things about himself. From all directions the tide moves towards the ego and it engulfs whatever comes. Such a cast of mind may not be the strongest or the most admirable, but certainly we can see in it the most clearly, the fact of human individuality.

Consciousness, as a *faculty*, is the same in the Hottentot and Eskimo, but diverse experiences may make their contents

wholly unlike each other. Should the two men meet, the one from his burning sun and the other from his hut of snow and ice, and they should detail to each other their practical daily life, the narrative of neither would find any response in the other's consciousness. Much of life may pass into oblivion or it may not, but what remains in the form of consciousness will doubtless abide forever.

Chautauqua, N. Y. H. H. MOORE.

THE NATURE OF CHRIST'S ATONEMENT.

A CONTRIBUTION TOWARD THE FORMULATION OF A CONSISTENT ARMINIAN THEORY.

ARTICLE IV. THEORIES INTO WHICH THE THOUGHTS OF THE CENTURIES HAVE CRYSTALLIZED.

BEFORE proceeding to discuss or compare the theories of atonement prevalent to-day, it seems needful to take a brief survey of the past; therefore, the writer proposes to devote the space allotted to him in this number of the QUARTERLY to a glance at the teaching of the *early* Fathers, the Schoolmen, and Hugo Grotius on this important subject. Space, therefore, will preclude anything like exhaustive treatment.

SECTION I. THE APOSTOLIC FATHERS.

When we turn to the writings of the Apostolic Fathers, we do not find any well-defined theory on the subject. The great battle of the early Church was fought on the mission field rather than in the schools; on the arena of practice rather than of disputation. These early teachers caught the idea of sacrifice from the ritual of Moses, and from the pagan altars where many of them had formerly worshipped; and, following apostolic example, they called the death of Christ a sacrifice for sin. The ransom of slaves was daily going on before their eyes; and, treading in the steps of the men who had instructed them in Christian truth, they regarded the death of Christ as the

ransom of their souls. This sacrifice of Christ they regarded as the central fact in the Christian economy—that event on which the whole system depends for its life, its power and its efficacy. To this fact as an object of faith they pointed their fellowmen, and devoutly trusted in it for personal acceptance with God. Their language is mainly Scriptural or a free paraphrase of Scripture. Their thought was that by the sacrifice Christ had offered and the ransom He had paid, men who believed in Him were delivered, not only from the guilt of sin, but sin itself. Further than this they do not seem to have had any theory regarding atonement. A few illustrations of the manner in which these apostolic men presented their thoughts on this subject will suffice :

Clement of Rome is the first of the Fathers whose writings have reached us. Archbishop Cave, Dr. Dodwell and others assign the Epistle to the Corinthians to the years A.D. 68-77 ; the Tübingen School date in the second century ; while the most recent critical authorities give the years A.D. 95-98 as the most probable date. Clement says, "For [on account of] the love He bore us, Jesus Christ our Lord gave His blood for for us by the will of God, His flesh for our flesh, and His soul for our souls." "And thus they made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God." "Let us look steadfastly at the blood of Christ, and see how precious that blood is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world."[1]

These quotations call for no remark from us. We leave them in their own native simplicity and scripturalness to speak for themselves.[2]

The Epistle to Diognetus, written by some anonymous author who designates himself the disciple of the Apostles, is, without doubt, of very early date, and on all hands admitted to be "one of the most beautiful and valuable memorials of primitive Christianity."[3] The person to whom it is addressed had

1. Epistle to the Corinthians, chs. 49, 12, and 7. All the quotations from the Apostolic Fathers are from the edition of Revs. A. Roberts, D.D., and J. Donaldson, LL.D., revised by Rev. A. C. Coxe, D.D., Buffalo, 1885.

2. The reader will find the following references useful should he desire to pursue this subject further :—Hagenbach, "History of Doctrine," Vol. I., p. 182 ; Shedd, "History of Doctrine," Vol. II., pp. 209-211 ; Sheldon, "History of Doctrine," Vol. I., pp. 116-118 ; McClintock and Strong's "Cyc.," Vol. I., p. 517 ; Pope's "Sys Theo.," Vol. II., p. 293 ; Smeaton, "The Apostles' Doctrine of Atonement," p. 481 ; Dale, "The Atonement," p. 270.

3. McClintock and Strong's "Cyc.," Vol. II., p. 807.

probably enquired how it was, if Jesus Christ was the author of the only true religion, that He was so late in appearing among men? The writer answers in the following oft-quoted passage: "But when our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death, was impending over us; and when the time had come which God had before appointed for the manifesting of His own kindness and power, how the one love of God, through exceeding regard for men, did not regard us with hatred, nor thrust us away, nor remember our iniquity against us, but showed great long-suffering and bore with us, He himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins but His righteousness? By what other One was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors."[1] The remarks of Neander on this epistle, so far as it touches the doctrine we are discussing, are worthy of the most careful consideration. He says the writer "guards against a misunderstanding of the idea of Reconciliation; it is not like the reconciliation of two men, as if God had before hated man. . . . When they had been made sensible of their own weakness, then God revealed His grace; He took our sins upon himself, instead of punishing those who deserved punishment. He gave His Son for men for their redemption. To the sin of men this writer opposes the righteousness of Christ; they must be captivated by His love and Him who first loved them."[2]

1. Epistle to Diognetus, ch. 9.

2. "History of Christian Dogmas," Vol. I., p. 213 (Bohn's Edition). See, also, "History of Christian Religion and Church" (Torry's Translation), Vol. I., p. 642; "History of Doctrine," Hagenbach, Vol. I., p. 182; Shedd, Vol. II., p. 218; Sheldon, Vol. I., p. 118; "Cyc.," McClintock and Strong, Vol. II., p. 807; Dale, "The Atonement," pp. 271, 272; Smeaton, "The Apostles' Doctrine of Atonement," pp. 483, 484; Pope, "Christian Theology," Vol. II., p. 209.

Polycarp, the friend of the Apostle John, says: "Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, who 'bore our sins in His own body on the tree,' 'who did no sin, neither was guile found in His mouth,' but endured all things for us, that we might live in Him."[1]

The fragment bearing the name of the companion and fellow-laborer of Paul was doubtless written at a very early date after the death of that Apostle; but it is next to certain that it was not written by Barnabas. He says, "For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins which is effected by His blood of sprinkling." Again, "If He had not come in the flesh, how could men have been saved by beholding Him?" Again, "He himself willed thus to suffer; for it was necessary that He should suffer on the tree." In another chapter it is written, "If therefore the Son of God, who is Lord [of all things], and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes."[2]

These quotations will serve to show that, up to the first half of the second century, the Church was, as we have already intimated, without any formulated theory on the Atonement. We think that Prof. Smeaton has read into these writers elements which their writings do not warrant; this is especially true of the Professor's attempt to fasten on the writer of "The Epistle to Diognetus," the theory of penal satisfaction.[3] Dr. Shedd is much more cautious in his conclusions regarding these writers. He says: "The relations of this sacrificial death to the justice of God on the one hand, and to the conscience of man on the other, . . . were left to be investigated and exhibited in later ages, and by other generations of theologians."[4] Of these writers, Neander justly remarks: "We, for the most part, hear only the language of immediate religious feeling and intuition; and hence, in comparing the expressions of these Church teachers

1. "Epistle to the Church at Philippi," ch. 8. See Dale, "The Atonement," pp. 270, 271; Smeaton, "The Apostles' Doctrine of Atonement," p. 482; "History of Doctrine," Shedd, Vol. II., p. 208.

2. "Epistle of Barnabas," chs. 5 and 6. See "History of Doctrine," Hagenbach, Vol. I., p. 182; Shedd, Vol. II., p. 209; McClintock and Strong, "Cyc.," Vol. I., p. 517; Dale, "The Atonement," p. 271. We have entirely omitted the Epistles of Ignatius, because it is next to impossible to distinguish what portions were really written by the Bishop of Antioch from what has been introduced by interpolators.

3. "The Apostles' Doctrine of Atonement," pp. 183, 184.

4. "History of Christian Doctrine," Vol. II., pp. 211, 212.

with the later doctrines of the Church, men were liable to err on both sides, in ascribing to them more, and in finding in them less, than they really contained."[1] "In general, the Church teachers were at that time far from a systematic development of the doctrine of Redemption. Their representations were still chaotic; the germ of the idea of an active and passive satisfaction indeed existed, but without any clear development of its meaning. On this head, there has been a two-fold mistake: sometimes the existing beginnings of many later-elaborated dogmas have been overlooked, or, on the other hand, it has been attempted to point out with literal distinctness Church doctrines as if already developed."[2]

All that can be legitimately said of these early writers is that they recognized, by implication, the essential elements of the Scripture doctrine of Atonement without ever attempting its scientific formulation. In the quotations above we see clearly that atonement by Jesus Christ was regarded as a necessity; that the Son of God became man that He might offer a vicarious sacrifice for the sins of mankind, which sacrifice culminated in the death of the cross; and finally, these quotations furnish adequate ground for the affirmation that these apostolic men regarded the benefits of the atonement as of universal application. Having said this much, there is nothing more that can be legitimately added.

Section II.—Ante-Nicene Fathers.

We come now to the writings of the Fathers of the second and the first half of the third centuries. Among these stands first in order the name of Justin Martyr (A.D. 207), than whom the Church had no more able or fearless defender of the faith. He frequently insists on the vicariousness of Christ's sufferings and death: "For this 'washing His robe in the blood of the grape' was predictive of the passion He was to endure, cleansing by His blood those who believe in Him."[3]

1. "History of the Christian Religion and Church," Vol. I., p. 640.

2. Neander, "History of Christian Dogmas," Vol. I., p. 211. (Bohn's.)

3. "Apology," I., ch. 32.

Again: "For the salvation of those who believe on Him, He endured both to be set at naught and to suffer, that by dying and rising again He might conquer death."[1] Again: "And as the blood of the Passover saved those who were in Egypt, so also the blood of Christ will deliver from death those who have believed."[2] Again: "For next to God we worship and love the Word, who is from the unbegotten and ineffable God, since also He became man for our sakes, that, becoming a partaker of our sufferings, He might also bring us healing."[3]

The nature of the satisfaction made by Christ is strongly marked in the following words: "Just as God commanded the sign to be made by the brazen serpent, and yet He is blameless, even so though a curse lies in the law against persons who are crucified, yet no curse lies on the Christ of God, by whom all that have committed things worthy of death are saved."[4] With this last passage before him, Prof. Smeaton says, "Plainly vicarious satisfaction is involved in the statement."[5] Very true, but most certainly not in the sense in which Prof. Smeaton understands that phrase;[6] for Justin Martyr distinctly affirms that the curse under which Christ was laid was only apparent.[7] The thought of Justin, as interpreted by the general trend of his own writings, is, undeniably, this: Christ's sufferings and death were in place of the curse which man's sin had deserved. It is called in Scripture a curse, but is never, by inspired men, said to be the curse pronounced against sinners. Neander, on this point, most justly remarks: "The *for*, in this case, passes naturally over to the *instead*"; and it is in this sense, rather than in that of Prof. Smeaton, that this careful and painstaking historian says that in Justin Martyr may be found "the idea of a satisfaction rendered by Christ through suffering—at least, lying at the

1. *Ibid.* I., ch. 63.

2. "Dial. c. Try.," ch. iii.

3. "Apology," II., ch. 13.

4. Dial. c. Try., ch. 94. See, also, chs. 95 and 96.

5. "The Apostles' Doctrine of the Atonement," p. 483.

6. *Ibid.* pp. 243-258.

7. See Hagenbach's "History of Doctrines," Vol. I., pp. 184, 185. Neander says Justin's "train of thought here can be no other than this: Crucifixion denotes curse, condemnation: nothing of that sort could touch Christ, the Son of God, the Holy One; in reference to himself, this was only in appearance." "History of the Christian Religion and Church," Vol. I., p. 642.

bottom, if it is not clearly unfolded and held fast in the form of conscious thought."[1]

Again: "Prof. Smeaton says that Justin Martyr's "doctrine of Atonement assumes its SPECIAL DESTINATION."[2] Well, if "the insertion of conditions to be done on man's part" is to be "ill-informed,"[3] it is certain that Justin Martyr belonged to that class, and we must humbly take our places beside him; for, in the very passage that Prof. Smeaton quotes and emphasizes by capitals, it is affirmed that the Father purposed that His Christ should "TAKE ON HIM THE CURSES OF ALL"; and if "HE SUFFERED THESE THINGS FOR THE HUMAN RACE," we confess ourselves unable to find language which would more adequately describe the universality of the redemptive work of Christ. Besides, several of the passages quoted above condition the benefits of atonement upon personal faith. Indeed, Justin Martyr distinctly declares, concerning the mercy of God in Christ: "All men may equally obtain it;"[4] and that Christ's "sacrifice was for all sinners who are willing to repent, and fast Isaiah's fast."[5] "In Justin, as in all the Fathers before Augustine, we find the doctrine of a universal redemption made particular on the condition of individual repentance and faith."[6]

Irenæus, Bishop of Lyons (A.D. 205), comes next in order of time, but occupies the first place in comprehensiveness. The most prominent points of his teaching on the Atonement are as follows: Irenæus surpasses all his predecessors in the clearness and strength of his arguments for a Divine-human person as the only adequate sacrifice for the sins of mankind. In this he anticipated Anselm. He says, "For unless man had overcome the enemy of man, the enemy would not have been legitimately vanquished. And again, unless it had been God who had freely given salvation, we could never have possessed it securely. And unless man had been joined to God, he could

1. Neander's "History of the Christian Religion and Church," Vol. I., p. 642.
2. "The Apostles' Doctrine of the Atonement," p. 486.
3. *Ibid.* p. 486.
4. Dial. c. Try., ch. 43.
5. *Ibid.* ch. 40.
6. Dr. Pope's "Christian Theology," Vol. II., p. 800.

never have been a partaker of incorruptibility. For it was incumbent upon the Mediator between God and man, by His relationship to both, to bring both to friendship and concord, and present man to God, while He revealed God to man."[1]

The part played by Satan in the soteriology of the primitive Church is prominent in the extreme. Those texts of Scripture which speak of man's bondage to the evil one loomed before the eyes of the early Church.[2] It has been claimed that Irenæus was the first to formulate the idea that redemption was a price paid to Satan for the liberation of mankind whom he held in bondage on account of sin. Baur attributes this idea to Irenæus and traces it to a gnostic origin. This is unjust to Irenæus as is witnessed by the following quotation: "The word of God, omnipotent and not wanting in essential justice, proceeded with strict justice even against the apostacy or kingdom of evil itself, redeeming from it that which was His own originally, not by using violence, as did the devil in the beginning, but by persuasion, as it became God, so that neither justice shoul l not be infringed upon, nor the creation of God perish."[3] Dr. Shedd's repudiation of Baur's interpretation of Irenæus we heartily endorse, but we have no more sympathy with his interpretation than that of Baur. After all the special pleading, covering nearly thirteen pages, Dr. Shedd's attempt to read into Irenæus his own theory of satisfaction to Divine justice we regard as a complete failure.[4] We must look for another and different answer to Baur than what Dr. Shedd has given. Dunker says that, "The idea of the vicarious sufferings of the Lord, in the sense that thereby satisfaction is rendered to Divine justice, injured by our sins, and that thus the punishment, which ought to have been inflicted upon all men, is cancelled—this idea is not found in Irenæus any more than the corresponding notion of an exchange or compact with the devil, by which he receives as it were, a

1. "Adv. Hær.," Lib. III., 18, 7. See, also, III., 19, 3, and V., 14, 2.

2. Neander with his usual thoroughness has traced this idea to its root. See "History of Dogmas," Vol. I., p. 209.

3. "Adv. Hær." V. i.1.

4. Shedd's "History of Christian Doctrine," Vol. I., pp. 213-226.

legal compensation for the men he gives up."[1] Neander says, "In Irenæus, the sufferings of Christ are represented as having a necessary connection with the rightful deliverance of man from the power of Satan. The Divine justice is here displayed, in allowing even Satan to have his due. Of satisfaction done by the sufferings of Christ to the Divine justice, as yet not the slightest mention is to be found."[2] The "persuasion" of which Irenæus speaks in the above quotation does not refer to Satan, but to man (we see nothing of "claims" as Dr. Shedd does in the quotation); and the "redeeming" from "the kingdom of evil" does not refer to the sacrifice of Christ as a price paid to Satan, but to the actual deliverance from bondage experienced by all who believe in Christ. That this is the meaning of Irenæus is rendered almost certain from other statements in his Fifth Book. He says: "As far as concerned the apostacy, indeed, He redeems us righteously from it by His own blood; but as regards us who have been redeemed, graciously." And again: "For this reason it was He who graciously poured himself out, that He might gather us into the bosom of His Father."[3]

In Irenæus we find, for the first time, the germs of the so-called Federal Theology which figured so largely at a subsequent period of the Church's history. Writers like Dr. Schaff and Prof. Smeaton speak of Irenæus as though he had Christ continually before his mind as the second Adam, and as if this idea had dominated all his thinking on the subject of atonement. While we think this view stronger than facts warrant nevertheless the deliverances of Irenæus on this subject were among his chief contributions toward the formulation of a theory of atonement. Let us hear him: "As we sinned in the first Adam, because we did not keep the commandments of God, so we have been reconciled or atoned for in the second Adam, because in Him we were obedient unto death, for to no other were we debtors than to Him whose commandments were

1. Quoted by Hagenbach, "History of Doctrine," Vol. I., p. 184.

2. "History of the Christian Religion and Church," Vol. I., p. 642.

3. "Adv. Hær.," V. ii. 1. Any reader who may desire to investigate this matter further may consult: Sheldon, "History of Christian Doctrine," Vol. I., pp. 122, 123. Smeaton, "Apostles' Doctrine of the Atonement," p. 490, and Pope's "Christian Theology," Vol. II., p. 301.

transgressed from the beginning."[1] "And not by the aforesaid things alone has the Lord manifested himself, but also by means of His passion. For doing away with that disobedience of man which had taken place at the beginning by the occasion of a tree, 'He became obedient unto death, even the death of the Cross;' rectifying that disobedience which had occurred by reason of a tree, through that obedience which was upon a tree."[2] Again: "So that as by means of a tree we were made debtors to God, by means of a tree we may obtain the remission of our debt."[3]

In the Fifth Book, Irenæus gives great prominence to the idea of fellowship and cleansing, and like all his predecessors he throughout regards the benefits of the Atonement as universal while actual participancy is conditioned on faith.[4]

It would be easy to multiply quotations from this writer in which he speaks delightfully of the Atonement as a fact, but we have now before us all, at any rate all of importance, that he has contributed to the theory of its nature. From these quotations it will be seen that some advance had been made; but Irenæus did little to explain his own phrase, "Christ redeemed us by His blood in a manner consonant to reason."[5] If we are to believe Prof. Smeaton, the Church had to wait until Anselm gave that explanation; for he says that a transition might be made from one to the other "without feeling any great gap in the development."[6]

Tertullian (A.D. 220), who stands next in order, was the first to introduce the term "satisfaction" into discussions concerning atonement. But we must not conclude that this word on the lips of Tertullian means what it does on those of Anselm even, much less of Calvin, or the Synod of Dort. Baur has given numerous illustrations of its use by Tertullian which serve to show that he means that individuals might, by their penitence

1. "Adv. Hær.," V., 16, 3. The reader will see how this question buttresses the position taken in the preceding paragraph.
2. *Ibid.* V. 16, 3.
3. *Ibid.* V. 17, 3. See McClintock and Strong, "Cyc.," Vol. IV., p. 650. Pope, Vol. II., p. 299, and Smeaton, "Apostles' Doctrine of the Atonement," p. 489.
4. *Ibid.* IV. 22.
5. *Ibid.* V. 1, 1.
6. "Apostles' Doctrine of the Atonement," p. 488.

and good works, make amends for their past breaches of church discipline.[1] Baur is in error if he means us to understand that Tertullian never used this word when speaking of Christ's atoning work; but amply sustained when he denies that Tertullian used it in the sense which has been attached to it in later years. G. C. Knapp has well intimated that at first this term was regarded as a mere figure of speech, but that afterwards men understood it literally, and fastened upon it many hypotheses dishonorable to God.[2] Archbishop Thomson says: "The legal sense of the word satisfaction is the appeasing a creditor on the subject of his debt, not necessarily by the payment of it (*solutio*), but by any means that he will accept. It is used more than once by Tertullian, but not in the sense of vicarious satisfaction; in that sense, no doubt, it owes its currency to Anselm."[3] Neander says: Tertullian "never uses it in the sense of a substitutionary satisfaction by Christ."[4] Such testimony should, from our standpoint, be unimpeachable. That he did not regard the satisfaction offered by Christ in the sense in which it has been understood in the Reformed Churches and its successors is evident from his own words. For instance, his interpretation of Gal. iii. 13 is utterly at war with any such signification of satisfaction as that to which we have just alluded. He says, "'Cursed is every one who shall have hung on a tree.'" But the reason of the case antecedently explains the sense of this malediction; 'For he that is hanged on a tree is accursed of God.' (See Deut. xxi. 22, 23.) Therefore He did not maledictively adjudge Christ to His passion, but drew a distinction, that whosoever, *in any sin*, had incurred the judgment of death, and died suspended on a tree, *he* should be 'cursed of God,' because his own sins were the cause of his suspension on the tree. On the other hand, Christ, who spake not guile from His mouth, and who exhibited all righteousness and humility, not only (as we have above recorded it predicted of Him) was not exposed to that kind of death *for His own deserts*, but (was so exposed) in order

1. Hagenbach, "History of Doctrines," Vol. I., p 185.
2. "Christian Theology," p. 400.
3. "Aids to Faith," p. 330.
4. "History of Christian Dogmas," Vol. I., p. 212.

that what was predicted by the prophets as destined to come upon Him through your means might be fulfilled."[1] That Tertullian had a just estimate of the supreme importance of the death of Christ to the salvation of sinners is evident from the following words: "Christ's death, wherein lies the whole weight of the Christian name, is denied, although the Apostle asserts it so expressly as undoubtedly real, making it the very foundation of the Gospel of our salvation, and of his own preaching."[2] Nevertheless, he added nothing of any importance to his predecessors in the way of developing a theory of atonement.

Writers on Ecclesiastical History, as well as writers on the History of Doctrine, are almost unanimous in their praise of the high endowments, profound attainments and deep piety of Origen (A.D. 254). In his general statements of the doctrine of atonement, which are to be found chiefly in his Homilies and Commentaries, he speaks very much the language of his predecessors. Thus, he says that "the entrance of sin into the world made a propitiation necessary, and there can be no propitiation without a sacrificial offering."[3] Again, "He who was made in the likeness of men, and was found in fashion as a man, without doubt presented to God for the sin which He had received from us (for He bore our sins) an immaculate victim, that is, His spotless flesh."[4] The moral influence exerted by the sacrifice of Christ was an idea that had been gradually growing, and in Origen it began to take a definite shape. He says: "So great is the power of the cross of Christ that if it be placed before the eyes and faithfully held in mind so that the eye of the mind looks with intent gaze upon the very death of Christ, no concupiscence, no lust, no fury, no envy, can prevail."[5] In regard to the extent of the Atonement Origen carried his views beyond any previous writer. He not only regards it as efficacious for sinful men, but for all worlds

1. *Contra*, Jud., ch. 10.

2. *Contra*, Marc. III. 8.

3. Hom. on Numbers xxiv. 1, quoted by McClintock & Strong, "Cyclopedia," Vol. I., p. 518.

4. Hom. on Lev. iii. 1, quoted by Sheldon, "History of Christian Doctrine," Vol. I., p. 124.

5. Com. on Rom. vi. 1, quoted by Sheldon, Vol. I. p. 121. See, also, Neander, "History of Christian Dogmas," Vol. I. p. 214.

and for all races of intelligent creatures. He looked upon Christ as "the great High Priest, not only for men, but for every rational creature."[1] His chief proof texts for this position were Col. i. 20 and Heb. ii. 9. This teaching of his has, without doubt, a scriptural basis, but in Origen's hands it was exaggerated, and the doctrine of Restoration he grafted upon it was the natural outgrowth of that exaggeration, not a legitimate inference from the teaching of Scripture on the subject.[2]

We have already referred to the prominent part played by Satan in these early views of the Atonement. Instead of regarding the death of Christ, as Irenæus had done, as a victory over Satan, and as providing men with a way of escape from the bondage in which the devil had held them, he considered it as a ransom price paid to Satan. Here is what he says: "To whom did He give His soul as a redemptive price for many? Not, indeed, to God. Was it, then, to the evil one? He, in truth, had us in his power, till the soul of Jesus was given as a redemptive price to him, deceived with the idea that he could exercise mastery over it, not perceiving that he could not bear the pains involved in retaining it. Wherefore, death, which seemed to have subjected Him to its own dominion, now rules Him no more, since He was made free among the dead and stronger than the power of death; and so far stronger that, of those whom death had conquered, whoever wished could follow Him, death possessing no more power against them, for whoever is with Jesus cannot be assailed by death. . . The soul, indeed, of the Son of God was given as a redemptive price for us, but not His Spirit, for previously He had delivered that to the Father, saying, 'Father, into thy hands I commend my Spirit;' nor, indeed, His body, for, indeed, we have found nothing to that effect in the Scriptures. And since He gave His soul as a redemptive price for many—but it did not remain with Him to whom it had been given—He says in the fifteenth

1. Com. on John i. 40. See Sheldon, Vol. I., p. 117, for other references.

2. We have endeavored to develop this idea on a Scriptural basis in an article which will appear as the last of this series.

Psalm, "Thou wilt not leave my soul in hell."[1] Now we deem that these words leave room for a difference of opinion as to whether they are to be regarded as sober conviction, or whether they are to be regarded as the exaggeration of Origen's well-known allegorical method of interpretation. If we take the former position, we may estimate it as the speculation of a powerful intellect, but as utterly without any foundation in Holy Scripture; if we take the latter, then they do not mean all that subsequent writers have read into them; and we must in all fairness interpret them as the exaggerations of his mistaken method. Placing the above passage by the side of the calmer and more Scriptural statements already quoted, we are bound, in justice to this great man, to interpret the one in the light of the other. Giesler, as quoted by Sheldon is, we imagine, very near the truth when he says, "Origen does not consider that Christ, in the proper sense, gave His soul as a ransom to the devil, but only in a figurative and qualified sense."[2]

Section III.—The Schoolmen.

The appearance, in the year 1098, of Anselm's great book, *Cur Deus Homo*, formed an epoch in the discussion of the doctrine of atonement. Unsatisfied with the traditional faith which had been handed down to him, this wonderfully gifted and devout man sought for himself a method more consonant to his reason, and, as he thought, with the written Word of God.

In the intrinsic evil nature of sin, and in the sinner's attitude toward God, we find the starting points of Anselm's discussion. The one great virtue of Anselm is his profound and Scriptural views of sin. It seems to have been continually present to his mind as a malignant and hateful thing, offensive to God and ruinous to man.[3] That this was the root out of which his theory grew is manifest from the following quotation:

"*Anselm.* Have you not yet considered what a heavy weight sin is? *Boso.* Pray show it to me now. *Anselm.* 'If you were to see yourself in

1. Com. on Matt., Tim. xvi. 8. Quoted by Sheldon, "History of Christian Doctrine," Vol. I., p. 123, 124.

2. "History of Christian Doctrine," Vol. I., p. 124.

3. See Neander, "History of Christian Dogmas," Vol. II., p. 515.

the presence of God, and some one should say to you, look thither ;' and God, on the other hand, were to say, 'I wish you on no account to look,' ask now in your own heart, what is there in all things that exist for the sake of which you ought to take that look contrary to the will of God . . *Anselm.* Not to detain you too long ; what if it were necessary either that the whole world, and all that is not God, perish and be reduced to nothing or that you should do so slight an act against the will of God ? *Boso.* When I think of the act itself I see it is a very trifling one. But when I look at what it is in opposition to the will of God, I preceive that it were exceedingly grave, and not to be compared with any loss that might be sustained."[1]

No words of ours can add force to these concerning the exceeding sinfulness of sin as committed against God.

Anselm was the first to demonstrate the necessity of atonement on purely rational grounds. Augustine had investigated this matter with his usual fervor; but had based its necessity on the subjective influences it was calculated to produce on the minds of men as a manifestation of divine love.[2] Anselm's method is different, for he seeks to prove the objective necessity of the Atonement. This necessity he founds, not on the claims of Satan, not even on the attitude of sinful man as a rebel against God ; but upon the character of God as Sovereign Lord of all. "He strove to prove the contents of his own Christian consciousness in the objective necessity for them felt by reason."[3] His idea is that sin is a debt—a withholding from God the honor which is His due. It is requisite, therefore, that there should not only be a return to obedience for the future, but also that something should be presented to God as a satisfaction for the past wrong that has been done him. He says: "It is necessary, therefore, that either the honor taken away be repaid or punishment follow: otherwise God will be unjust to himself, or He will be powerless to secure either alternative—a thing it is wicked even to imagine."[4] Man's inability to render this satisfaction is demonstrated: "You do not, therefore, make satisfaction unless you return something greater than that for the sake of which you were under obligation not to

1. "Cur Deus Homo." Book I., ch. 21, pp. 93, 93. See, also, chs. 11, 13 and 14.
2. See "De Trinitate." Book XIII., ch. 10, sec. 13.
3. Neander, "History of Christian Dogmas," Vol. II., p. 515.
4. "Cur Deus Homo." Book I., ch. 13, p. 69.

have committed the sin."[1] On this foundation he builds a solid argument that Christ, in order to be qualified for His redeeming office and work, must be at once human and divine. Here is the way this idea is worked out:

"*Anselm.* But this cannot be accomplished unless there be some one to pay to God in compensation for the sin of man something greater than everything that exists, except God. *Boso.* That is certain. *Anselm.* It is needful, too, that he who can give to God of his own something of more value than everything which is below God, must himself be greater than all that is not God. *Boso.* I cannot deny it. *Anselm.* But there is nothing above all that is not God except God himself. *Boso.* True. *Anselm.* There is no one, therefore, who can make this satisfaction except God himself. *Boso.* That follows. *Anselm.* But no one *ought* to make it except man; otherwise man does not make satisfaction. *Boso.* Nothing seems juster than this. *Anselm.* If, therefore, as is certain, it is needful that that heavenly state be perfected from among men, and this cannot be unless the above-mentioned satisfaction be made, which no one *can* make except God, and no one *ought* to make except man, it is necessary that one who is God-man should make it."[2]

It must not, however, be taken for granted that Anselm taught the doctrine of satisfaction as that term is understood by many modern divines. To many this term means the punishment inflicted upon Christ as the sinner's substitute: or, to state the same thought in another form, the penalty Christ bore in the sinner's stead. Without here pronouncing upon either form of statement, we affirm that neither is to be found in the teaching of Anselm. He regards the sacrifice of Christ as an act of righteousness, satisfying the honor of God which had been violated by human sin; but rewardable on account of its great merits. But all things belonged already to the Divine Son equally with the Father and the Holy Ghost, it was seemly that any reward resulting from Christ's sacrifice of himself should be bestowed on whom He willed, and who so suitable as the sinful race whose nature Christ had assumed for this very purpose. Undoubtedly this is Anselm's answer to the question he had raised: For what great reason does man's salvation follow from Christ's death? We give the passage in full:

1. *Ibid.* Book I., ch. 21, pp. 100, 101.

2. "Cur Deus Homo." Book II., ch. 6, pp. 119, 120.

"*Anselm.* You will not think that he who freely gives to God so great a gift ought to be without a recompense? *Boso.* No; for I certainly see it is necessary that the Father recompense the Son. Otherwise, He seems to be unjust if He is unwilling, or powerless if He is unable to do so; both of which are foreign to the nature of God. *Anselm.* He who recompenses anyone, either gives him what he has not or forgives what might be required of him. But before the Son did this great work, all things that the Father had were His, and He did not owe anything that could be forgiven Him. What, then, shall be recompensed to one in need of nothing, to whom there is nothing that can be given or forgiven? *Boso.* I see, on the one hand, the necessity of making a recompense, and, on the other hand, its impossibility; because it is needful for God to pay what He owes, and yet there is no one to whom He can pay it. *Anselm.* If so great and well-deserved a reward is paid neither to Him nor to anyone else, the Son will seem to have accomplished His great work in vain. *Boso.* It is a sin to suppose this. *Anselm.* It is needful, therefore, that the payment be made to someone else, since it cannot be to Him. *Boso.* That inevitably follows. *Anselm.* If the Son willed to give to another what is due to himself, could the Father rightly forbid Him, or refuse to give it to that other? *Boso.* No; for I see it is both just and necessary that it should be given by the Father to whomsoever the Son wills, both because the Son has a right to give what is His own, and the Father can only give to someone else what is due to Him. *Anselm.* To whom could He assign the fruit and recompense of His death than to those for whose salvation (as truthful reasoning hath taught us) He made himself man, and to whom (as we said) by His death He gave an example of dying on behalf of righteousness? For will they not be imitators of Him to no purpose if they have no share in His merit? Or whom will He more justly make inheritors of what is due to Him (which He does not himself need), and of the superabundance of His own fulness, than His parents and brethren, whom He sees bound down by so many and great debts, and pining away in profound misery, so that what they owe for their sins may be forgiven them, and what they need, on account of their sins, may be given them?"[1]

When Dr. Shedd affirms that Anselm's theory of satisfaction is founded on justice as "a necessary and immanent attribute of the Divine Nature,"[2] the affirmation may be admitted for the sake of argument; but it is most emphatically denied that it is that kind of satisfaction of which Dr. Shedd is the advocate. The above quotation is Dr. Shedd's theory eviscerated, for the penal element is not there. It is rather a theory of imputed merit than of penal infliction. That we have neither misappre-

1. "Cur Deus Homo." Book II., ch. 19, pp. 170-172.

2. "History of Christian Doctrine," Vol. I., pp. 275-278.

hended nor misinterpreted Anselm is evident from the testimony of most competent judges. Bishop Thomson says, "His scheme is mainly this, that the merits of the perfect obedience of Jesus was so great as to deserve a great reward, and that, in answer to the prayer of the Lord, this reward was given in the form of the salvation of His brethren."[1] Sheldon says, "It is to be observed that, according to Anselm, Christ renders satisfaction to divine justice, not directly by bearing the penalty of broken law in the transgressor's place, but indirectly by the acquisition of merit. The merit which He acquires in behalf of men is transferred to them, or placed to their account, and offsets the demands of divine justice so far as those demands were a fixed barrier against any forgiveness of sins."[2] Neander says, "From the whole, it appears that Anselm affirms the necessity of a *satisfactio vicaria activa.* The realization of the moral law, which was necessary for filling up the chasm between God and man, and the satisfaction consists in active obedience, and by it punishment is at the same time rendered superfluous. We do not find in His writings the doctrine of a *satisfactio passiva;* he nowhere says that Christ had endured the punishment of men."[3] Prof. A. B. Bruce says, "It is well known that Anselm, who first formulated the theory of satisfaction, did not regard Christ's death as penal. Satisfaction in his system did not consist in paying the penalty, but was rather the one of two alternatives, the other being the paying of penalty."[4] Fidelity to Anselm will admit that his *Cur Deus Homo* contains a theory of satisfaction; all that we contend for just here is that the conception of satisfaction as found in the Reformed Theology is not Anselm's. Anselm's theory is unquestionably this: Satisfaction *or* punishment; it cannot, therefore, be both at the same time. To quote a passage already alluded to, "It is necessary, therefore, that either the honor taken away be repaid or punishment follows."[5] Thus we see that while Anselm holds to the idea of satisfaction, its root principle is different to that usually called penal satisfaction, and advocated by Dr. Shedd.

1. "Aids to Faith." Essay VII.
2. "History of Christian Doctrine," Vol. I., p. 364.
3. "History of Christian Dogmas," Vol. II., p. 517.
4. "The Humiliation of Christ," p. 316.
5. "Cur Deus Homo." Book I., ch. 21, p. 100.

In his learned and bulky volumes, we think that Professor Smeaton has allowed his theory to warp his judgment of Anselm's work. We repudiate his inference that the sacrifice of Christ was a satisfaction offered to meet a personal claim in God.[1] If it be true, as Professor Smeaton admits, that "the reasons to which Anselm appeals . . . . are based on inward necessity in the moral government of God,"[2] then it is clear that those reasons cannot be personal. On the next page the Professor affirms that Anselm teaches that "the Creator owes it to himself to vindicate His declarative glory, and secure the honors due to Him as the personal God."[3] Now what meaning can we attach to the phrase "declarative glory" of God when we contemplate the conduct of created moral agents, except the way in which He has been pleased to manifest himself in their government. Even Professor Smeaton is compelled to admit that "man's rebellion" does not tend "to the prejudice of God's ESSENTIAL blessedness."[4] If this is not another way of saying that sin is rebellion against God as the rightful moral Ruler of the universe, then we are at a loss to know what such language means. It is well enough for Professor Smeaton to say, "the Supreme Justice is, according to Anselm, God himself."[5] But when we turn to Anselm, we find that he utters these words in regard to God's government. Here is the passage: "Again, if there is nothing greater—or better—than God, then nothing more righteous than that highest righteousness which preserves His honor in the arrangement of things, and that is nothing else than God himself."[6] The words of Dorner discussing this same point in Anselm are a truer representation of the great schoolman's thought than that of Professor Smeaton: "God's care for His honor is not egoistic, justice being the universal law inviolable even to the Divine volition."[7] The real fact is that Anselm, at the root, has

1. Dr. Shedd takes substantially the same ground. See "History of Christian Doctrine," Vol. II., pp. 283, 284.

2. "The Apostles' Doctrine of the Atonement," p. 514.

3. "The Apostles' Doctrine of Atonement," p. 515.

4. *Ibid.* p. 516.

5. *Ibid.* p. 516.

6. "Cur Deus Homo." Book I., ch. 13, pp. 68, 69.

7. "System of Christian Doctrine," Vol. IV., p. 16.

far more affinity with what is known as the Governmental Theory of Atonement than he has with the theory of Penal Satisfaction. We confess that when this idea first struck us we were afraid that our thoughts were running away with us; so used had we been to have our minds directed to Anselm as the chief defender of the doctrine of penal satisfaction. Finding in our reading that others had conceptions similar to our own, we have here ventured to give them expression. True, satisfaction is the ruling word with Anselm (the same is true of Grotius); but satisfaction to what end? The answer of Neander is that "the law of the divine government demands either a satisfaction for sin or punishment. If this were not effected, confusion would be permanent in the kingdom of God."[1] Let the reader turn to chapters 13, 14 and 15 of Book First of the *Cur Deus Homo*, and then say whether Anselm regarded sin as robbing God of His essential honor? "If, therefore, no one can honor or dishonor God as He is in himself,[2] it is evident that Anselm regarded sin as a dishonor done to God as Ruler of the universe: otherwise his theory is in conflict with itself.[3]

We also differ with Prof. Smeaton in his criticism of Anselm's views concerning the active and passive obedience of Christ. He says that "the active and passive obedience of Christ was never correctly stated in any of the explanations furnished by Anselm in connection with the Atonement."[4] That is undoubted, if the theory of Prof. Smeaton be the true one, for Anselm does not even approach to it. "Far from Anselm was the idea of a passive obedience; the idea of a satisfaction by suffering; of an expiation by assuming the punishment for mankind."[5] But as to the perfect obedience which was required for human sin, and rendered by Christ, Anselm is, on his own ground, both clear and strong. It is true that Anselm makes no attempt to find in the sufferings and death of Christ anything like an exact equivalent to the deserts of

1. "History of Christian Dogmas," Vol. II., p. 516.
2. "Cur Deus Homo." Book I., ch. 15, p. 73.
3. See a valuable "Note" in Hagenbach, "History of Doctrines," Vol. II., p. 455.
4. "The Apostles' Doctrine of the Atonement," p. 518.
5. Neander, "History of the Christian Religion and Church," Vol. IV., p. 500.

human sin. Prof. Smeaton would, of course, regard this as a defect; we regard it as one of his merits, and as an evidence of his profound penetration.

Nicolas of Mathone[1] propounded a theory closely resembling that of Anselm, and as is generally admitted, independent of him. "Humanity," says Nicolas, "lay in the bonds of Satan; it possessed within itself no possible means of getting free from this bondage, since every sinner would have had first of all to free himself from this strange power, an effort which none could accomplish. Redemption could only come from the innocent and Almighty, hence from God himself, and at the same time, could only be accomplished in human form, and by the undergoing of human suffering and death."[2] This brief quotation will reveal to the reader where the two writers agree, and where they diverge. They agree that only a Divine-human person could fill the office of Redeemer, but Nicolas founded his theory of the need of such a Redeemer on Satan's dominion over mankind, while Anselm expressly repudiating that idea, grounds the necessity on the injured honor of God as the Ruler of the world.

With two brief observations concerning this remarkable book of Anselm we pass on. First: As a scientific treatment of the doctrine of atonement, we deem it radically defective, and in some points unscriptural. The chief service rendered to theology by its publication lies in its demonstration of the necessity of an atonement—an atonement which none but the God-man could offer. Second: While the merits of the book are very great, we are profoundly convinced that subsequent writers, anxious to buttress their own theories, have read into Anselm many things he never put there—things which after patient and protracted study we have failed to find there.

ABELARD, who was born near Nantes, in 1079, was equally gifted, if less thorough than Anselm, far more speculative without Anselm's deep piety to control him. His views of the Atonement may be characterized as a combination of the judicial with the moral influence theory. The relation of these different

1. The date of Nicolas' birth and writings is matter of discussion among historians, some placing him in the eleventh, and others in the twelfth century.

2. McClintock and Strong, "Cyclopedia," Vol. VII., p. 60.

aspects of the doctrine Abelard has, however, nowhere pointed out. It does not very distinctly appear whether he held them as distinct from one another, or merely regarded the one as the complement of the other. In his commentary on the Epistle to the Romans, he defines redemption as follows: "Redemption is the greatest love enkindled in us by Christ's passion—a love which not only delivers us from the bondage of sin, but also acquires for us the true freedom of God's children, where love, instead of fear, becomes the ruling affection."[1] In his epitome of Christian Theology, Book IV., he says: "Because the entire life of Christ, with His miracles, was directed, till His glorification, to the great end of enlightening and instructing, and of exciting to love by instruction and manifestation of the love of God, for this reason it was particularly the wisdom of God that must assume human nature."[2] Now, there is a sense in which this presentation of the moral influence idea is true. The incarnation, the sufferings and death of Christ, as a manifestation of God's love to the human race, is calculated to awaken responsive love in the souls of men; but this does not represent the nature of atonement, only one of its many consequences. God's love as seen in the gift of Christ to the human race is not the atonement; we have the atonement because God thus loves us. Dorner claims that Abelard held both theories, and labors to show that he held the one in perfect consistency with the other, while Ritschl claims Abelard as an advocate of the moral influence theory. So far as we are able to judge, the facts in the case are on the side of Ritschl rather than on that of Dorner.[3] It is true that Abelard often expressed himself in words that approach very near to the theory generally adopted at this date; but it must not be forgotten that these phrases belong chiefly to a period after his peculiar doctrines had been attacked, especially by Bernard. We judge that Prof Smeaton entirely over-estimates his influence when he designates him "the precursor of modern rationalism."[4] In our judgment,

1. See Neander, "History of the Christian Religion and Church," Vol. IV., p. 502. Also Sheldon, "History of Christian Doctrine," Vol I., p. 385.

2. See Neander as above, and "History of Christian Dogmas," Vol. II., pp. 518 519.

3. See Dorner's "System of Christian Doctrine," Vol. IV., p. 19, 20.

4. "The Apostles' Doctrine of Atonement," p. 520.

his opinions exerted but little influence in the development of the doctrine of atonement, being little more than a ripple in the opposite direction on the current of popular thought.

THOMAS AQUINAS, or as he was called by the schoolmen, "The Angelical Doctor," was born in 1224, and died in 1274. His *Summa Theologiæ* is his chief work, and, considering the age in which it was written, is on the whole, a monument of industry, acumen and piety seldom surpassed.

The views of Aquinas regarding the will of God in its relation to His omnipotence led him to the conception that the atonement was not an absolute, only a relative, necessity; though he admits that of all methods possible, that by the incarnation and death of the Son of God was the most suitable. Proceeding, as he contended redemption does, from the free-will of God, he contented himself with showing that this particular method was not impossible, or that it was most suitable. He says, "If God had willed to liberate man from sin without any satisfaction, He would not have done anything contrary to justice. For He is not like a human or finite judge. The human judge cannot, without injury to justice, dismiss a criminal without punishment, because it is his function to inflict punishment upon crime committed against *another* than himself,—say, against another man, or against the general weal, or against a higher officer than himself. But God is the Supreme Judge, and chief good of the whole universe, and there is no other being than himself with whose interests He, as judge, is intrusted. Consequently, if *God* sees fit to remit that penalty which has been affixed to law only for His *own* glory, no injustice is done, any more than when a man forgives his fellowman an injury done to *himself* alone, without requiring any satisfaction at his hands."[1]

Another peculiarity of Aquinas was that he distinguished between the satisfaction made by Christ's suffering and death, and the merit of His life of perfect obedience; the former he regards as sufficient atonement for the sins of mankind; the

1. Quoted by Dr. Shedd, "History of Doctrine," Vol. II., pp. 306, 307. See, also, Neander, "History of Christian Dogmas," Vol. II., p. 582; McClintock and Strong, "Cyclopedia," Vol. I., p. 329; Smeaton, "The Apostles' Doctrine of the Atonement," p. 522; Pope, "Christian Theology," Vol. II., p. 306.

latter, being more than was required as satisfaction for sin, becomes a fund of superabundant merit, which, being imputed to those for whom Christ died, secures for them the reward of eternal life.[1] This notion, in other and later hands, became the foundation of the doctrine that the Church has at her disposal a fund of merit which became the occasion of great scandal, The reader will perceive, from what has just been said that Aquinas came very near to the formulation of the theory regarding the active and passive obedience of Christ, which has since figured so largely in the theology of those churches that have maintained a limited and unconditional view of the Atonement.

Another element in the doctrine of atonement, as taught by Aquinas, is the peculiar emphasis he lays on the mystic union between Jesus Christ and those for whom He became incarnate and laid down His life. He says: "The whole Church, which is the mystic body of Christ, is accounted as one person, with its Head, which is Christ." Again, he says: "The sin of a single person injures no one but himself; but the sin of Adam, who was constituted by God the source of the entire [human] nature, is carried over to others through the propagation of the flesh; and in like manner the merit of Christ, who has been constituted the Head of all men, even in the things of grace, extends itself to all His members."[2] This was the first step in a direction which subsequently went to such lengths in the so-called "Federal Theology"—so far, indeed, that it was assumed that the guilt of the sinner was imputed to Christ, as well as the merit of Christ to the sinner. Prof. Smeaton is right when he says that the conception of Aquinas, in regard to this mystic union, "proceeded on the Augustinian theory of election;" but when he affirms that "this is in harmony with all biblical statements,"[3] we join issue with him; for we have not found

1. See Sheldon, "History of Christian Doctrine," Vol. I., p. 369; Neander, "History of Christian Dogmas," Vol. II., p. 583; McClintock and Strong, "Cyclopedia," Vol. I., p. 329; Neander, "History of Christian Religion and Church," Vol. IV., p. 506; Smeaton, "The Apostles' Doctrine of the Atonement," p. 523; Pope, "Christian Theology," Vol. II., p. 306.

2. See Smeaton, "The Apostles' Doctrine of the Atonement," p. 523; Sheldon, "History of Christian Doctrine," Vol. I., p. 368; Shedd, "History of Christian Doctrine," Vol. II., pp. 308, 209; Neander, "History of Christian Dogmas," Vol. II., p. 583.

3. "The Apostles' Doctrine of the Atonement," p. 524.

either Augustine's theory of election, or the headship of Christ, as taught by Aquinas, in the Holy Scriptures.

From what has been said, we conclude, notwithstanding the statements of Sheldon,[1] that while Aquinas holds fast to the term "satisfaction," as applied to the redemptive work of Christ, it is far from being in the sense of Anselm. If the sacrifice of Christ was more than was needful for human sinners, it inevitably follows that something less would have accomplished the ends contemplated. We must bear in mind that, in the system of Aquinas, justice plays but an insubordinate part. In discussing the Atonement he is always in perfect accord with his conception of God, which Dorner declares leaves no special place in "God's eternal essence for the justice of God in particular. Justice, as a special determination of God's essence, is not in keeping with his view of the abstract identity of God with himself."[2] With these facts before us, it is difficult to determine in what sense he uses the word satisfaction. While it is true that he has much in common with Anselm, as is often remarked, the word satisfaction on the pages of Aquinas and Anselm cannot possibly mean exactly the same thing.

DUNS SCOTUS was born in 1265, and died in 1308. So far as regards the Atonement, he was the antipodes of Aquinas. Indeed, the different philosophies from which they started out dominated the whole of their theological thought. Duns Scotus maintained the superiority of the will to the reason both in God and man. He held that the will was free without any *determination.* Thomas Aquinas taught that the will necessarily chooses what the thought presents to it as best. Duns Scotus taught that in many instances the will determines the reason. This, indeed, was the battle-ground between the Thomists and the Scotists, carried on with such bitterness through so many years.[3] Scotus "attributed indeterminate freedom to God, and hence regarded the subjective will of God as the principle of morality."[4] He even carried his ideas of the

1. "History of Christian Doctrine," Vol. I., p. 368.

2. "System of Christian Doctrine," Vol. IV., p. 18.

3. McClintock and Strong, "Cyclopedia," Vol. II., p. 914; Dorner, "System of Christian Doctrine," Vol. IV., p. 18; Dale, "The Atonement," p. 285.

4. Tenneman, "Manual of the History of Philosophy," edited by Morel, p. 240.

subordination of reason to the will so far as to sometimes express doubts as to the possibility of a rational theology."[1] Out of this divergent philosophy there grew the different views of atonement as held by these two celebrated schoolmen. Duns Scotus' doctrine of redemption is almost entirely subjective."[2]

Duns Scotus maintained that the necessity of atonement could not be proved. "It is simply the pleasure [or to phrase it more correctly, as we think, the will] of God that the death of the guiltless One should become the ransom for the guilty"[3] "The necessity of the Atonement by Christ is to him altogether immaterial, because to him God in His innermost essence is nothing but free plenary authority."[4]

Duns Scotus also claimed that man's nature being finite, his sin could not be an infinite evil against God; and as he limits the sufferings and death to Christ-human nature, he thence infers that they were not of infinite merit."[5] God merely values the sacrifice of Christ for what His plenary authority chooses to take it. Prof. Smeaton attributes these conclusions to what he calls Scotus' "Pelagian views of sin."[6] We are rather inclined to attribute them partly to his faulty philosophy, and partly to the excessive refinements of a schoolman.

We come now to what may be called the distinguishing point in the views of the Atonement as propounded by Duns Scotus—a view which naturally grew out of his philosophy. Regarding the will of God as absolute, he intimates that God was satisfied with the offering of Christ in lieu of sinners. This is his celebrated doctrine of "*Acceptilatio.*" Since his day the term has become technical in theology. Used originally as a law term among the Romans to indicate "an acquittance from obligation, by word of mouth, of a debtor by a creditor," it is used by Duns Scotus to denote the acceptance by God of the Atonement offered by Christ, not because it was equal, or

1. *Ibid.* p. 240.
2. Neander, "History of Christian Dogmas," Vol. II., p. 584.
3. McClintock and Strong, "Cyclopedia," Vol. II., p. 915.
4. Dorner, "System of Christian Doctrine," Vol. IV., p. 18.
5. Hagenbach, "History of Doctrines," Vol. II., p. 51; Neander, "History of Christian Dogmas," Vol. II., p. 584; Sheldon, "History of Christian Doctrine," Vol. I., p. 369.
6. "The Apostles' Doctrine of the Atonement," p. 524.

even equivalent to the sins of mankind, but simply and only because God in the exercise of His plenary authority determined to receive it as such. While we deem this notion as stated by Duns Scotus as equally at war with facts and Scripture, nevertheless there is running through it an element of truth with which we hope to deal at a later period in this historical review. How far the rejection by Scotus of the doctrine of predestination and grace, as taught by Augustine, led to the adoption of this theory of Acceptilation, we have not present no data for judging before us. At the same time we have little doubt that there is a connecting link somewhere if we could but find it.

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NOTE.—Dr. Shedd and Prof. Smeaton would like us to believe that the Reformed Churches accepted the Anselmic theory. This is but partially true. So far as it regards the necessity or the fact of atonement, the theories are parallel; beyond that, however, they are divergent. See Hagenbach, "History of Doctrines," Vol. II., p. 354, etc.; Sheldon, "History of Doctrine," Vol. II., pp. 138-140. Even Dr. Shedd on a subsequent page is compelled to admit that they are different, though he strives to show that the difference is not material. See "History of Christian Doctrine," Vol. II., p. 336, etc.

SCIENCE AND A FUTURE LIFE.

THE heading of this article will probably be a surprise to many. Not a few, upon reading it, will be ready to ask, what has science to do with a future life? And those who claim to speak for it with the greatest confidence will be prompt to answer "nothing." The affirmative of this doctrine, they will tell us, has not been proved, and the negative of it is unprovable. This, they will probably add, is one of those things which, to the apprehension of the student of science, are unthinkable and unknowable and which, therefore, lie beyond the sphere of rational investigation; and that, this being the case, the only proper attitude of science toward it is one of dignified neutrality. But, as He who claims to be "the resurrection and the life," and of whom it is affirmed that "He hath abolished death and hath brought life and immortality to light," hath said that he who is not for Him is against Him, so long as

this attitude is maintained, science must be regarded as hostile to this doctrine.

By this, of course, it is not meant that true science, in its largest and most comprehensive sense, can be in real conflict with this, or, indeed, with any other of the doctrines of Christianity. Truth can never be inconsistent with itself. What is true in any one particular sphere must be in harmony with that which is true in every other, on the principle that things which are equal to the same thing are equal to one another. It is half-truths that are to be dreaded. It is one-sidedness and defectiveness that gives to truth the force of error. And this remark applies in the strictest sense to the science of our day, which is built up exclusively on mere sense-perception, and, therefore, either entirely ignores the intuitions and primitive judgments of the mind, or refuses to give them their proper place among its fundamental facts. Even the human soul, the greatest fact connected with this world, and God, the greatest fact in the universe, receive no recognition: and thus a whole hemisphere of truth, and that by far the most important, is ignored in the construction of this magnificent body of systematized knowledge, which, with all its defects and shortcomings, is the distinguishing glory of the time.

It is not of science, but of its limitation and defects that the Christian thinker is disposed to complain. What he asks for is, not less science, but more. What he desires, and what he expects in the future, is a system of science filled up, rounded out and complete. Such a system must, in some humble sense, take into account all the facts of the universe, including those of the spiritual, as well as those of the material realm. It will not be wholly "of the earth, earthy," neither will it be so sublimated and spiritual as to ignore even the humblest things that belong to this sublunary sphere; but possessing the attribute of universality, not in name only, but in fact also, shall extend its investigations to the phenomena both of mind and of matter, and take account no less of the facts of the supersensible than of the sensible world. Above all, recognizing God as the fundamental fact of the universe, as the centre and source of all things, this improved and perfected science will apprehend

everything else in its relation to Him. In this way, and in this way alone, will the real dignity and importance of the most apparently insignificant subjects of investigation or research become apparent. Nothing that is a product of the Divine mind or an instrument of the Divine will can be justly regarded as despicable or mean.

It is only with materialistic science, the science which sees only the lower side of things, and knows nothing of those sublime and awful verities which are most worthy of being known, that religion can ever be even in apparent conflict. And its conflict with this is only apparent. Religion and science may, indeed, have at times mistaken each other for enemies—we know, as a matter of fact, that they have done so—but it was only a mistake. Even the defective science which has been adverted to is the handmaid and helper of religion. The mission of the former is cognate to that of the latter. Both have for their end the well-being of humanity; and both are working for this though on different planes and along different lines. If they can only understand themselves, respectively, and each other—if I may so speak—there is no room, there can be no room, for antagonism or conflict between them.

This is better understood to-day, it is safe to say, by Christian men than it ever was before. Hence, their attitude toward science was never perhaps at any former time so respectful and friendly as now. If there was ever a time when the really representative men of the Church—those who by reason of their piety and learning had the best right to speak for her—regarded the progress of science with anything like a feeling of distrust or dismay, or when they were disposed to limit the liberty of the human mind in the pursuit of knowledge, or in proclaiming to the world the conclusions at which it had arrived as the result of its honest and fearless investigations, that may truthfully be said to be a thing of the past. No class of men rejoice more heartily in the progress of science than do these, and, as a rule, none are more fearless champions than they are, of free speech and of the liberty of the press in proclaiming every new discovery that is made.

However, for the reasons which have already been assigned,

science cannot be counted upon as an ally to Christianity except in relation to the affairs of this world. So long as it professes to know nothing of a future life or of the world to come, nothing of a personal God, or of the human soul, except as the result of organization, an attribute of or an emanation from matter under certain conditions, and attributes all sorts of intellectual and spiritual phenomena to the brain, not as an instrument, but as an agent, all that religion can reasonably ask or expect from it is simply that it be let alone by it. But surely this it has a right to demand. There can be nothing unreasonable in expecting the spokesmen of science to be silent upon a subject concerning which they avowedly know nothing. Theologians and Christian thinkers, in asking this, are simply taking the scientists at their own word; and however awkward they may feel the restraint to be, they cannot complain that it is unjust.

There are, however, serious difficulties to be encountered in maintaining a truce of this kind. It is not the scientists themselves, but their satellites, the men who shine, if they shine at all, in rays borrowed from these luminaries, who are responsible for most of the attacks which are made upon Christianity from the scientific standpoint, and it is not easy to confine such guerillas within the rules laid down for the conduct of honorable warfare. Besides, if the representatives of science should agree to abstain from making science the base of attack upon religion, they would naturally expect in return that the representatives of religion should observe the same rule; and that the opinions and prepossessions of theologians should not be used as the means of discrediting science, impugning the motives of scientists, or limiting the freedom of scientific investigation and discussion. These simple illustrations are sufficient to show how extremely difficult it must be to preserve the peace between these two great forces, so long as they are not sufficiently developed to be brought into harmonious relationship with one another, so that theologians and scientists shall be enabled to look along the same lines and see eye to eye.

Even if such a truce as has been described could be maintained, and such a hollow and unnatural peace be preserved,

plainly it would be only a temporary state of things. It is too artificial to be permanent. Science and religion are too closely related and have too much in common to be held in this state of unnatural restraint in presence of each other. Science itself is a form of divine revelation. It is the voice of God to man speaking through the facts and laws of nature to the understanding or logical faculty, just as much as religion is the voice of God to man speaking to his spiritual nature, including the higher faculties of the soul. The disclosures of himself which the infinite Father is making to His child, man, are manifold, but the diversity is in form, not in substance. When the divine process of education and instruction of the race is complete, it will be found that science and religion, both perfected, are but different sides of the same thing; and that God, at once immanent and transcendent, in nature and above nature, has been working through all time, in all space, by all means, toward the same end, the perfection and well-being of man.

The apprehension of this truth should teach Christian men, especially the leaders of Christian thought—as it is believed it is teaching them with a clearness and force greater than ever before—to treat with sympathetic consideration and respect the great men who are laboring with patient perseverance, and with a self-denial often akin to the spirit of martyrdom, to discover the mind of God as it is manifested in His works, to reveal to us the mysteries of nature, to open to us her treasures so as to enable us to avail ourselves of her vast resources for our enrichment and blessing, even though, in some instances, like the blinded Samson grinding at the mill, they may not be able to so clearly see what they are doing as to comprehend the highest import of the work in which they are engaged. It cannot, however, but be regarded as eminently desirable that science should take a wider range, that it should take notice of the facts of the extraordinary, as well as of the ordinary experience of persons of intelligence and of a sound mind, and by including the spiritual as well as the material realm in the field of its investigation and research, lay the foundation for a universality to which it has not hitherto attained.

Scientists themselves, and those who are in the fullest sympathy with them, are beginning to feel this. They are becoming more and more convinced that science, as it now exists, affords no sufficient basis for morality, either individual, social or political, and that, should the human race be left to it alone for guidance in all that pertains to the highest interests and well-being of man and of society, the result must be disastrous in the extreme. A good many years ago our own gifted and accomplished townsman, Professor Goldwin Smith, predicted a "moral interregnum" as the result of the eclipse of Christian faith, which he seemed to think was likely to result from this cause. Other independent thinkers have taken a similar view. Among these, perhaps none has written upon this subject with more intelligence and force than Mr. Frederick W. H. Myers, a volume of whose essays has recently been published by Messrs. Macmillan & Company, simultaneously in London and New York.

The essay on what the accomplished author is pleased to call "The Disenchantment of France," is a particularly noteworthy contribution to the literature of this subject. It deals with the effect which this godless, soulless, unspiritual and materialistic science has had upon the French nation. It is all the more remarkable on account of the spirit in which it is written, and the standpoint of the writer. Mr. Myers is an earnest student of science, and his sympathy is with scientific men. He makes no attack upon science. It is no part of his purpose to antagonize it, or to discredit its conclusions. Indeed, he writes in the interest of science, rather than against it. His aim evidently is to give a truthful and trustworthy account of things as they appear to him, nothing extenuating and setting down naught in malice. He describes a people who, as it is supposed, more than any other have come under the sway of modern science, and in whose character and spiritual condition the tendency of its influence can be most successfully studied.

What is the picture that he paints? That of a people without any God to worship, without any high ideal of character or of duty set before them as the supreme object of pursuit; with

its political ideals which have played such a conspicuous part in its past history, exploded, and the sentiment of loyalty and of equality practically extinct; with the chivalrous idea of woman which once made the wife and the mother the queen of the household, the object of a reverence akin to worship, extirpated, and the relations between the sexes robbed of its sacredness, and love, degraded into a mere bestial passion, the mission of which is rather to curse than to bless; and, finally, without faith in the future, life and immortality beyond the grave having become to their apprehension an empty and unsubstantial dream. Such is Mr. Myers' conception of the French people—that of a nation spiritually dead.

And such is the result of their "disenchantment," wrought by modern materialistic science; and this, whether it be strictly true of the French people or not, is beyond question the goal toward which this science is leading all those individuals and communities who are dominated by its influence, uncounteracted by that of the Christian religion. Some of the questions which have been raised and publicly discussed in our day have a terrible significance. Never before were facilities for obtaining all the material conditions of human enjoyment so great as they are to-day, and yet, never before, perhaps, was there so much discontent, or was human life outside the sphere of the influence of vital Christianity, held so cheap. For the first time, so far as I am aware, has the question been seriously discussed, "Is life worth living." And the saddest thing about it is that our boasted science, which has done so much for us, and of which, on many accounts, we are so justly proud, does not seem capable of returning to this strange and unnatural enquiry a satisfactory affirmative answer. Akin to this is that other question equally revolting to the feelings of virtuous humanity, "Is marriage a success?"

These and kindred questions are interesting mainly as indices to the prevailing habits of thought and feeling of certain classes of the people of our time. They indicate the absence of any high ideals of life or exalted sense of duty. The people who seriously ask, Is life worth living? have no just conception of life as a God-given opportunity to do something to promote the

well-being of man and to make the world better. The self-discipline which is implied in the formation of a high and noble character can have no place in their scheme of life. Their whole existence is degraded into a miserable selfish calculation of the probabilities of the pleasure and pain that are to accrue to them during their lifetime. The question which they propose to themselves is not, How can I most worthily perform the part assigned to me by Divine Providence, so as to accomplish the most good? but, How can I get for myself the largest possible measure of selfish enjoyment?

The same remarks apply in the main to the question about marriage. The question, Is marriage a success? has its root in the same principle as that respecting life being worth living. The ground from which it springs is pure selfishness. It overlooks the fact that marriage is founded upon love; that there can be no true marriage without love, and that true love, the love which constitutes the only proper foundation of marriage, involves in its very nature the abnegation of self. The true husband finds his happiness in the happiness of his wife, and the true wife finds her happiness in the happiness of her husband. It is in this way that each becomes the complement of the other, and that both are lifted to a higher plane of being, and are enabled to attain to a higher form of character than either could have attained to without this mutual helpfulness.

This question, too, ignores the ulterior design of marriage which has respect to the rearing of children. It is a totally mistaken notion of this divine institution to suppose that it is intended to minister merely to the personal gratification of the husband and wife, or even, as we have seen, to assist them to attain to a nobler character than they could have attained to without it. The love that unites them and makes them one is designed to have even a higher, purer, and less selfish exercise in its relation to their offspring. No person has a right to enter into the marriage relation who is not prepared to assume the responsibilities of parentage, and in the spirit of self-sacrifice and of self-forgetting love, to devote himself to the highest interests of his children. And when persons enter into the relationship with these views, and fashion their married lives

according to these principles, they will not have any need, neither will they have any disposition to ask whether marriage is a success. There may indeed be labor and sorrow connected with it; cherished ideals may not be fully realized; the results of sincere and earnest effort may be disappointing, and yet the loving effort put forth, however arduous it may be, and whatever degree of self-sacrifice and suffering it may involve, will be amply rewarded. It is because these principles are disregarded that there is so much domestic infelicity in the world, and that in so many instances what was designed to be a blessing becomes a curse.

These are only some of the characteristics and tendencies of the times which are causing scientists and students of science, even when they have no regard for religion, and, it may be, no fixed belief in its reality, to seriously ask themselves the question, Is the science of the present time all that it should be? Is there not something wrong with that which produces these moral results, however great the material benefits may be which it confers upon the race? It is true that the scientific investigator has nothing to do with results. He has to do with facts alone, and with the laws which are discoverable by induction from these facts, made on strictly scientific principles. It is the truth that he is in pursuit of, and he is right in closing both his eyes and ears to everything that can by any means divert his attention from it, or that would have a tendency to obscure his vision or to warp his judgment. And yet there is an element of optimism deeply rooted in human nature that leads us to instinctively regard with suspicion anything which is manifestly inconsistent with the progress of the race. And if the effect of science, up to a certain point, is beneficent, but, beyond that point, it is maleficent, the inevitable inference is that something is wrong or defective.

This is evidently the view taken by Mr. Myers in the work which has been already referred to. Unfortunately he seems to have lost faith in the Christian religion. This is simply stated as a fact, and not for the purpose of making him the object of adverse criticism. It may be his misfortune rather than his fault. But, be this as it may, like a very large number

of highly intellectual men whose time is mainly occupied with the study of science and philosophy, and who have only an outside and superficial knowledge of Christianity, he imagines that it is damaged and discredited to an extent that intelligent Christians, and especially Christian scholars, know to have no foundation in fact. Never before were there so many Christians in the world as there are to-day. Never before was there so much Christian activity as there is at present, or were Christians sacrificing so largely of their means for the propogation of the faith, and for the accomplishment of all those purposes for which the Church may be supposed to exist. At no former period were the principles of the Christian religion so widely diffused, or so generally influential as they are at this hour. It is not perhaps too much to say that the greatest minds, the greatest scholars, and the men who have played and are playing the most important parts in human affairs in this generation are Christians. After all that materialistic science has done to weaken the evidence upon which the authority of the Holy Scriptures rests, Mr. Gladstone is not alone among the greatest men of the age in regarding these sacred writings as an "impregnable rock."

Nevertheless, though Mr. Myers appears to me to unintentionally exaggerate the damage which modern science has inflicted upon the Christian religion, on the whole his view of its tendency and general effect is correct. And whatever may be thought of the source from which he proposes to draw the means of correcting its aberrations and supplying that in which it is defective, it is at least a matter of sufficient interest to be made the subject of careful study. Of course, the hope of Christians is in God, and in the revelation which He has given us. But Mr. Myers' idea is that the aberrations of science are to be corrected by science itself. What is needed, according to his judgment, is not less science but more. The evils of which he complains are, as he apprehends, the result of defect rather than of positive error. He, therefore, agrees with Christian thinkers in the belief that what is needed is a more compresive system of science, such a one as shall include the facts and laws of the psychic, as well as those of the sensible world.

And he thinks he discerns in the results of the investigations of the Society for Psychical Research, which was formed in 1882, and the transactions of which have been published from year to year, from that time to the present, the indications of vast possibilities of usefulness in that unique organization, in calling attention to a most interesting class of phenomena which have hitherto, or until recently, received little or no attention from scientific men. In a word, he is of opinion that experimental psychology is the field on which the battles of the near future are to be fought, and where the conquests are to be made by which science is to be—as I have said before—filled up, rounded out, and made complete; the result of which will be that the soul, and all that pertains to it, will receive the recognition which they deserve, and be raised to the position which properly belongs to them as subject of investigation.

Now, as to the correctness of this opinion, it is not necessary to express any judgment. The more profoundly Christianity is studied the more apparent will its self-sufficiency and independence become. The outside support which it is to receive from this, or any other quarter, cannot be regarded as a matter of superlative importance. And yet, whatever has the effect of directing the attention of enquirers to new and unexplored fields, and that promises to enlarge the domain of human knowledge, cannot be regarded with indifference by anyone who is interested in the progress of the race. Besides, whatever has a tendency to restore the equilibrium in science by bringing the spiritual element in human nature and the spiritual aspects of the universe into the prominence which properly belongs to them, cannot but be regarded as a matter of interest. Then, if this new departure in scientific investigation should have the effect of removing impediments to the progress of the Gospel, and making it easier for persons having the peculiar mental bias which is apt to be received from the study of physical science to accept the truth of Christianity, surely that were "a consummation devoutly to be wished." And should the means for the attainment of this end be found among the phenomena of dreamland or ghostland, as to the reality of which we have been most sceptical, and which,

perchance, we have been disposed to treat with ridicule and contempt, it will only furnish another instance in which the stone rejected by the builders has become the head of the corner.

This is the first time, so far as I am aware, in which purely psychical phenomena have been subjected to searching and thorough examination by trained and competent experimenters, and that a serious attempt has been made to discover the laws by which they are governed. And, as the movement is still in its infancy, it would perhaps be hazardous to speak with confidence of its success. But the facts which have been brought to light, and the genuineness of which is vouched for by such credible witnesses as Mr. Myers and Mr. Alfred Russell Wallace, are certainly very remarkable. And whether we are prepared to accept them without further examination or not, it would be scarcely modest in anyone who has not gone over the whole field and carefully weighed the evidence pro and con, to pooh-pooh them altogether. Perhaps the proper attitude of the Christian thinker toward them is that of an open-minded and impartial student.

Not a few of the readers of the QUARTERLY, like the writer of this article, have never been hypnotized, neither have they ever hypnotized anyone. They have had no experience of the mesmeric or somnambulistic trance. If there be any such thing as telepathy, they know nothing of it, either as a matter of personal experience or of experimental observation. They have never seen a ghost, and if there be any such preternatural or ultramaterial apparitions, they have had no acquaintance with them. They have always been free from hallucination of this kind at least. And yet, the testimony of one thoroughly trustworthy person, in good health and of sound mind, who had had any or all of these experiences, would outweigh that of ten thousand of such as we are. And if this testimony happened to be supported by that of scores or hundreds of persons equally worthy of credence, the case would be greatly strengthened. Then, if each of these witnesses was put separately into the witness-box and cross-questioned by a carefully trained and expert examiner; and if when the testimony of all were

brought together and carefully compared they were found to agree in every material particular, if we were acting as jurors in a court of law, we should be compelled to admit that the case had been made out. Now, this is what these experts tell us has been done in respect to the phenomena of hypnotism, telepathy, and what, for the want of a better term, I must call ghostly apparition, with the result which has been described. They say that none of the facts upon which the natural sciences generally rest have been better established.

They tell us, for example, that there can be no reasonable doubt of the reality of the mesmeric or somnambulistic trance; that there can be no doubt that thought and emotion of any degree of intensity may exist in that state for hours together without ever entering into the ordinary waking consciousness, in so much that the individual who has been the subject of these mental states while the trance lasts, knows nothing of them when he comes out of it. And they find in this latter fact the evidence of the existence of a sub-consciousness—a sort of second self, which in our ordinary everyday life lies dormant, and is only brought into activity under abnormal conditions—suggesting, as they think, the idea of the impossibility of determining what fraction of our personality is revealed by the facts of consciousness, at any particular time or in any particular state. These gentlemen tell us, too, that telepathy has been established as an incontrovertible fact, by the process which has been described. First, they say it has been proved that persons may, that, as a matter of fact, they sometimes do, by a mere act of the will, impress their thoughts and feelings upon the consciousness of persons at a distance. Indeed, so incontrovertible does this appear to be to those who have examined the evidence with the greatest care, that some materialistic scientists have been endeavoring to find some way of accounting for it other than upon purely psychical principles. Lombroso has suggested that thought is propagated like light, by waves through an undulating medium. But, stranger still, it is claimed that by this mysterious power of the will, certain persons have not only the ability to convey their thoughts and feelings to persons at a distance, but also to make themselves visible to them.

At this point another class of facts come into view, in some respects, of even greater significance than those that have been referred to, and which are vouched for with equal confidence by leading members of the Society for Psychical Research. They tell us that many persons, when in the very article of death, or immediately before or after death, have become visible to friends at a distance. Some of these appearances, it is affirmed, have been made to persons who had never seen the person appearing in the flesh, and yet, so distinct has been the impression made upon them, that they have had no difficulty in selecting their likeness out of a number of photographs that they had never before seen. These gentleman go further still: they affirm that such appearances have been proved to have taken place long after the person appearing was dead. The evidence by which this statement is supported is so strong that, in the judgment of these gentlemen, there does not appear to be any ground for reasonably doubting its truth. Mr. Wallace, at least, judges all these statements to be proved beyond reasonable doubt; and though Mr. Myers writes with more caution, he is evidently of the same opinion.

Now, what is the value of these facts, assuming them to be proved?

1. They reveal, to an extent that our ordinary experiences do not, the complexity of human nature, and especially the mysterious powers of the human soul. How much of it is asleep even when we judge ourselves to be most awake, who can tell? Or is this sleep of the sub-consciousness only apparent? and is there an undercurrent of mental activity always going on, but which, except in abnormal states and under exceptional influences, eludes our notice? Do they not seem to prove, too, that though the ordinary mode of thinking, willing, working, while in this state of being, is through the medium of the material organism, the soul has nevertheless a reserved power, by the exercise of which, in certain circumstances, conditions and states, it asserts its superiority over it, and acts independently of it.

2. These facts reveal the primal force by which the machinery of the mind is set and kept in motion; by which

it is enabled to project itself into distant places, and for aught that we know to the contrary, into distant worlds, and not only exert a positive influence upon the minds of persons at a distance from where it is supposed to be, but to instantly weave for itself a garment of the subtle and impalpable elements of material nature, by which to make itself visible to the eye. This force is the *will*. This, it is true, is not a new idea, but it is of too much importance to be overlooked. Both in its relation to this particular branch of enquiry, and to others of vast importance, it is worthy of the profoundest consideration. The only force, of the origin of which we know anything, is that which is the expression of the human will; and arguing from the known to the unknown, with this alone to guide us, we seem warranted in coming to the conclusion that all the force in the universe is, in its last analysis, *will-force*. It does not seem unreasonable to conclude, with Dr. Carpenter, that *will* "is that form of force which must be taken as the type of all the rest," and that "force must be regarded as the direct expression of will." Alfred Russell Wallace says truly: "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 be not only dependent on, but actually be the will of higher intelligences, or of one Supreme Intelligence."

3. The facts under consideration show that this cause of causes, the will, so far as the human soul is concerned, operates in entire independence of the physical organization, in producing some of its most wonderful results. The same efforts which are produced by the action of the will, in the strength and vigor of perfect health, are produced in the extreme feebleness of sickness, and even in the article of death. Indeed, when what we are in the habit of calling a state of unconsciousness is reached, that part of our being which has been described as sub-consciousness—"the other self," as it has been called—comes into activity, and in some instances even more wonderful results are achieved than in those states in which we are generally supposed to be in the possession of all our facul-

ties. Even when the physical part of our being—if it can be truly said to be a part of our being at all—is in the throes of mortal agony, and undergoing the process of dissolution, the personality is unimpared, the intellect remains intact, and the will, the divinely appointed pilot, sits at the helm.

4. And finally, these facts—assuming still that they have been scientifically demonstrated, and are beyond reasonable question—show that both the intellectual being and the will continue unimpaired, not only in death, but after death. If the transference of thought and feeling to persons at a distance is the result of the action of the will in life, and if the same phenomena are produced at, and after death, the inevitable presumption is that they are produced in the same way. If, as it is alleged and vouched for by these scientific gentlemen, particular persons have the mysterious power of making themselves visible to persons at a distance by the exercise of the will in life, and either they or others make themselves visible to the living after death, the inevitable inference is that they have survived death, and that the power of the will remains undiminished.

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THE INDWELLING OF THE HOLY SPIRIT.

I.

THE fact described by the words above, as a human experience, is the unique, peculiar and distinguishing glory of the kingdom of God, as inaugurated by the incarnate Christ. The consciousness that God has forgiven all sin of which the subject has been guilty, was an experience often realized in the ages previous to the manifestation of the Son of God. The sin offerings provided for in the Mosaic ritual were intended to produce such consciousness in the mind of the offerer. The revealing of God's character made to Moses in Horeb, Ex. xxxiv. 7, contained the words, "forgiving iniquity, and transgression and sin." David, in the xxxii. Psalm, says, "Thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto Thee in the

time of *finding out sin*" (marg. R.V.). The oft-quoted passage in Isa. i. 18, "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool," shows God's magnificent provision of complete pardon for sinning men. Isaiah's own experience as given in the sixth chapter of his book, is this, "Thine iniquity is taken away, and thy sin is purged." In the fifty-third chapter he attributes such taking away as a general privilege, to the Messiah, whose "soul is made an offering for sin," "for the Lord hath laid on Him the iniquity of us all." John the Baptist, by the tense he uses in his testimony, shows that forgiveness was a present privilege. "Looking on Jesus as He walked," and no doubt pointing to Him, he said, "He taketh away the sin of the world."

But the indwelling of the Holy Spirit was *not* a present privilege for all believers before the day of Pentecost, which day was the first of the Christian dispensation. The words of Ezekiel, ch. xxxvi. 27, "And I will put my Spirit within you," and also the words of Joel, which were quoted by Peter at Pentecost, "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh," were predictions of a future fact. And the tense of the Baptist's words concerning the Spirit was future, "He that cometh after me shall baptize you with the Holy Ghost." As both benefits are now present privileges, as both come from the same divine lover of mankind, should not the second be as well understood, appreciated and enjoyed as the first?

The word "indwelling" has been chosen because it represents comprehensively the whole fact of the relation which the Holy Spirit sustains to the properly instructed and endowed believer. The thought of indwelling meets us in the very beginning of what John gives us as the words of Christ respecting the Holy Spirit, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive, for it beholdeth Him not, neither knoweth Him: ye know Him, for He abideth with you, and shall be *in* you." It was needful that the disciples should possess the idea of His indwelling, in order

that they might see the possibility of his sustaining those relations, or performing those acts which, in the further statements that he made of Him, he spoke of as to be realized. Those statements contain the following, which may show how much more than "guidance," about which so much has been asserted and denied, is guaranteed to the person in whom the Holy Spirit dwells, as Jesus Christ provided that He shall dwell continuously:

First: Teaching. "He shall teach you all things." The wisest and best; He who was beyond, immensely beyond all previous teachers, tells them that the other "Comforter," who had not yet come, should be their teacher, as well "as bring to remembrance all things whatsoever I have said unto you." In the last of the four testimonies concerning the Holy Spirit made in this discourse, He says, "I have many things to say unto you, but ye cannot bear them now." Much, therefore, that they would need to know in the time then future, was purposely left untaught by Him. Expositors generally agree in saying that these promises of teaching and guiding into all truth were fulfilled in the inspiring of the men who wrote the books of the New Testament. No doubt of the inspiration of these men is admissible, but there are some facts concerning this matter which must not be overlooked. 1. No word of Christ's as recorded by the evangelists hints that there would be any more "Scriptures" written. 2. Some of the writers of the New Testament books were not present when He spoke, notably Paul and his friend Luke. 3. Those writers never speak as though they were conscious of any "special" inspiration which was not the common privilege of God's children, nor do they say a word as to the possibility or impossibility of others writing with as high claims to be received as inspired teaching as they possessed themselves. The high position which those writings have held for sixteen or more centuries is due to their intrinsic and relative merits, and the appreciation of that superior merit by the Church, which, by a spontaneous and general choice, selected these from many as new Scriptures whose words conveyed a veritable revelation of the mind of God. So, those who would tie down the Holy Spirit to the

limits of those books which constitute the New Testament, have no authority from any divine or inspired person to do so. As a matter of fact, the Church lived and grew and triumphed before any one of these books was written, while they had the promised Teacher to teach them. And the years in which they were without any Scriptures but the few and widely scattered copies of the Old Testament to which the jealousy of the Jews would allow them access, were the years in which the hottest and hardest conflicts were waged, when the odds against them were the greatest. And there is nothing to show that the moral and spiritual power of the Church was increased when the "canon" of the New Testament was completed. "The kingdom of God is not in word, but in power," and that power is the Holy Spirit dwelling within the hearts of its individual subjects. Those earliest days of purity, power and triumph were days in which the Spirit's right to teach final truth to the individual was but slightly, if at all, interfered with, and so the witnessing of the Church was mighty against overwhelming opposition.

Second: Quickening of memory. "He shall . . . bring to your remembrance all that I said unto you." As witnessing is the primary, leading, principal work of Christ's people, and witnessing is the describing of facts by the use of words, it was needful that the disciples should not give defective witness because of defective memory of the facts. Great excitement of the mind not only increases the rapidity with which new ideas are produced, but also brings to the surface impressions which were made in the past, with increased vividness. The indwelling God produces excitement of all that is in sympathy with himself, of all those conditions of mind which help the human out of darkness into light. Preachers, or men that choose to be called preachers, read manuscript in the pulpit because they dare not trust their memories. Here is a promise of invigoration of memory, not by a science or system of mnemonics, but by the indwelling of God the Spirit. If the speaker intends to speak his own words, distrust of the memory may be justifiable. But if, like Jeremiah, he hears God's voice saying, "To whomsoever I shall send thee thou shalt go, and

whatsoever I shall command thee thou shalt speak. Behold I have put my words in thy mouth," it will be different. If he has received what all believers received in the first days of Christianity, he will speak as the *Spirit* gives *utterance*. And that will not be orating nor philosophising, but witnessing to truth of which the speaker is trumphantly conscious.

Third: "He shall bear witness of me," ch. xv. 27. He shall make the invisible Christ as real to the consciousness of the believer as the objects of sense are to ordinary perception. In this way is fulfilled the promises, "Where two or three are gathered in my name, there am I," "I will not leave you desolate, I will come unto you," "Lo, I am with you always, even unto the end of the world." This was Paul's experience: "I have been crucified with Christ; yet I live; and yet no longer I, but *Christ liveth in me*." This is the actualizing of the "mystery which hath been hid from all ages and generations; but now it hath been manifested to His saints, . . . which is Christ in you" (Col. i. 26, 27). This is only known to "His saints." "Whom the world cannot receive; for it beholdeth Him not."

Fourth: "He shall guide you into all the truth." Whatever this guidance is, it is something additional to what was previously promised, for I cannot think that Jesus would repeat the former ideas in new words for variety or euphony's sake. It is one way in which human narrowness would limit the divine, when the variety of ways by which the indwelling God influences the human spirit is overlooked. Let these words be considered with "a single eye." Let nothing be piled on or pared off. Accept them as they stand. The addition of "the" is the only change which the revisers have made from the reading of the common version.

Those who object to unlimited and complete guidance, often argue as if the promise read: "He will put you into possession of all possible truth," and because that has never been done in the case of any believer, they cry, "Manifest absurdity," and proceed to ridicule the caricature they have themselves constructed. The words assume, (*a*) that there is, or may be, truth which exists as a distinct something from the Guide and the

person guided; (*b*) that the guided needs guiding, lest among the realities or lies that may be in his environment, he should choose the false and absorb it into his spirit; (*c*) that He, the Divine Spirit, being a Person, will be such Guide. Note that the words are not all possible *knowledge*, but all "the *truth*." Now, the word truth as used by Jesus, carries in it not only the idea of *correctness*, as that quality may be predicated of a logical demonstration, an arithmetical product, or a geometrical shape; but also the idea of *rightness*, or harmony with the divine ideal, which includes all possible relations of things; the ideal of Him who is the Divine Father of men; the ideal of Him who, as the Elder Brother of man, redeems and ennobles all those who do not resist Him. It carries in it the idea of *fitness*, or adaptation to the needs of the creature, the child of God. So the promise of the Master, added to what was previously promised, will mean that the Spirit of Truth will, by inter-penetrating and permeating the human spirit himself, so inwardly teach and invigorate the mind and memory, and so make Christ a conscious presence, as that the mind will discern what in God's judgment is right and fitting, and He will also conduct the person so qualified into the presence of those facts which, when seen by him, will cause his convictions to be divinely right. All that is promised, is promised to those who are thoroughly and completely consecrated, and only to such, for such a condition is necessary to the reception of forgiveness. And that condition existed in the case of those who just realized the fulfilment of those promises at the day of Pentecost.

There is no need for a separate and distinct exertion of the mind consciously put forth as such, to recognize the Spirit's action in every individual volition of the mind's history, in order to be sure that you are guided by Him in all things. The Spirit, as indwelling, is not like some insensate thing, which waits to be laid hold of for use by you, and of which you can be, and will be, entirely free when not thus laid hold of. Nor is He like a body-slave, who comes and does your bidding when you command, and waits patiently on the corridor for your orders. (These analogies represent the way in which many treat Him.) But if we will illustrate from insensate things, He

rather resembles the mainspring of a watch, whose pressure is never absent, whose influence is the same at one moment as at another. He is to *abide* forever—He is to be in you, a part of your being, and the dominating, controlling, ruling person-force in your spirit; and as He is God, it is unthinkable that He should not rule *every* moment, and *every* faculty, and consequently every purpose of the man.

It may easily be seen then that the objection, "this leaves no room in the divine economy for that unconscious guidance which has played such a large part in the history of the religious life and character of the past," is fully met, because complete guidance includes the moments when the consciousness of that guidance is quiescent as well as when it is active. Perfect physical health does not involve a constant and conscious, or even a frequent exertion of the intellect in the recognition of the fact. A person in conditions of normal strength and activity need not, does not, put forth a consciously separate volition for each step of his walking on the street—neither is it necessary in the walk with God. So, also, when it is objected that, with unlimited teaching and guidance, "intellectual processes, toil, human experience are all unnecessary;" for if there is to be any "toil," by which I suppose the objector means painful effort, it will be under the Spirit's direction; and intellectual processes will proceed under His superintendence, and human experience will yield its lessons of moral failure when the person was without the indwelling of the Spirit, and of moral success when that indwelling was a present reality. This latter objection so frequently made, even by intelligent and thoughtful persons, reveals the fact that the conception in the mind of the objector is not that of an indwelling and inspiring God, whose loving wisdom enlarges, elevates and blends with the faculties of the man, but rather of one who, despising the work of his own hands, and ignoring the results of his child's intelligence would despotically dement the man in order to make room for the lodgement of new and foreign ideas.

On the line of the objector it has been said: "Newton could discover the law of gravitation; Watt, the power of steam; Gutenberg, the art of printing; the skilled surgeon, the anæs-

thetic power of chloroform without a special measure of the Spirit." No man knows enough of the divine action on the human mind to be able either to make that assertion or to deny it. The Spirit of God originates millions of thoughts that are never recognized as such. But since Pentecost, "special measures" of the Spirit are not the order at all. And the use of that expression shows that the true doctrine of the New Testament, which is the doctrine of those whom the objector opposes, is not apprehended by him. The Spirit is not now offered in sections, or instalments, or influences, or operations; it is *himself* in His true divine personality, as a whole, that Jesus promised. All that Jesus said of Him carries in it the idea of His true personality. For *Him* men might pray before Pentecost arrived. (Luke xi. 13.) It was HIM that the hundred and twenty were *filled* with *at* Pentecost. The advice of Paul to the Ephesians to be filled with the Spirit shows what is the intended normal condition of every believer. You find nothing of "deeper baptisms" or "special measures" in any of the New Testament utterances concerning His indwelling. The specialities spoken of in the twelfth chapter of 1 Corinthians, are in the persons who receive "the one and the same Spirit," in whom "were we all baptized into one body, and were all made to drink of one Spirit," and "to each one is given the manifestation of the Spirit to profit withal." Methodist, which is Arminian, theology recognizes the glorious fact, that limitations and narrow specialization are in man, and not in the plan of God, which bears on its shining and smiling front the inscription, "Whosoever will, let him take the water of life *freely*."

Twenty-seven pages of the late Dr. Stafford's "Guiding Hand" are taken up with an elaborate effort in eleven numbered sections to prove that the Christian walk is not led by the Holy Spirit "in detail." The writer whose objections have been already quoted and commented on, says, "Those who would find in these promises basis for the extreme theory of direct, immediate, personal guidance in all the petty details of the visible life, must find some other ground for their theory." Those who can make the "forever," in John xiv. 16, and the "*abideth*" in the 17th verse, to mean only occasional visits of

the Spirit, of indefinable frequency or fewness; those who can make the "all things" in verse 26, and the "all the truth" in ch. xvi. 13 mean *some* things, and part only of the truth, must find some authority to interpret the words of Christ as they please, which is not to be found in the Old Testament or the New. To depose the human intelligence from its accustomed place of supremacy, even in the case of a "petty detail," is very humiliating, and hence the unwillingness to accept divine guidance in all things. And so the plain yet magnificent words of our Saviour and Judge must be subjected to a style of exegesis which, if applied to the proof texts on which orthodoxy is founded, would pull the foundations from under every dogma of the Apostles' Creed.

In what grade of intellect are persons to be classified who evidently cannot see that human life is made up of "details," and includes them all? What good has mathematics done to him who has forgot that a whole includes all its parts? Is not a million composed of ten hundred thousand units? If a sceptic or a believer takes a walk for pleasure or for business, will it not be separable into a number of individual steps? And who will furnish us with an infallible rule to determine what is "petty" and what is momentous? Can anything be petty that affects the interests of a being possessing such a nature as man's who is every moment making character that is to be eternal, whose true home is within the infinities of GOD'S metropolis? If, as Bowne says, "The displacement of an atom by a hair's breadth demands a corresponding readjustment in every other within the grip of gravitation," will not a similar state of things prevail in the relation of every act of a moral being towards the moral cosmos? Every new moment brings the individual man into new relations, and compels new adjustments, and as our immediate environment is simply the Infinite encircling us, we need the guiding of the Infinite Intelligence to secure that our adjustment of ourselves shall be right.

Suppose we should contemplate the words of Christ found in Matt. vi. 28 and x. 29 and Luke xii. 6-8, in the spirit and from the mental standpoint of those whose objections we have been examining. It would then be legitimate to say: "The Teacher

advises me to consider the lilies of the field." I can understand that; they lift their petals to the sun with a dignity and grace which prove them to be aristocrats in the floral realm. But I could not see the point if He had said, consider the dandelions. They are so low and so common. The sparrows, too, He says, are not forgotten before God, and ought to appear important to me, but the wrens and humming-birds being so *small*, it is doubtful whether He takes notice of *them*. He has also informed us that the "very hairs of your head are all numbered," and this revelation of God's notice of small and slender things is wonderful, and is as much as I find it possible to believe. But as He has not mentioned the tiny hairs on the back of my hand, I will not believe that a God so great, who superintends the infinities, can possibly include them in "His providential care." Thus would the attributes of God be conditioned (in thought) by the measurement of man, and it would be no longer true that "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, saith the Lord."

The Holy Spirit who, according to John's note of explanation in John vii. 38, 39, was promised to personally dwell in believers, and according to the same evangelist's record in ch. xiv. 17, is definitely promised to be "in" the disciples, is really and truly God. This is accepted as dogma and creed, by all but a very small minority of the Christian world. But if it were believed as farmers believe in the returning seasons, as people believe in the stability of the British Government, as people believe in the paper currency issued by a solvent bank, as people believe in the enterprises in which they invest their capital, as passengers believe in the ocean steamer for the privilege of sailing in which they have paid their money, and on which they risk their lives; finally, if professing Christians believed in His indwelling as the determined seeker of God's pardon believes in the mediating Christ, there would be a revolution both in theology and religious life. Holiness would no longer be the mystery that it still is to millions, after the expositions of many centuries. The infallible teaching which is guaranteed would end all religious doubt and abolish religious controversy; the constant,

universal and infallible guidance which is promised, would preserve from mortifying and retarding failures, and the consciousness of Christ's real though spiritual presence would so animate and strengthen the "sacramental hosts of God's elect" as speedily to make "the kingdom of God" to be the most appropriate phrase by which to describe the human family.

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English Bible Study.

THE ACTS OF THE APOSTLES COMPLETED.

SECTION VI.—PAUL'S ARREST.

CHAPTER XXI. 27-40.

The section includes two sub-sections :

1.—THE TUMULT.

(*a*) Paul is completing the ceremonies of his vow, which covered seven days of residence in the temple, with offering of sacrifice and purification. (*b*) Near the close of the period he is seen by the Jews from Asia, who had come up to Jerusalem to the festival, perhaps with an inimical purpose towards Paul. (*c*) These immediately gather a band of excited men, raise an outcry, and seize Paul. The appeal against Paul is worthy of note. (1) His teaching is to the prejudice of the people, the Mosaic law, the temple. (Compare the accusation against Stephen, Acts vi. 13.) (2) He has polluted the temple by bringing in Greeks (founded on mere suspicion). (*d*) The tumult stirs the whole city, and threatens Paul's life so that the janitors close the temple gates to prevent its pollution, as soon as the crowd had moved out.

2.—THE ROMAN INTERVENTION.

(*a*) The report of the tumult speedily reaches the Roman commander who, with a considerable force, was stationed in

the Tower of Antonia for just such emergencies. (*b*) He, with some hundreds of soldiers at their head, appears upon the scene, and arrests Paul and has him bound, that justice may be done him, both protective and punitive. For this purpose he demands of the rioters who he was, and what he had done, but without any satisfactory result. (*c*) The captain therefore decides on a more thorough examination, and for this purpose orders him to be carried to the castle. (*d*) The mob seeing their prey about to escape, became more than ever violent, so that only the physical force of the soldiers prevents Paul from falling into their hands. (*e*) Paul in this emergency, respectfully addresses the Roman commander. (*f*) He, surprised at the style and language of his address, asks if he is not the Egyptian who led 4,000 murderers into the wilderness. (*g*) Paul explains his nationality and nativity, and asks permission to speak to the people, and when this was granted, he addressed them in their vernacular.

NOTE.—The circumstances recorded in this section occur shortly after the writing of the Epistles to the Galatians and Romans, and indicate the intensity of the struggle of the young independent Christian Church planted by Paul, with Jewish prejudice. What the result might have been, it would be impossible to conjecture had not the force of the opposition been broken by the overthrow of the entire Jewish people a few years later.

SECTION VII.—PAUL'S DEFENCE BEFORE THE PEOPLE.

CHAPTER XXII. 1-29.

This consists of two sub-sections.

1.—THE SPEECH.

(*a*) This is delivered in their native tongue, with the usual favorable effect. (*b*) It recites (1) his nativity; (2) his education, mentioning its thoroughness under a most eminent master; (3) his general manner of life; (4) his persecuting zeal; (5) his commission to Damascus; (6) the circumstances of his conversion. (Compare chapters ix. and xxvi.) (*c*) It

adds a circumstance not elsewhere recorded, which occurred on his return to Jerusalem some years later, driving him out from Jerusalem to the Gentiles.

2.—The Effects.

(*a*) The mention of the Gentiles at once excites the wild fury of the Jews. (*b*) This excites the alarm of the chief captain, who, regardless of pity or justice, orders his prisoner to be examined under torture. (*c*) Paul places himself under the protection of his Roman citizenship. (*d*) When this is reported to the captain, he questions Paul, and having satisfied himself of the status of his prisoner, he dismisses the torturers, and seeks to make amends for the dishonor implied in his proposal, by preparing for a proper Roman judicial investigation.

Questions:

1. How do you harmonize chapter ix. 7 with xxii. 9?
2. Why does Paul mention the Jewish piety of Ananias?
3. Reconcile chapter ix. 17 with xxii. 14-16.
4. Does the narrative in verses 18-21 show us that Paul required pressure to bring him to his work among the Gentiles?
5. How long was this work revolving itself before his mind before he finally committed himself to it?
6. Trace the steps (*a*) natural; (*b*) supernatural, by which he was finally led to it.

Section VIII.—Paul's Defence Before the Council.

Chapters xxii. 30; xxiii. 11.

We have here without sub-sections:

(*a*) The placing of the prisoner face to face with his accusers, who are now represented, not by the rabbie, but by the Jewish Sanhedrim with the High Priest at their head. (*b*) Paul's conciliatory address. He appeals to them as brethren and asserts his conscientious life. (*c*) This calls forth a harsh order from the High Priest, to smite Paul on the mouth. (*d*) Paul, in indignant anger, rebukes the High Priest. (*e*) But is recalled to himself by the exclamation of the astonished bystanders, and (*f*) apologizes for his hasty, though not unjust speech. (*g*) Paul, recognizing probably by their dress the two classes of

which the council was composed, and having failed in his general appeal to national and religious sympathy, next appeals to the sympathy of the Pharisees. (*h*) This is successful and divides the council, and (*i*) in the excitement of the contention, the captain orders Paul to be carried away to prevent violence.

Questions:

1. What was the right of a Roman citizen as to trial? Chapter xxv. 16.
2. Does the present section exhibit largely the human infirmities of Paul?
3. In what respects and how far was he blameworthy in his methods on this occasion?

Section IX.—Paul's Transfer to Cæsarea and Imprisonment There.

Chapters xxiii. 12; xxiv. 27.

This section includes three sub-sections:

1. The Vision and the Conspiracy.

(*a*) Paul is at once sustained and informed of his future by a vision of the Master. (*b*) At the same time the adversary is stirring up his emissaries. (*c*) The conspiracy is made under anathema. (*d*) It includes over forty men. (*e*) It has the cognizance of the chief priests and elders and their co-operation in the plot to gain possession of the prisoner. (*f*) It is discovered by Paul's sister's son, and through him Paul sends word to the chief captain.

2. The Chief Captain's Prompt Action.

(*a*) He enjoins secrecy by the young man. (*b*) A strong military escort is provided. (*c*) Proper conveyance for Paul is also provided and he is sent by night to the governor, Felix, with a letter (*d*) reciting: (1) The occasion of the prisoners' arrest or rather rescue; (2) his dignity as a Roman citizen; (3) the charges regarded as merely questions of Jewish ritual; (4) the reason for sending him to the governor—the conspiracy, and the necessity for a fair Roman trial. (*e*) The completion of the journey to Cæsarea and Paul's appearance before Felix. (*f*) The fixing of the trial and the safe keeping of the prisoner.

3. THE HEARING BEFORE FELIX AND ITS RESULTS.

(*a*) A full deputation with the High Priests at their head appear against Paul. (*b*) Note that they are no longer the judges, but simply accusers, not in a Jewish but in a Roman Court, and hence, find it necessary to employ a Roman advocate, one Tertullus. (*c*) His plea begins with a complimentary reference to the order preserved in the Province by the governor. (*d*) Against this order he represents Paul as conspiring—"pestilent fellow," "a maker of sedition," "ring-leader of a sect," and "profaning the temple." (*e*) Complains of the prompt but forcible action of the chief captain in taking him out of the hands of the Jewish courts, who would, he says, have judged him according to their own law. (*f*) He finally appeals to his clients as witnesses on these points. (*g*) They corroborate by their testimony the points set forth by their advocate. (*h*) Paul in his turn, with skill quite equal to that of the Roman advocate, compliments the governor on his long and discriminating knowledge of the Jewish people, expressing his confidence on this account. (*i*) He overthrows the entire edifice of his accusers by the statement of the simple fact that he had been but twelve days in Jerusalem, during which time he had neither held disputes nor stirred up a mob. (*k*) He opens the true secret of his enemies by confessing that, after the way which they call heresy, he worships the God of his fathers, yet believing in the law and the prophets and endeavoring to keep a conscience void of offence toward God and man. (*l*) He completes his defence by stating the object of his visit to Jerusalem, to bring alms and offerings to his nation, for which purpose he presented himself purified in the temple with no crowd of followers or tumult. There he met the Jews from Asia, who raised the riot and who should really have been his accusers. (*m*) Finally, he defies his accusers themselves to state any evil proved against him before the council, unless it were his unfortunate appeal to the prejudices of the Pharisees. (*n*) Paul's appeal to the knowledge of Felix was not unsuccessful. He evidently understood the true state of the case, but with Roman prudence, deferred decision till he conferred with the chief captain of the temple, meantime (*o*) giving Paul large freedom in his confinement and full intercourse with his friends.

(*p*) After a time, he gives him a private hearing with his wife, when the Apostle faithfully placed before him the truth, but though deeply moved, he put off. (*q*) The crime of all this lay in the avarice of Felix, who hoping for a bribe, put off Paul's cause for two years and finally handed him over, still a prisoner to his successor.

Questions:

1. What is the significance of the vision here and elsewhere in St. Paul's history?
2. The connection between the conspirators against Paul and the Zealots mentioned by Josephus?
3. Was there any apparent foundation for the fabric of accusation constructed by Tertullus?
4. Does this address of St. Paul indicate a more perfect self-possession than his previous defence? If so, to what was it due? And what were its advantages?

Section X.—Paul's Defence before Agrippa.

Chapter xxv. 1; xxvi. 32.

This may be divided into two sub-sections:

1.—The Preliminary Hearing by Festus.

(*a*) Festus, the new governor, enters the province and immediately visits Jerusalem. (*b*) There he is importuned by the Jewish authorities against Paul, and asked to send him to Jerusalem. This he declines to do, but invites them to appear against him at Cæsarea. (*c*) In a few days a court is held at Cæsarea, at which they again accuse Paul. (*d*) Paul replies with a full and manly assertion of his innocence toward either the Jewish law, the temple or the Roman authority. (*e*) Festus, then, with a view of meeting the wishes of the Jewish authorities, asks if he is willing to go to Jerusalem for trial. Paul at once comprehending the whole situation, the weakness of the governor, the plots of the Jews, and the superior safety of the Roman tribunal, appeals to Cæsar, asserting his innocence and his rights as a Roman citizen. (*f*) After consultation with his assessors, this the governor grants. (*g*) In the meantime Agrippa pays a visit of state to the new governor. (*h*) He lays Paul's case at length before the king, stating the importunity of the chief priests, and his reasons according to Roman law for

resisting, the nature of the accusation, Paul's refusal to be tried at Jerusalem, and his appeal to Cæsar. (*i*) Agrippa requests to hear Paul himself.

2.—The Hearing Before Agrippa.

(*a*) The court assembled is large and splendid: the king, his consort, the governor, the Roman military officers and the chief men of the city. (*b*) At the governor's command, Paul is brought forth. (*c*) Festus addresses the court, setting forth (1) The importunate and deadly prosecution of the case by the Jews; (2) His own judgment that Paul was innocent of crime; (3) Paul's appeal to Cæsar; (4) His dilemma at being without a charge against the prisoner worthy of the cognizance of the emperor; (5) His desire that the court and the king might give him assistance on this point. (*d*) The king then invites Paul to speak. (*e*) Paul addresses the court as follows: (*f*) (1) A courtly and yet truthful introduction to the king, begging for his patient hearing. (2) A reference to his early life as a Pharisee. (3) His present trial based upon the hope which all Israel cherishes, the resurrection of the dead. (4) His persecuting zeal. (5) His supernatural arrest and conversion. (6) In which he condenses under the address of the Master the entire revelation and commission given him at this time. (7) His obedience to this commission to the Gentiles preaching to *them* repentance. (8) This is the real cause of the persecution by the Jews. (9) A manly statement of his work to this day in harmony with Moses and the prophets. (*g*) Festus interrupts his address, charging him with madness. (*h*) Paul replies in firm yet courtly language, appealing to the personal knowledge of the king and to his Jewish faith. (*i*) Agrippa in reply playfully rallies Paul in his short and easy method of making him a Christian. (*k*) To which Paul devoutly replies that he would to God it were so. (*l*) The king here breaks up the court with a most favorable impression of the cause and character of the prisoner, and, but for his appeal, would have set him at liberty at once.

Notes:

Paul's perfect attention to all proper courtly forms. He makes the impression of a gentleman of the highest learning. Yet he firmly and devoutly utters all the truth. No more perfect specimens of the best forensic defence can be found in ancient literature.

Section XI.—The Voyage to Rome.

Chapter xxvii. 1; xxviii. 15.

There are three sub-sections:

1.—Cæsarea to Malta.

(*a*) A final decision to send Paul to Rome is arrived at by the governor. (*b*) Hence his guards deliver him with other prisoners to a centurion named Julius. (*c*) Luke (we) and Aristarchus, of Macedonia, are companions of the voyage. (*d*) The voyage is intended to coast along Asia Minor. The ship being bound for Adramyttium, opposite Macedonia, (*e*) they touch Sidon, where Paul is kindly treated by the centurion. (*f*) They next pass east and north of Cyprus, because of contrary winds, along Cilicia and Pamphylia to Myra in Lycia. (*g*) Here they leave the ships and transfer to an Alexandrian ship, sailing for Italy. (*h*) By a slow and difficult voyage they pass north of Rhodes and south of Cnidus, and thence to Crete, passing Salmone to the Fair Havens. (*i*) Here they delay for better winds until sailing is dangerous, it being near October, and are admonished by Paul of the danger of the voyage, but his advice is overruled by the pilot and the owner of the ship, who hopes to reach Phenice. (*k*) With a supposed favoring wind they set out close in shore, but are soon caught in a tempest from the north-east, driving them south of the little island of Clauda or Cauda. With difficulty they hoist up the boat and bind the vessel with strong cables, and taking down as much tackling as possible, they are driven towards the Syrtis, on the African coast. (*l*) Next day they begin to cast overboard their cargo, and on the day following the tackling of the ship. (*m*) Several days passing, with the storm still raging, Paul is enabled to encourage the crew by a vision, promising them safety of life through shipwreck. (*n*) On the fourteenth night they near

land, and sound and cast anchor. (*o*) Paul, with the help of the centurion, thwarts the design of the sailors to abandon the vessel, and persuades all to take food to strengthen them for the coming crisis. (*p*) They finally lighten the ship to the utmost, and then, taking up the anchors, they beach the ship on a sandy shore. (*q*) As the ship breaks up, the soldiers counsel to kill the prisoners lest they escape, but the commander, out of regard for Paul, permits all to swim ashore as best they can, and so the 276 souls escape safe to land.

Note 1. The supernatural intimations to Paul during this voyage.

Note 2. His common-sense use of means notwithstanding.

2.—The Stay at Melita.

(*a*) The shipwrecked company learn that they are on the island of Melita, where they are kindly received, and a fire prepared for them against the October cold and rain. (*b*) Paul joins in feeding the fire, and is bitten by a viper, which, warmed by the heat, springs from under the brush and seizes his hand. (*c*) This raises the prejudice against him in the minds of the simple country people. (*d*) He shakes off the viper without sense of harm, and when they see his escape, they change their minds and say that he is a god. (*e*) The chief man of the island entertains them, *i.e.*, Paul and Luke, three days, and Paul heals his father. (*f*) Thence follow many miraculous cures and great kindnesses to the prisoners, supplying all their needs on their departure.

3.—The Voyage from Malta to Rome.

(*a*) At the end of three months they set out from the harbor of Valetta, where they found another Alexandrian ship. (*b*) They touch at Syracuse, then at Rhegium, and land at Puteoli, whence they make the journey to Rome by land. (*c*) At Appii Forum and the Three Taverns they are met by Christian brethren—a distance of forty miles.

Note.—Paul had some years before communicated by epistle with these Christians. Hearing of his coming, they thus express their regard and fill his heart with courage.

Section XII.—Paul's Imprisonment at Rome.

Chapter xxviii. 16-31.

Without sub-division, the section *a* notes the delivery of Paul as a prisoner to the captain of the praetorian guard (see Revised Version on this clause), and special provision is made for Paul to dwell by himself in his own hired house with a soldier guard. (*b*) Paul summons the Jews and explains his case to them, but (*c*) finds that the Jewish authorities have sent no communication in advance of Paul; (*d*) and that here there is prejudice against the Christians. (*e*) But Paul having set a day, they come to hear his exposition of the new doctrine. (*f*) The result is, some believe, others reject, and are strongly admonished by Paul in the language of Isaiah. (*g*) He concludes by announcing his mission to the Gentiles where he has promise of success. (*h*) The book closes with a note of Paul's two years' sojourn in Rome where he is permitted to preach without hindrance to all who come to him.

Note 1. During these two years were written the Epistle to the Philippians and that to Philemon. Possibly, also, at this date were written Colossians and Ephesians. These should be studied as giving the inner life and ideas of the apostle during this period, as here we have a glimpse of his outer work.

Note 2. The definite mention of two years implies a change at the end of that time, probably release. But the Epistle to the Philippians shows that under the bloody Nero there were already anticipations of martyrdom (Phil. ii. 17-24), though also hope of release.

Note 3. Of Paul's after-life we have only traditions. Three epistles, two to Timothy and one to Titus, belong here and give us glimpses and hints. He was probably released, again visited Greece, Asia and Crete, and being rearrested was brought again to Rome, where he suffered martyrdom, A.D. 66.

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SYLLABUS OF THE LIFE OF PAUL.*

Lesson I.

Sources of information—The Acts of the Apostles and the thirteen Pauline Epistles.

Jewish parties—Hebrews and Hellenists, Acts vi. 1.

Jewish sects—Sadducees and Pharisees, Acts xxiii. 6-9.

Relation of Christianity to Judaism, Acts ii. 46; v. 42; xxiv. 5-14; xxviii. 22; ix. 2; xix. 9-23; xxii. 4; xxiv. 22.

1st Period.—Paul's early life, A.D. 3-38.

1. Family—Rom. xi. 1; 2 Cor. xi. 22; Phil. iii. 5; Gal. i. 15.
2. Home—Acts ix. 11; xxi. 39; xxii. 3.
3. Citizenship—Acts xvi. 37; xxii. 25-28; xxiii. 27.
4. Religion—
   (*a*) Pharisee—Acts xxiii. 6; xxiv. 15-21; xxvi. 4, 5.
   (*b*) Legalist—Acts xxiii. 1; xxvi. 9: Phil. iii. 6; 1 Tim. i. 13.
   (*c*) Not righteous by faith—Rom. vii. 7-24.
5. Education—
   (*a*) Home—Deut. iv. 9; vi. 6-9; xi. 18-21; 2 Tim. iii. 15.
   (*b*) Trade—Acts xviii. 3; xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.
   (*c*) Greek—Acts xvii. 28; 1 Cor. xv. 13; Tit. i. 12.
   (*d*) Theological—Acts xxvi. 4, 5; xxii. 13; v. 34-40; Gal. i. 14.
   (*e*) Synagogue—Acts xiii. 16-41; xvii. 2, 3, 10, 11; xviii. 4; xix. 8; xxviii. 23.
6. Introduction to Christianity—Acts vi. 8-10; vii. 51-60; viii. 1; xxii 20.
7. Persecutor of the Church—Acts viii. 3; ix 1, 13, 21, 31; xxii. 4-19; xxvi. 9-11; 1 Cor. xv. 9; Gal. i. 13-23; 1 Phil. iii. 6; 1 Tim. i. 13.
8. Commission to Damascus—Acts ix. 1, 2; xxii. 5; xxvi. 12.

Why did Paul persecute the Christians? Acts xxvi. 9; 1 Tim. i. 13.

Did Paul see Christ? 1 Cor. ix. 1; 2 Cor. v. 16; Gal. i. 16; Acts ix. 17-27; xxii. 14; 2 Cor. iv. 6; 1 Cor. xv. 8; Rom. viii. 34.

Was Paul's conversion a sudden change of mind? Acts ix. 5.

Explain his twofold name? Acts xiii. 9.

Was Paul married? Acts xxvi. 10; 1 Cor. ix. 5; vii. 8.

What practical lessons may be drawn from the early life of Paul and his relation to Christianity?

What had his early life and its surroundings to do with his future work and character.

Lesson II.

Early conflicts of Christianity with Judaism, Acts iv., v.

Work and martyrdom of Stephen, Acts vi., vii.

*To be had of the Author at 5 cents each; 40 cents per dozen.

Spread of Christianity beyond Jerusalem and Judaism, Acts viii.

2nd Period.—Paul's call and preparation for the ministry, A.D. 38-48.

1. Conversion—Acts ix. 3-19 ; xxii. 6-13 ; xxvi. 12-18.
2. Call—Acts ix. 15, 16 ; xiii. 2-47 ; xxii. 14-16, 21 ; xxvi. 16-20 ; Rom. i. 1 ; 1 Cor. i. 1 ; Gal. i. 1-15.
3. At Damascus—Acts ix. 19-22.
4. Sojourn in Arabia—Gal. i. 17, 18.
5. Flight from Damascus—Acts ix. 23-25 ; 2 Cor. xi. 24, 32, 33.
6. First visit to Jerusalem after conversion—Gal. i. 18, 19 ; Acts ix. 26-29 ; xxii. 17-21.
7. In Syria and Cilicia—Gal. i. 21-24 ; Acts ix. 30 ; xv. 23.
8. At Antioch—Acts xi. 22-26.
9. Second visit to Jerusalem—Acts xi. 27-30 ; xii. 25 ; Rom. xv. 27.
10. Paul's ordination—Acts xiii. 1-3 ; 1 Cor. ix. 16.

Why were the disciples called Christians? Acts xi. 26.

How was Paul instructed in the Gospel? Gal. i. 11, 12, 18. 19 ; Eph. iii. 3-7 ; 1 Cor. xi. 23.

Why did Paul go into Arabia?

How is the conversion of Paul an argument for Christianity?

Lesson III.

Recognition of the Gentiles, Acts x. ; xi. 19-21.

Antioch becomes a second centre of Christianity.

Relation of Jewish and Gentile Christians.

3rd Period.—Paul's first missionary journey, A.D. 48-51.

1. His companions—Acts xiii. 2, 5, 13 ; Col. iv. 10.
2. In Cyprus. A struggle for a soul—Acts xiii. 4-12.
3. At Antioch in Pisidia—Acts xiii. 13-52.
   (*a*) Paul's first recorded sermon—Acts xiii. 14-43.
   (*b*) They turn to the Gentiles—Acts xiii. 44-52.
4. At Iconium. Many believed. Persecution—Acts xiv. 1-6.
5. In Lycaonia. The cripple healed. Stoned—Acts xiv. 6-21 ; 2 Cor. xi. 25 ; 2 Tim. iii. 11.
6. Return journey. Preaching and confirming the churches—Acts xiv. 21-26.
7. Report to Church at Antioch. First missionary meeting—Acts xiv. 26-28.

Why did they first go to Cyprus? Acts iv. 36 : xi. 20.

Why was Saul's name changed to Paul? Acts xiii. 9.

What was the nature of Paul's first Gospel? 2 Cor. v. 16 ; Gal. v. 11.

The condition of the Church at this time?

Lesson IV.

The circumcision controversy. Can a Gentile be a Christian without first becoming a Jew? Acts xv. 1-5.

The council at Jerusalem. Paul's third visit. Acts xv. 5-29; Gal. ii. 1-10.

The decision received at Antioch. Circumcision declared non-essential for Gentile Christians. Acts xv. 30-35.

Contest with Peter at Antioch. The Judaizers made circumcision a rule of life. Gal. ii. 11-23.

4th Period.—Second missionary journey. A.D. 52-54.

1. Dispute with Barnabas—Acts xv. 36-39.
2. Paul's companions—Acts xv. 40; xvi. 1-3, 10, 11.
3. Visitation of the churches. Delivers the "decrees"—Acts xv. 41; xvi. 5.
4. In Galatia. His bodily infirmities—Acts xvi. 6; Gal. iv. 13-15. (R.V.)
5. Journey to Troas. Prevented by the Holy Spirit—Acts xvi. 7, 8.
6. The call and journey to Macedonia—Acts xvi. 9-12; 2 Cor. ii. 12, 13.
7. At Philippi. A Roman colony. No synagogue—Acts xvi. 13-40.
   (*a*) Lydia, the seller of purple—13-15; Phil. iv. 2.
   (*b*) The female Python and her masters—16-24.
   (*c*) The prisoners and the jailor—25-40; 1 Thess. ii. 2.
8. At Thessalonica—Acts xvii. 1-9; 1 Thess. i. 5-10.
   (*a*) Preached the crucified, resurrected Jesus as the Messiah, three Sabbaths in the synagogue—1-4.
   (*b*) Persecution by the Jews—5-9.
   (*c*) Not burdensome to them—1 Thess. ii. 9; 2 Thess. iii. 8; Phil. iv. 16.
9. At Berea. The Bereans search the Scriptures daily—Acts xvii. 10-14.
10. At Athens. Alone. The living God preached—Acts xvii. 15-34.
11. At Corinth. The crucified Christ preached—Acts xviii. 1-17; 1 Cor. ii. 1-5.
   (*a*) Wrought at his trade—2, 3; 2 Cor. xi. 9.
   (*b*) Went first to the Jews—4-6.
   (*c*) Turned to the Gentles—7-11.
   (*d*) Protected by the Roman Government—12-17.
   (*e*) Writes the Epistle to the Thessalonians, A.D. 53.

The object of the first letter was to remove suspicions that would weaken their faith or retard their progress, to defend himself and the Gospel as sent of God, to instruct them in purity of life and brotherly love, to comfort them under the loss of their deceased friends, and to give a generals ummary of Christian duty. The second letter was written to correct an error concerning the second coming of Christ, and to reprove those that walked disorderly because of the error, at the same time commending the obedient.

12. Returned to Antioch *via* Ephesus and Jerusalem. His fourth visit to Jerusalem—Acts xviii. 18-22.

What was Paul's bodily "weakness," and "infirmities," and his "thorn in the flesh"? 1 Cor. ii. 3; 2 Cor. xi. 30; xii. 5, 7-10; Gal. iv. 13, 14.

What was the nature of Paul's vow? Acts xviii. 18.

Why did Paul observe the Jewish law? Acts xvi. 3; Gal. ii. 3, 4.

Note the spiritual development of Paul during this time.

Indicate the differences between the first and second missionary journeys. Acts xiii. 2; xv. 36, etc.

What have we learned concerning the internal economy of the Church? Acts xiv. 22; xv. 3-22; 2 Cor. viii. 19; Tit. i. 5.

Note the progress of Christianity, internally and externally.

Point out the special providences and direct acts of the Holy Spirit in connection with the second journey.

Contrast the character and success of Paul's work at the different points.

LESSON V.

Paul is not only opposed by Jews and Gentiles, but by Jewish Christians.

He was an orthodox Jew and a liberal Christian.

An instrument of the Holy Spirit in the development of Christianity.

Apollos, Acts xviii. 24-28.

5th Period.—Third missionary journey, A.D. 54-58.

1. Strengthening all the disciples—Acts xviii. 23.
2. Companions—Acts xix. 22-29; xx. 4; Gal. ii. 1; 2 Cor. xii. 18.
3. Three years at Ephesus, second visit—Acts xix. 1-41; 1 Cor. xvi. 8, 9.
   - (*a*) Completes the work of Apollos—1-7.
   - (*b*) Three months in the synagogue—8-9.
   - (*c*) In "the school of Tyrannus"—9-12.
   - (*d*) The Gospel spread throughout "proconsular Asia"—10; Col. iv. 12, 13.
   - (*e*) The exorcists. $9,000 worth of books burned—13-20.
   - (*f*) Sent Timothy and Erastus into Macedonia—21, 22.
   - (*g*) A life of hardship, danger and anxiety—1 Cor. iv. 13; xv. 32; 2 Cor. i. 8, 9; xi. 23-28; Rom. xvi. 4.
   - (*h*) The tumult at Ephesus. "Great is Diana of the Ephesians"—23-41.
   - (*i*) Probable second visit to Corinth—21, 22; 2 Cor. xii. 14; xiii. 1.
   - (*j*) Writes first letter to the Corinthians, A.D. 57—1 Cor. xvi. 8-19.

The object of the epistle was to correct disorders that had arisen and to answer questions that had been submitted. In these answers are laid down principles of eternal obligation.

4. Goes to Macedonia *via* Troas—Acts xx. 1, 2; 2 Cor. ii. 12, 13; vii. 5, 6.
   - (*a*) Visits Illyricum—Rom. xv. 19.
   - (*b*) Writes epistle to the Galatians, about A.D. 57, to counteract the errors of Judaizing teachers and bring the Galatian Christians back to the simple plan of salvation by faith and the enjoyment of Christian liberty, and to assert and demonstrate his apostolic authority and independence.

(c) Writes the second epistle to the Corinthians, A.D. 57, to commend the obedient portion of the Church, praise their liberality, and defend himself against offenders and opponents so as to establish his apostolic character.—See xiii. 10.

5. Three months in Greece. Third visit to Corinth—Acts xx. 3; Rom. xvi. 23; 1 Cor. i. 14.

Writes letter to the Romans, A.D. 58, to impart a correct view of Christianity, as applicable to both Jew and Gentile, by giving a summary of its doctrine and practice, so as to prevent any injurious influence from false teaching.

6. Returns to Troas *via* Macedonia with the representatives of the churches of Achaia and Macedonia and the collections for the saints at Jerusalem—Acts xx. 3-6; xxiv.17; 1 Cor. xvi. 1-3; 2 Cor. viii. 1-4; Rom. xv. 26; Gal. ii. 1.

7. At Troas seven days. Eutychus restored to life—Acts xx. 6-12.

8. Journey to Miletus, partly on foot—Acts xx. 13-16

9. Conference with the elders of Ephesus. An affecting farewell—Acts xx. 17-38.

10. Sails to Tyre and remains seven days. Told "that he should not go up to Jerusalem"—Acts xxi. 1-5.

11. To Cæsarea *via* Ptolemais. "Besought him not to go up to Jerusalem"—Acts xxi. 6-14.

12. Arrival at Jerusalem. Last visit—Acts xxi. 15, 16.

Make a study of the spiritual gifts, constitution, ordinances, divisions and heresies of the Primitive Church. Note the work of Paul in saving Christianity from becoming a mere Jewish sect.

Clearly understand the questions arising in connection with the founding of the Church, which were settled by the letters of this period.

If his letters grew out of his own personal experience, what do they indicate as to his spiritual outlook and Christian character?

Mark the occasions that produced the epistles.

Lesson VI.

Paul, trusting in God, purposed to evangelize the world. Rom. xv. 20-33.

His first set of epistles show him to have broken entirely with Judaism and to have preached the "righteousness which is of faith," as superseding the "righteousness which is of the law."

The religion of the Jewish Christians was not pure Christianity, but a mixture of Judaism and Christianity. "They are all zealous for the law," and subsequently separate themselves from the Christian Church.

The moral and political state of both Jews and Gentiles has an important bearing in considering the establishing and development of Christianity.

6th Period.—Paul's first imprisonment, A.D. 58-63.

1. His reception at Jerusalem. Doubtful friends—Acts xxi. 18-26; Rom. xv. 18, 19.
2. His arrest in the temple. The beginning of the end—xxi. 27-36.
3. His defence before the crowd. They could not endure the word Gentiles—xxi. 37-xxii. 29.
4. His speech before the Sanhedrim. Created a discussion—xxii. 30-xxiii. 10.
5. Conspiracy of the Zealots. Roman protection—xxiii. 11-30.
6. Paul sent to Cæsarea. "The prisoner of Jesus Christ"—xxiii. 31-35.
7. His trial before Felix. First defence—xxiv. 1-22.
8. Two years a prisoner. Preached to Felix and Drusilla—xxiv. 24-27.
9. His trial before Festus. He appeals to Cæsar—xxv. 1-12.
10. Paul and King Agrippa. He vindicates himself and the Gospel—xxv. 13-xxvi. 32.
    (*a*) Consultation of Festus with Agrippa—13-27.
    (*b*) Paul's speech before Agrippa and Bernice—xxvi. 1-32.
11. Voyage to Rome. His hope and God's promise realized—xxvii. 1-xxviii. 1-15.
    (*a*) From Cæsarea to Crete—xxvii. 1-8.
    (*b*) The storm and shipwreck—9-44.
    (*c*) Winter stay at Malta—xxviii. 1-10.
    (*d*) Arrival at Rome—11-15.
12. Paul at Rome. "An ambassador in bonds"—16-31.
    (*a*) "Two whole years in his own hired dwelling" preaching and teaching—16, 30, 31.
    (*b*) First conference with the Jews—17-22.
    (*c*) Second conference with the Jews—23-29.

During his two years' imprisonment at Rome, he wrote the epistles to Colossians, Ephesians, Philemon, and Philippians.

The theme of the epistle to the Colossians is the supreme glory of Christ. The object was to refute and warn against the errors of a system of false teaching which was partly Judaical and ceremonial, and partly oriental and theosophical, and to inculcate a pure morality as essential to Christianity.

The theme of the epistle to the Ephesians is unity—unity of the Church with God, unity of the two great sections of the Christian Church, and unity of the members one with another. The object is to establish the truth from the standpoint of the life of the saints in union with their Redeeming Head, and the consequent oneness of the whole organism of the true Church in time and in eternity.

The theme of the epistle to Philemon was the mutual relations of slaves and masters, and the object was to mediate between the runaway slave, Onesimus, and his master, Philemon, so as to secure his forgiveness and voluntary release from slavery.

The theme of the epistle to the Philippians was thanks for their liberal offerings to his necessities. The object was to be a simple letter of friendship and gratitude, in which he takes occasion to hint at their besetting infirmities of vanity and

strife, to attempt to reconcile some differences that had arisen among them, to warn them against error, and to exhort them to continue in the cultivation of Christian graces and in the imitation of the humility of Jesus Christ.

Note the difference between the tone of the epistles of this and the preceding period. Could Paul have written these at the time he wrote the others? What contributed to the difference?

"To Paul, Christian morality was emphatically a morality of motives," and the whole life of Christ on earth and in heaven "a series of examples to be copied by Christians in their daily conduct." To him Christianity was life in Christ and Christ in the life.

Was Paul's conduct, as recorded in Acts xxi. 23-27, consistent with his teaching? See 1 Cor. vii. 17-19; ix. 20.

LESSON VII.

Paul's long-cherished desire "to preach the Gospel to them that were in Rome also" was fulfilled. Rom. i. 15.

Luke suddenly closes the narrative of apostolic history, having accomplished his purpose, which was not to write a biography of Paul, but to give an account of the spread of Christianity from Jerusalem through Judea and Samaria "unto the uttermost parts of the earth." Paul can now say of the Gospel, "which was preached in all creation under heaven.' Col. i. 23.

Paul's companions on the voyage were Luke and Aristarchus (Acts xxvii. 2), and in his imprisonment, beside these, Timothy, Tychicus, Mark, Demas, Epaphras, Onesimus, and Epaphroditus. Col. i. 7; iv. 7, 9, 10, 14; Phil. i. 1; Philemon 1, 10, 23, 24; Eph. vi. 21.

The delay in Paul's trial may have been to give his accusers an opportunity to gather their witnesses from all parts of the empire where Paul had been. Acts xxiv. 5.

Paul used the delay "unto the furtherance of the Gospel." Phil. i. 12-14; iv. 22.

The last offer of salvation is given to the Jews as a people, and rejected by them; the final sentence of condemnation is passed against them, and the Gentiles become the vehicles of "the salvation of God." Acts xxviii. 25-29.

The unity of the Christian Church is procured and shown to centre in Christ, His mission being not only to reconcile man to God, but man with men. Eph. ii. 11-22; Col. iii. 12-17.

7th Period.—The closing acts of Paul's life, A.D. 63-68.

1. Trial and release from imprisonment. See the Pastoral Epistles and the writings of Clement and Eusebius.

2. Supposed fourth missionary journey.
   (*a*) Visits Spain—Rom. xv. 24. Philippi—Phil. ii. 24. Troas—2 Tim. iv. 13. Ephesus—1 Tim. i. 3. Colosse—Philemon 22. Miletus—2 Tim. iv. 20. Crete—Tit. i. 5. Corinth and Nicopolis—Tit. iii. 12.
   (*b*) His companions were Timothy, Titus, Artemas, Apollos, Tychicus, Erastus and Crescens.
   (*c*) Writes the first Epistle to Timothy and the Epistle to Titus, probably from Macedonia, A.D. 67.

The object of these epistles was similar, namely, to instruct and exhort Timothy and Titus to counteract the developing heresies of the time and to impart to them directions for the government of the churches over which they had been appointed overseers.

   (*d*) Arrested most likely in Nicopolis and sent a second time as a prisoner to Rome, accompanied by Luke only—2 Tim. iv. 10, 11, 12, 20; i. 15.

3. Second Roman imprisonment, A.D. 67, 68.
   (*a*) Treated "as a malefactor" (2 Tim. ii. 9), but visited by Luke and Onesiphorus (2 Tim. iv. 11; i. 16-18) and perhaps also by Eubulus, Pudens, Linus and Claudia (2 Tim. iv. 21).
   (*b*) Writes his second Epistle to Timothy, A.D. 68, with the expectation of immediate death awaiting him—2 Tim. i. 12; iv. 6-8.

His object in writing was to bring Timothy, whom he was anxious to see, to him, and to stir up and encourage that evangelist, exhorting him to endure hardship, oppose error and refute gainsayers.

   (*d*) Final trial and martyrdom by decapitation.

Study the character of Paul and his influence on the world.

Paul so submitted his will to the will of Christ, so identified himself with the work of Christ, and was so indwelt of Christ, that for him to live was for Christ to live.

Note the distinguishing characteristics and progressive spiritual development of the letters of the second missionary journey, the third missionary journey, the first imprisonment, and the pastoral epistles.

Contrast the Saul of Tarsus, Jerusalem and Damascus with the Paul of Arabia, Antioch, Ephesus and Rome.

Note the development of Paul's conception of Christ as the Son of God to Christ as the Son of Man, and of Christian life as more than the Christian system.

From the utterances and letters of Paul, ascertain his teaching on the doctrines of God, sin, law, Christ, redemption, justification, Christian life, the Holy Spirit, and the Church.

What were Paul's physical characteristics and disposition? 1 Cor. ii. 1, 4; 2 Cor. x. 1, 10; xi. 6.

Toronto. A. M. PHILLIPS.

Editorial Reviews and Notices of Books.

What is Inspiration: A Fresh Study of the Question, with New and Discriminative Replies. By JOHN DEWITT, D.D., LL.D., LITT.D., Member of the American Old Testament Revision Company, and for many years Professor of Biblical Exegesis in the Theological Seminary at New Brunswick, N.J., author of "The Psalms": A New Translation, with notes, etc. New York: D. F. Randolph & Company. Toronto: William Briggs. 12mo, pp. 185. Price $1.00.

This book illustrates the observation that the most precious goods are often put up in small parcels. Its value is not to be estimated by its size. One is amazed how the venerable author has succeeded in compressing so much important matter into such small compass. And yet perspicuity is nowhere sacrificed for the sake of condensation. And though it is written for theologians and theological students, and necessarily deals with the technicalities of theological science, the style is simple, transparent and popular throughout. There is not a page in it that will be found to be dull or hard reading, even for such as are not familiar with the questions which it discusses.

Dr. DeWitt could hardly have selected for discussion a more interesting or a more important question than the one to which this volume is devoted. Interesting at all times, it has a special interest in our day. And it is not only interesting but is profoundly important. It lies at the very foundation of controversies which disturb the peace and threaten the disruption of the Churches. It is, to borrow a figure from military strategy, the key to the position. We hear a great deal about the higher criticism, and about new and novel methods of Biblical interpretation, and everyone who dares to say a word in favor of the results of the most advanced Christian scholarship of the age, are either ignorantly or wickedly represented as traitors to the truth. And yet, when this contention is sifted to the bottom, it will be found to be largely a quarrel between conflicting theories of inspiration. And the same remark applies to the question of the errancy or the inerrancy of Holy Scripture. It is impossible to understand this question, or even to have an intelligent comprehension of the meaning of the terms in which it is expressed, without a definite notion of what inspiration really is.

It is not claimed for Dr. DeWitt that he has said the last word that is to be said on this subject. No one, we are persuaded, would be further from asserting such a claim than Dr. DeWitt himself. Indeed, it is not one of these questions that can be disposed of off-hand in a few pages. But what our author has done, and that, too, in an admirable way, is to assist in preparing the way for the intelligent discussion of the subject. In doing this he subjects those theories of inspiration which are based upon *a priori* reasoning to a rigid examination, and shows that, however reluctantly we may come to the conclusion, they must certainly be put aside unless they conform to observed facts. And as both the *verbal* and the *plenary* theories of inspiration, as he conceives, are based solely upon this sort of reasoning, the only way in which their soundness can be scientifically tested is by comparing them with the facts which are brought to light by Biblical criticism. Proving the facts—that, for example, of the inerrancy of Scripture by the verbal or the plenary theory of inspiration—is, he holds, to reverse the method by which alone the truth can be ascertained. This method would not be accepted for a moment by anyone trained in rational

investigation, in any other field of enquiry; and a mental process which would be spurious in its application to everything else cannot be sound when applied to this.

The time for *a priori* reasoning, except it be in the formation of what is sometimes called a working hypothesis—a theory held tentatively while the process of verification is going on—is past. We live in the Baconian age. We reason from the effect to the cause, not from the cause to the effect. In other words, ours is the inductive method. It is this that distinguishes the Biblical Theology, in a very great measure, from the Systematic or Dogmatic Theology of the past. The former begins where the latter ends. Instead of forming a theological system by a process of metaphysical reasoning, and then going to the Bible for proof-texts to support it, Biblical Theology goes directly to the text of Scripture, and by the historico-grammatical method of exegesis endeavors to find out its meaning, and from the results, by a process of induction strictly analogous to that pursued by the scientist in respect to the facts of nature, reaches those general conclusions upon which it is built up.

Surely no one who loves the Bible, no one who believes that it contains the only and sufficient rule of both our faith and practice, no one, especially, who is prepared to follow its teaching wherever it may lead, and to risk his soul's eternal interests upon it, would have this process reversed or abandoned. But this method welcomes criticism. It wants to know all that can be learned about the Bible, at any cost. It wants to know all that can be known about the genuineness, the integrity, the authorship, the age of each of the sacred books, and the place where it was written, and how it got into the Canon, for all these have a bearing upon its interpretation. It welcomes, therefore, the higher criticism by which this knowledge is obtained. It, or they who adopt it and use it, want to be sure, if possible, that they have the exact words of sacred Scripture, and they, therefore, welcome Textual Criticism, the business of which is to sift these out from the mass of various readings which, during the course of ages, have crept into the various manuscripts and versions. Then, when they have a purified and restored text, as far as that is possible with the materials in our possession, they want to find the exact meaning of the text; therefore, they welcome Biblical exegesis with its whole family of subordinate sciences, such as Biblical Philology, Biblical History, Biblical Archæology and Antiquities, Biblical Geography, and Biblical Hermeneutics, which defines the laws of interpretation and teaches the process by which the meaning of the sacred text is to be ascertained and expressed.

Loyalty to the Bible welcomes all these things. It is no sign of either love of the book or of confidence in it to try to shield it from the most searching examination. And if there be historical inaccuracies in the Bible, or even moral incongruities, or both—as Dr. DeWitt believes to be the case—it is no proof of our loyalty to Scripture truth to close our eyes to them. This feeling is far more likely to spring from a perception of the fact that our theory of inspiration is in danger; and that we imagine that if that goes the authority of the sacred book will go with it. It is not so much the infallibility of the Bible as the rule of faith and practice, it may be, that we are concerned about as the infallibility of our own judgment. But, honest and unselfish as our anxieties about the fate of the Bible, in view of the critical process to which it is being subjected, may be, of this we may be assured that it is not faith but unbelief, not confidence but distrust, not knowledge but ignorance that causes good men to look upon their brethren as enemies to the truth, and treat them as such, because they fearlessly and honestly employ all the critical appliances within their reach, and by a strictly sci-

entific process, carefully and conscientiously applied, endeavor to ascertain all that can be ascertained about the book and its contents.

But this lamentable state of things will continue in all probability until the true theory of inspiration has been discovered and defined. The question raised by Dr. DeWitt, and so intelligently and ably discussed in his little book, will have to be answered. The answer can only come from the Bible itself; and, as we have seen, it can only be obtained by a rigid induction from the facts which a critical examination of the text shall disclose. In other words, *inspiration* must be defined by *revelation.* The character of the one must determine the nature of the other. If, for example, the revelation of which we have the record in the Bible was progressive, and the conceptions of God and of divine things, which in its earlier stages it conveyed to the minds of undeveloped and uninformed men, were crude and defective, the true theory of inspiration must be in harmony with that fact. If it should be found that the divine thought and the divine impulse, which unquestionably came from God, were strangely mixed up with ideas and passions plainly traceable to an altogether different source, that, too, must be taken into the account. And even if inspired men, the organs through whom God spoke to the men of their age, held views of God, and attributed to Him passions and actions which we, in the clearer light which radiates from the face of our Lord Jesus Christ, see and know to be not only defective but false, even that must not be ignored.

Whether Dr. DeWitt's definition of inspiration covers the whole field and accounts for all the facts we must leave the reader to determine. The test of it, however, is to be found, not in our preconceived notions or opinions concerning it, but in a careful comparison of every instance of inspiration from that original act of the Spirit of God moving upon the chaos, by which order was brought out of confusion, light out of darkness, and life out of death, down to the visions of the Church of the future which passed before the mind of the Apostolic prophet on the Isle of Patmos. This is, no doubt, an arduous undertaking, and requires a very special training, but if done with judgment and skill it will amply repay all the labor that can be bestowed upon it. But it is time that the reader should be put in possession of the conclusion to which Dr. DeWitt's study of the subject has led him. Here it is:

"Inspiration is a special energy of the Spirit of God upon the mind and heart of selected and prepared human agents which does not obstruct or impair their native and normal activities, nor miraculously enlarge the boundaries of their knowledge, except when essential to the inspiring purpose; but stimulates and assists them to the clear discernment and faithful utterance of truth and fact, and when necessary, brings within their range truth or fact which could not otherwise have been known. By such direction and aid, through spoken or written words, in combination with any divinely ordered circumstances, with which they may be historically interwoven, the result contemplated in the purpose of God is realized in a progressive revelation of wisdom, righteousness and grace for the instruction and moral elevation of men. The revelation so produced is permanent and infallible for all matters of faith and practice; except so far as any may be manifestly partial, provisional, and limited in its time and conditions, or may be afterwards modified or superseded by a higher and fuller revelation, adapted to an advanced period in the redemptive process to which all revelation relates as its final end and glorious consummation."

To this elaborate definition Dr. DeWitt adds the following supplementary statements:

1. No proposed definition of God's inspiring grace can be accepted as

complete unless it has been formulated (1) in the light of the grand central truth in which inspiration and revelation alike culminate, that Jesus Christ as a person, "the only-begotten of the Father is the final, perfect and only perfect revelation of God to men; and (2) with due regard to the radical difference between the words of Christ, who is himself the truth, and those of all inspired teachers, as between the primary and every secondary source of divine knowledge and authority."

2. "(1) All historic, prophetic and didactic revelation of God in the inspired books of the Old and New Testaments, is inferior and subordinate to this revelation of personal truth and grace in the Christ of the historic Gospels; and (2) whatever the former may contain that is incongruous therewith, whatever may be the explanation of the incongruity, is not to be held as authoritative for us, but is virtually superseded as an imperfect and provisional inspiration."

It may be proper to explain, in closing this notice which greatly overruns the limits within which such notices are usually confined, that our object has been simply to give the general drift of the argument of the work. The reader will, of course, have to form his own opinion as to the force of this argument and the correctness of the view to which it points. Apart, however, from the particular view held by Dr. DeWitt, there is very much contained in the book which cannot but be of great interest to the Biblical student. It is especially valuable for the light which it sheds upon the general drift of Biblical criticism in our day, and the controversies to which it has given, and is giving rise.

The Evolution of Christianity. By LYMAN ABBOTT. Boston: Houghton, Mifflin & Co. Pp. 258.

This is a book which displays considerable ability, but more of smartness and ingenuity. It accepts the doctrine of scientific evolution in its most secular sense, and with all its consequences. In discussing Christianity it applies, without flinching, the principles of evolution and the phraseology of modern philosophic thought to religion, theology, the Church, Christian society, and even to the Bible and the soul. It does not hesitate to set aside the teachings of theology, nor, indeed, when deemed necessary, the statements of the Scriptures. In the first chapter on "Evolution and Religion," the author describes the development of *true* religion among men notwithstanding "errors in the Bible." A beautiful description of progress from Genesis to Malachi is marred by statements of facts so made as to discredit the Hebrew Scriptures. "The story of the Fall, in Genesis, is in some respects similar to that in other ancient legends." "The story of the Deluge is common to Genesis and other traditions as ancient or more ancient." In his preface the author expresses an expectation that some of his readers will think that he is surrendering essential articles of the Christian faith, and in his second chapter, "The Evolution of the Bible," he gives good reason for the expectation. He attacks with more ingenuity than fairness or truthfulness the common estimate of the Bible held by Christian scholars, and shows, in his way, that the Bible is not an infallible revelation. He says that, nevertheless, it is divine. The book of Genesis is represented as consisting in part of legends of the creation, fall and deluge that were current among the nations and older than the Hebrew patriarch's account of them. Those stories are substantially the same in the sacred books of Chaldea and in Genesis, yet, strangely, there they are fables and here they are divine. Why? Because of "the absolutely new spirit which animates their narration." Some "devout soul who had in himself the power of spiritual perception" wrote

those fables into the Bible in such a way as to help men see God. They are just as useful for that purpose as if they were historic and true. From this low point the Bible began to evolve. The author shows in this book that a Christian minister can dispose of many parts of the Bible, as, for instance, the offering of Isaac, the Jewish system of sacrifices, the extermination of the Canaanites, etc., precisely as Ingersoll does. After all he holds that "the Bible is an inspired literature," and repeats that deceitful phrase that it "contains a divine revelation"—a theory of the composition of the Scriptures on which no one can tell what is wheat or what is chaff. Clearly it has been God's method to give increasing degrees of light to the race in its progress from infancy to mature age, but surely this important truth can be stated without disparaging the illumination of the early time. Two chapters follow on "The Evolution of Theology—the Old and the New." The author has not much confidence in the theologians of the former time, inspired or uninspired. Of Paul, it is said, "He was not primarily a philosopher, loving the truth for its own sake." "His logic is often defective, and is always the logic of an advocate." Yet in these two chapters there is a racy, and largely true, history of the development of Christian theology, at least, until we come down to the newest theology of to-day, which the writer of this book seems to embrace. He has no use for the Scriptures in stating his views, and many of his readers will think that, on such subjects as sinfulness, sin, penalty, redemption, propitiation, regeneration, etc., he is decidedly unscriptural. The chapters on "The Evolution of the Church and Christian Society" are very fine, and many of his readers will take little or no exception to his applications of his theory in those departments, but when he attempts to apply the same theory in the next chapter to "The Evolution of the Soul," few will agree with him. It is the weakest chapter in the book. Of course, the "Story of Eden" is discarded as belonging to the category of "legends, myths and traditions" —as "unscientific and unhistorical." He concludes that "the doctrine that man is developed from a lower animal order is not inconsistent with the teaching of the Bible," and maintains that it is "no more ignominious to have ascended from an ape than from a clay man," with more of the same kind. He admits that there are gaps between the man and the ape which the evolutionary process is unable to bridge, and holds it to be a question of some religious significance whether or not God did put a divine spirit into the animal man, but thinks it of no religious significance whatever whether God did this by an instantaneous creative act, or by gradual evolutionary process. In his last chapter he attempts to re-state religious ideas in the language of the evolutionary theology. Of course, new wine must now be put into new bottles. The old language of Scripture will no longer answer the purpose. In the "continuous progressive change from lower to higher," the last statement must be the best, according to the theory. The terms of modern theological thought are better than all the creeds and all the theologies to embody the great truths of the soul and eternal life. Such is the trend of this book, bright, racy, flippant, true in many things, and readable in all, yet making the most of what it deems the errors of the Bible. Ignoring almost wholly the work and very existence of the Holy Spirit, the peculiar power of saving faith, and many fundamentals of Biblical Christianity, it is a book that will contribute little or nothing to the advancement of the Kingdom of our Lord.

Evolution in Religion. By WILLIAM W. McLANE, PH.D., D.D. Congregational Sunday School and Publishing Society, Boston and Chicago.

This is another volume by another evolutionist. It is, however, a very

different volume from the one noticed above. The titles indicate the difference. This is "Evolution *in* Religion," and that is "Evolution *of* Christianity." Dr. Abbott teaches that Christianity was developed from Judaism, that from an advanced form of Paganism, that from an earlier and lower form, and that from an earlier and lower still, and stops only at the point of refusing to say what was the origin of the first and lowest form. He says, "Christianity is a civilized paganism and will so continue until civilization has eliminated the paganism." On the other hand, Dr. McLane, while avowing himself a thorough evolutionist, recognizes the authority of that evolutionist axiom that "nothing can be *evolved* which was not first *involved*," and, therefore, that "a living being must be originally endowed, potentially at least, with all those faculties which are ultimately unfolded and active." The rational and responsible man cannot be developed from the irrational and irresponsible animal, because "moral life, having innate power of perceiving moral qualities and of forming moral judgments, must be accepted as an original form of life in the world." Religion is not a superstition gradually refined, but the development of religious feelings, beliefs and forms of worship arises out of an innate religious spirit in man, and is conditional upon correspondence, or communion, by worship and inspiration, with a divine spirit—a living God who is worthy to be worshipped, loved and obeyed.

Herbert Spencer's ingenious and elaborate theory of religion, beginning with the reflections of the primitive man upon his ever-accompanying shadow which led him to suspect the existence of some beings besides himself, and which have blossomed out in various forms of religious life, is characterized in this book as unscientific, unphilosophic, unhistoric and sophistical, and each of the three characterizations is made good by clear and conclusive arguments. In this author's scheme of scientific evolution there is a place for a supernatural revelation of the being, character, love, power and will of God; for the redemption of sinful and helpless humanity by divine grace; and for the regeneration of perverted human nature by the Divine Spirit. In the whole book there is not one fling at the Bible, nor one sneer at orthodoxy, nor one remark that would tend to unsettle or confuse the simple faith of the ordinary Bible student and Christian. It is the work of a scholarly and devout mind, and of the many productions sent forth by the press in these days discussing the "relations of science and religion," is one of the best, as duly honoring the investigations of science and at the same time remaining loyal to religion.

The Pauline Theology: A Study of the Origin on Correlation of the Doctrinal Teaching of the Apostle Paul. By GEORGE B. STEVENS, Ph.D., D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Charles Scribner's Sons. Octavo, pp. 383. Toronto: Fleming H. Revell Co. $2.00.

This appears to us to be a valuable contribution to the literature of a great subject, the exposition of the writings of the great Apostle. The aim of the learned author, as described by himself, has been "to enquire into the genesis of Paul's leading thoughts, so far as their origin may be the subject of historical enquiry, to define critically their contents and relation to one another, and thus to present a systematic account of his teaching upon the great themes which he considers." But this could not be accomplished without a careful study of the man himself, of the various elements which entered into his character, and which under God were the source of his power. Even before his conversion, there were influences at work in the formation of his character, and in fitting him for his life-work, which

ought not to be overlooked. It was not a little matter that in his childhood and youth he had received a careful religious training in his Jewish home, and that up to the time of his conversion he had lived up to the light that he possessed, after the strictest sect of the Jewish religion, a Pharisee. Neither was it a trifling accident in his history that he had received an academic and theological education, "brought up at the feet of Gamaliel." But his conversion was, after all, the crisis of his life. It was this that, in a very peculiar sense, laid the foundation of all that he was, and all that he did in after years.

Dr. Stevens, very properly, devotes the opening chapter of his work to "The Conversion of Paul, and its relation to his mission and theology." This chapter is especially interesting on account of the different theories which have been formed for the explanation of this divine transaction. Our author adheres to the idea that the whole process had its beginning in the vision which appeared to Paul on his way to Damascus; and that the "goad" against which he was kicking was the purpose of God concerning his Church, and not the conviction that, ever since the martyrdom of Stephen, had been growing in his mind, that He whom he was persecuting, in the person of His disciples, might have been, after all, the Messiah, and that fighting against Him, he was actually fighting against God. In this, Dr. Stevens reveals the effects of his Calvinistic training, and the bias which it has left on his mind. But while we cannot accept the arbitrary and miraculous theory of Paul's conversion, which would make it radically unlike all other conversions of which we have any knowledge, we acknowledge our obligation to our author for the clearness with which it and other theories with which we cannot fully agree, are stated by him. No doubt there was a supernatural element in Paul's conversion, as there is in every other conversion which consists of a real turning of the soul to God; and no doubt the apparition of Christ to him when on his persecuting journey to Damascus, performed a very important part in bringing about that gracious change and fitting him for the work to which he was called. While hastening its consummation it had the effect of extirpating all doubt from his mind respecting the Messiahship of Jesus, and, indeed, of destroying the very possibility of doubt on the subject, and at the same time of arming him with the martyr spirit, which was so essential an equipment for his mission.

An interesting and important chapter is devoted to "Paul's Style and Modes of Thought" matters which cannot be overlooked by the interpreter who would see along the same lines with his author in such a way as to discern his exact meaning. This is followed by a chapter, the material of which has already been in part anticipated in the foregoing paragraphs of this notice, on "The Shaping Forces of Paul's Teaching." This, too, deserves to be carefully studied. The chapter on "The Sources of Paul's Teaching" deals with the question of the genuineness, the date, and indeed with all that pertains to the trustworthiness and authority of the Pauline epistles, and the "Acts of the Apostles."

All this, though important and indeed indispensable in order to the successful exposition of Pauline theology, is nevertheless merely preliminary to the real work of this volume. In the chapters which follow, it deals with "The Doctrine of God," "The Doctrine of Sin," "The Doctrine of the Law," "The Person of Christ," "The Doctrine of Redemption," "The Doctrine of Justification," "The Christian Life," "The Doctrine of the Church," and "The Pauline Eschatology." Whether the reader can accept the views of the author in every particular or not, he will find under every one of these heads very valuable expositions, shedding

a flood of light upon the meaning of the Apostle's writings, and upon each of the doctrines on which it is the aim of the author to exhibit his teaching.

It will be seen that Dr. Stevens' book belongs to the department of textual, rather than higher criticism. It is only in the chapter on "The Sources of Paul's Teaching" that our author plays the part of the higher critic. His method is that of the Biblical theologian—what has been called the historico-grammatical method. It is in some respects the exact opposite of the method of the systematic, dogmatic, or didactic theologian of the past. It begins not with the doctrine, but with the text; and instead of seeking to find in the text material for supporting the doctrine, it seeks to ascertain the doctrine by a critical examination of the text in the light of the circumstances in which it originated, and having respect to the entire scope and purpose of the author's argument.

As an illustration of this method, this volume may be safely recommended to the theological student. It belongs to a class of books which are valuable, not so much for the work which they do for the expositor as for the assistance which they afford him in doing it himself. They show him how it is to be done, and point out to him the essential conditions of success in doing it. They impress him, first of all, with the truth that there is but one way of arriving at anything like a thorough knowledge of the sacred writings, and that is by studying them for one's self. The results of other men's studies are valuable, and a large proportion of Bible readers will have to accept the conclusions to which learned men have come in respect to much concerning the Holy Book; but this refers rather to the higher criticism—that which refers to the genuineness and authorship and the date of the sacred books especially — rather than to the criticism of the text.

Books of this class are important to the student as indicating the peculiar discipline and equipment which are needful for one who would be an able expositor of the Holy Scriptures. Of course, all sorts of learning are useful, and no branch of knowledge that he has mastered comes amiss to him in his work; but there are some things he must know, and some things that he must be able to do, as an indispensable preliminary to success in this particular work. There are certain tools which he must have in his possession and that he must know how to use. It is by the study of books of the class to which this one belongs, that one learns his own limitations, and what is most imperatively required for success in his work.

A Merchant Prince: Life of John Macdonald. By REV. HUGH JOHNSTON, D.D. Toronto: William Briggs. 12mo, pp. 321.

We very cordially welcome to our table this handsome volume devoted to the memory of one who ought not to be soon forgotten by the people of this country, and especially by the ministers and members of the Methodist Church. The monument which he reared for himself in the business which he established in this city proves that he was no ordinary man. He must have had a peculiar aptitude for his calling in order to have achieved such a remarkable degree of success. It was not, however, genius alone but unwearied application, with this, that made him the "Merchant Prince." He was an illustration of the words of the Wise Man: "Seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men." In this respect, he was a pattern to all who would get on in the world. He first set himself to learn all that could be learned about his business, and everything that pertained to its success, and then having laid his plans with intelligence and judgment, he wrought them out with decision and energy.

The glimpses of military life which he got in his childhood and youth, and the stern discipline of his highland home were not lost upon him. He learned to bear the yoke in his youth, and in learning to govern himself, he acquired the first essential condition of success in governing others. He was the embodiment of the idea of duty; and this he impressed upon everyone about him. He had a remarkable gift for organization. He had a place for everyone in his employment, and generally the right man for the place. He was quick to discern what his employees were fit for, what they could do to the best advantage, and that was the part of the work to be done that was assigned to them respectively. Punctual to a minute himself, he naturally looked for this quality in others; and thus the business of his establishment went on with the regularity of a machine.

Mr. Macdonald had great confidence in his own judgment. This was the trait in his character, probably, which most severely tried his friend now and then. He made up his mind quickly, and when he had once come to a decision there was no more debate. The time for deliberation was past, and the time for action had come. This, to many, appeared to be the result of conceit; but in this very quality we have one of the prime conditions of his success It was this that gave him that remarkable decision of character which was one of the most striking of his traits. This quality would have made him a great general had he followed the footsteps of his father and engaged in military life; it did make him an eminent and successful leader in the commercial world.

Mr. Macdonald did not allow the business of his calling, though he concentrated so much energy upon it, to so engross his time and attention as to destroy his interest in everything else, or to leave him no time to attend to any other duties than those of his warehouse. He was a domestic man, and never forgot the claims of his family. As husband and father, he did not think his duty discharged when he had made ample provision for the supply of the wants of wife and children, but found a thousand ways of ministering to their happiness in the home. He was a man of large reading, well up in the literature of the times. He was devoted to the interests of the Church of God. As a Methodist his attachment to his own Church was very strong and decided, but his sympathy extended to all other branches of the Church of God. He loved all that loved the Lord Jesus, and though his benefactions to his own Church were so large, they were not confined to it. He had no doubt a passion for making money, but even in the days of his comparative poverty he fortified himself against the hardening and degrading influence of covetousness, by sacrificing freely of his substance to the Lord.

But for the slenderness of his constitution and the failure of his health at the time when he was about to enter upon his life-work, Mr. Macdonald would have been a Christian minister; and though he was not permitted to engage in that calling, he had an ardent love for it to the day of his death. There was no class of men for whom he had so much sympathy and respect as those who were called to serve at the altar. He loved to help them in their work. He was an effective preacher, and excelled as a platform orator; and he was always ready to plead the claims of any good cause.

Dr. Johnston has succeeded in writing an interesting memoir of this remarkable man; and the Methodist Book and Publishing House has performed its part well in presenting it to the public in an exceedingly attractive form.

The Book of Leviticus. By REV. S. H. KELLOGG, D.D. Toronto: Willard Tract Depository, 1891. $1.50.

The Exposition Bible is not strictly speaking a commentary. It is rather a resetting of the Biblical contents in a modern form and in the full light of modern historical and archæological research. Several of the volumes of the series, such as that in Isaiah, by G. A. Smith, are of the highest value as giving us in a condensed view the results of the best modern learning. In the discussion of some of the books, the questions raised by the higher criticism cannot be avoided. History is of the very essence of the book. In the Book of Leviticus this is not so strictly the case. We have one historical chapter (x.), but even this may be treated as a detached historical statement which might be produced in any age, and the rest of the book can be studied from the purely institutional point of view. A popular exposition requires only the presentation of the forms and significance of the Levitical institutions, and need not meddle with questions of the historical origin of such institutions or of possible stratification in their constitution as finally set forth in the book. For this work Dr. Kellogg is well fitted by extensive Oriental learning, which is archæological and conservative rather than critical and speculative. However, the temptation to discuss the critical questions is too strong for him, and the introductory chapter is devoted to a very strong presentation of the ordinary argument against the critical theory. We cannot but doubt the advantage to the cause of truth of such overdrawn and undiscriminating statements. If in any department of human study the most careful accuracy of statement is needed, it is in Biblical study. We think that the wise attitude of the earnest, conscientious Christian is to wait patiently, believing that in due time the truth on these points will make itself perfectly clear to those who, without prejudice, are ready to receive it. Preconceived ideas of how God ought to construct His revelation of himself to men are almost sure to be mistaken. We want the real facts of the case. So also are theories of the extent to which our Lord's divine omniscience overruled His use of common language in its commonly accepted meaning, and which would interpret His words according to the rule of modern scientific use and definition. We think it would be better therefore to treat a work like the Book of Leviticus entirely apart from the critical questions, *i.e.*, discuss its canon law as it presented itself to the Hebrew mind in its daily use in the temple, getting all the light possible upon the significance of each rite from the religious literature of the people. We expected such treatment from Dr. Kellogg. We are somewhat disappointed to find that the main strength of the book is given, not to elucidation of the Hebrew ritual in itself as understood by the people who used it, but to its allegorical, spiritual and Christian significance. We think this work has been done once for all for the Christian Church by one who possessed advantages which cannot now be reproduced. We refer to the writer of the Epistle to the Hebrews. Endowed with the Apostolic inspiration which founded Christianity, and at the same time an Hebrew of the Hebrews, understanding the ritual as they understood it, he has unfolded its typical Christian significance with an authority and a perfection which no modern expositor can imitate or approach, and has given us all that we need on this line. The work of the expositor of Leviticus should place us as nearly as possible in the attitude of the writer of the Epistle to the Hebrews, as a Hebrew familiar with and understanding the Hebrew ritual as the exponent of the Hebrew religious spirit. Then the writer to the Hebrews comes in to do for us the rest. But to jumble Hebrews and Leviticus into a commentary on Leviticus is, we think, a mistake.

The Incarnation of the Son of God. By CHARLES GORE, M.A., Principal of Pusy House, Fellow of Trinity College, Oxford. New York: Chas. Scribner's Sons. Toronto: William Briggs.

This is a reprint of the Bampton Lecture for 1891. The predominant apologetic purpose which has distinguished these lectures from the beginning is here ably maintained, and with thorough Oxford scholarship. The author has brought himself into thorough sympathy with the type of Christian faith of the first three centuries, and hence repudiates mere ecclesiasticism, Mariolatry, Protestant subjectivism, the modern liberal and merely ethical Christianity as well as rationalism, which he terms academic intellectualism. Christianity is to him personal faith in the personal Christ, and hence the allegiance to Him, affection for Him, obedience to Him and imitation of Him which form and rule the new life. As the foundation for this Christianity, the historic facts of the Gospels and the Nicene dogmas are all-important, and the work is largely devoted to their rational demonstration. The position assumed is that the supernatural is not the unnatural, hence may be in harmony with reason and be the proper complement of nature. The author's presentation of Christianity has its advantages and defects. It is valuable as corrective to the formal magical ecclesiasticism which professes to save the world by sacraments, and the formal magical evangelicalism which professes to save men by belief in a theory of atonement, both of which may be utterly lacking in deep moral earnestness. But side by side with the idea of personal allegiance, Christ must be the healer of the sinful conscience, our personal and conscious reconciler to the Father. If we read the history of the Apostlic age aright, this was at least as prominent a feature of Christianity as the idea of personal allegiance, and far more prominent than even the incipient Nicene dogmatism. The facts underlying the Nicene Creed, and which clearly appear in the Gospels and Epistles, are indispensable. But upon those facts was built justification by faith as well as faith working by love, and both through the mystic work of the Holy Ghost.

The Gospel of the Risen Saviour. By REV. R. MCCHEYNE EDGAR, M.A., author of "The Philosophy of the Cross," "Does God Answer Prayer," "Cardinal Newman and his other Gospel." Edinburgh: T. & T. Clark. Toronto: Fleming H. Revell Co. $2.50. 8vo, pp. 368.

In this stately volume we have perhaps the most thorough and exhaustive treatment of the resurrection of our Lord that has hitherto appeared. It is a monument of both learning and labor of which no author would have any reason to be ashamed. No aspect of the great subject has been ignored or treated in a shallow or perfunctory manner. The fact that the resurrection of Christ is, as the author says, "the key to the Christian position" is fully recognized, and it is treated with the seriousness and thoroughness, which, in view of its importance, it deserves. The witnesses of this stupendous event which is the keystone to the arch of Christian evidences, that upon which the integrity of the foundation of the faith depends, and with which the very being of the Church, and the dearest hopes of humanity are bound up, are not only put into the witness-box and carefully and thoroughly examined, but their trustworthiness is vindicated. The objections to it founded upon its miraculous character are answered, and incidentally the doctrine of miracles is defended. Not only is the testimony of inspired men—Paul and Peter, and James and Jude, and the Evangelists—evoked in favor of the resurrection but that of the Inspirer himself—"the demonstration of the Spirit"—is appealed to in

support of the fact of the resurrection. And having established the fact, following the example of the old divines, he deals with its uses.

In pursuance of this method he points out the part which this doctrine of the resurrection of Christ has played in the past history of the Church, and its importance as a means of refuting the most deadly forms of error both in respect to God and man. It "refutes Atheism and Agnosticism by revealing a God that can be known," it "refutes Pantheism by revealing a personal God," it "refutes Deism by showing us a God at work," it "refutes Unitarianism by showing a God that is Social," and it "refutes Absolutism by showing us that God is logical." "The Risen Saviour delivers us from Materialism by assuring us of the survival and conscious existence of the Spirit after death," "delivers us from all difficulty about the descent of man by showing us that it was in his own case a Divine descent," "enables us to see that human nature so far as it is a divine product is the image of God," and "by enduring the contradiction of sinners against himself, reveals the state of self-contradiction into which human nature has fallen." The risen Christ is the grand Reconciler, the Master-Moralist, the quickening Spirit, the Light of the World, not only illuminating the past and the present, but also shedding a clear and steady light upon the future. Such, roughly indicated, is the scope of this work. Of course we are not to be supposed to endorse every individual opinion of the author; but in the main we judge his opinions to be correct, and hesitate not to recommend his book as a valuable contribution to the literature of a great subject.

Christ and His People. By the BISHOP OF LIVERPOOL, the DEAN OF RIPON, the ARCHDEACON OF SOUTHWARK, CANON HOARE, PREBENDARY EDMUNDS, REV. H. C. G. MOULE, REV. SIR EMILIUS LAURIE, REV. J. W. BARDSLEY, and REV. GEORGE EVERARD. London: Hodder & Stoughton. Toronto: Upper Canada Tract and Book Society. 12mo, pp. 192. $1.50.

Most persons perhaps will conclude without further evidence that a book having such a parentage must be worth reading; and the judgment will be confirmed by its perusal. The men whose names appear upon the title page are not only dignified clergymen of the Church of England and men of the highest culture, but they are men who are distinguished by their literary ability, their pious labors, and their zeal and usefulness as Christian workers. And these thirteen sermons and addresses are such as might have been expected from such men. Simple, direct, transparent and forceful in style, thoroughly evangelical in sentiment, and pervaded throughout by a reverent, devout and earnest spirit, they are models of what evangelistic and pastoral discourses should be. The Arminian theologian will not always find the peculiarities of his creed re-echoed in them; but even in those few instances in which he may find shades of thought not altogether in harmony with his own way of thinking, in view of their pious and earnest character, he will be inclined to conclude that even this failing, like those of Goldsmith's Village parson, leans to virtue's side. They are especially interesting as illustrations of how men of the most finished culture are in the habit of presenting the truths of their hearers, and of the sort of spiritual food and the style of serving it up, which are sought for and relished by the most refined and highly educated congregations. In this respect they are worthy of being not only read but studied by both preachers and hearers.

Fellowship with Christ, and Other Discourses delivered on Special Occasions. By R. W. DALE, LL.D., Birmingham. Fourth thousand. New York: A. C. Armstrong & Son. Toronto: Upper Canada Tract and Book Society, 1892. 8vo, pp. 368. $2.00.

One of the distinguished glories of English Congregationalism is the succession of great preachers which it has raised up. The men among us whose memories reach back to thirty or forty years ago, need not to be reminded of the men who were filling the chief Non-conformist pulpits of that time, or were just then passing from the scene. The names of such men as Jay, of Bath; Parsons, of York; Raffles, of Liverpool; of Wardlaw; of James, of Birmingham; of Binny, of the King's Weigh House Chapel, London, and others, were household words throughout the Christian world. It is perhaps a sufficient eulogy to say that the author of this goodly volume is a worthy successor of these great men, and not a whit behind the very chiefest of them. And it is sufficient commendation of the book before us to say that the sermons and addresses of which it is composed are worthy of their author and his great reputation.

The mere mention of the titles of those discourses will be enough to indicate the richness of the feast which the book contains for the reader. "Fellowship with Christ," "The Risen Christ," "The Christian Gospel and the Spirit of God," "The Faith Once for All delivered to the Saints," "God's Greatness and Condescension," "Social Science and the Christian Faith," "Faith and Physical Science," "Christ and the State," "The Theology of John Wesley," "The Ministry Required by the Age," "The Congregation Helping the Minister," "The Unity of the Church," "Propitiation," and "The Divine Life in Man," make up the full bill of fare. Both the style and spirit of the work is excellent; and the manner in which it has been brought out by the publisher is admirable.

Bunyan's Characters. Lectures in St. George's Church, Edinburgh. By ALEXANDER WHYTE, D.D., author of the "Character and Characteristics of William Laws. Edinburgh and London: Oliphant, Anderson & Ferrier. Toronto: William Briggs. 12mo, pp. 281. 90 cents.

This book is made up, as the title page indicates, of a series of lectures on the *dramatis personæ* in Bunyan's Pilgrim's Progress. The author has evidently made a careful study of these characters, and has brought out their salient points with admirable skill; and has found in them a rich mine of instruction and suggestion, which he has judiciously developed for the edification of his congregation. And he has rightly judged that after having served this primary purpose, if sent abroad, they might prove equally effective for good on a larger field. They are written in an admirable style, they are thoroughly evangelical in sentiment, and they breathe throughout a devout and earnest spirit. The private Christian can scarcely fail to find in this book at once a means of instruction and a help to devotion; and the earnest Christian pastor will find in it most valuable hints and suggestions, especially in respect to the use that may be made of the great Christian classics in giving richness and variety to his ministry, and increasing its effectiveness as a means of awakening the unsaved, and edifying believers.

The Cambridge Teachers' Bible, being the Holy Bible, with the Cambridge *Companion*. Cambridge: At the University Press. London: C. J. Clay & Sons. Toronto: William Briggs.

We are not expected to review the Bible, but to notice this particular

edition, which is a Reference Bible with the Cambridge *Companion*, printed in minion, on thin India paper, bound in Levant morocco, with flaps, silk sewed, and full flexible with gilt edges.

The principal feature of this *vade mecum* for Bible teachers and students is the *Companion*, which also may be had separately. It will be better understood if we call the *Companion*, "Helps to the Study of the Bible," for such it is in the very best sense of that term. The purpose of the Cambridge Press has been, through its "Bible for Schools" to enable the ordinary English reader to study the Bible as literature, so as better to understand the meaning of its different books. What was being done in this way for a particular book is now successfully undertaken for the whole Bible, so that any person who carefully studies the *Companion* will have an intelligent conception of Bible questions now much discussed. And all those who essay to teach the Bible should have a knowledge of these subjects. The special feature of later Biblical study has been the application of the same principles of literary investigation to the various books as to other literature. The present volume presents the results of such investigation, without going into the details of processes, as reached by the leading scholars of Cambridge. Some may not agree with every conclusion as stated, but they will at least realize that "there is another side to the question," which, to look at will not necessarily undermine "the faith." The range of information supplied on the structure and text of the Bible, the way in which its composite material was gathered together and the kindred subjects treated will be understood from the table of contents: "The Structure of the Bible," "The Limits and Growth of the Bible," "The Preservation and Translation of the Bible," "Introduction to the several Books of the Bible, with Summaries of Contents," "Bible History," "The Chronology of the Bible," "The Antiquities of the Bible," "The Natural History of the Bible," "Glossary of Bible Words," "Index of Proper Names," "Index of Subjects," and nine most excellent double-page maps, with list of Biblical names of places, giving latitudes and longitudes indicating their situation on the maps. To the above topics must be added three very interesting Appendixes on "The Sacred Books of Præ-Christian Religions," "The Nations Surrounding Israel" and "The Jewish People, the Roman Empire and the Greek World in the Apostolic Age." Under the "Bible History," the external history of Israel is not only drawn into a continuous narrative, but in the religious history the progress of revelation and the development of the Messianic hope are clearly sketched. The *Companion* is just such a book as all Bible students require, especially preachers and teachers. In fact we know of no better work on Biblical Introduction.

Evolution: The Stone Book, The Mosaic Record. By THOMAS COOPER. Cincinnati: Cranston & Curts, 1893. Toronto: William Briggs.

Prof. Bowne, in the leading article of the *Methodist Review* for September, 1893, says: "The utterances about evolution have become a veritable confusion of tongues." Mr. Cooper, who is a popular lecturer in England in Apologetics, scarcely comes under this condemnation. His lecture on this subject is clear enough, and whether exactly scientific at all points it presents in interesting and popular form the views of Haeckel, Darwin and Spencer, and the unanswerable objections to their views. The cogency of truth makes up for any defects there may be in the work. The second and third lectures show an intelligent acquaintance with geological science and its harmony with evolution.

The Two Knapsacks, a story of Canadian summer life. By J. CAWDER BELL. Price $1.00. Toronto: The Williamson Book Co.

We do not know who J. Cawder Bell is, but he or she has written a very readable book, a book that augurs well for the literary ability of our Canadian novelist. Eugene Constine and Farquhar Wilkinson are the "Two Knapsacks," whose rambles and adventures are the subject matter of the story. Scattered throughout the book are many admirable scenery descriptions and character dialogues. Our author is a writer of real ability, and has the "wit" to write of scenes and temperaments with which he or she is acquainted thoroughly. Hence the charm of the narrative. It is decidedly a novel to spend an idle hour with, and be well repaid for the toil; although here and there there is a slight suspicion of "padding." We must give a word of credit to the publishers for the tasty way in which they have bound the book.

Truth in Fiction. Twelve Tales with a Moral. By DR. PAUL CARUS. Price $1.00. The Open Court Publishing Co., Chicago.

This is a dainty, delicate volume in which many of the ethical principles and sociological ideas that characterize the Open Court are set forth under the guise of parables. These parables are well conceived, are by no means far-fetched, and are finely wrought out. "The Highest Trump in Argument" is, for example, a keen sarcasm on the methods of the Agnostic, who, beaten in reasoning, takes refuge in the statement that "nobody knows." "After the distribution of the type" is a carefully thought-out argument for the immortality of the soul; while "The Clock, or the Watches" is a parable on the bigotry of creeds. Indeed, each of the parables or moral tales is but a philosophical idea presented under that guise. While not agreeing with all its conclusions, this book is a quaint and curious production, written in a fine literary style, one that can be dipped into and heartily enjoyed at the reader's pleasure. As an example of how to teach moral truths in the form of symbolical representation, we gladly commend this volume to our readers.

Outlines of Bible Study for Schools and Colleges. By G. M. STEELE, D.D., Principal of Wesleyan Academy, Wilbraham, Mass. Leach, Shewell & Sanborn, 67 Fifth Ave., New York. Cloth $1.00.

This work is designed for a four years' course of study. The first year's course embraces patriarchal and Hebrew history from the creation to the death of Solomon, omitting or touching but lightly upon the Ceremonial Law in Exodus and Leviticus. The second year's course comprises the remainder of the Hebrew history to the captivity, together with the poetic and prophetic books. The latter are treated somewhat cursorily—that is, not taken up wholly in detail. The design is to teach the history as other history is taught, according to the best modern methods; and to teach the poetic and prophetic books somewhat after the method of studies in literature; but always remembering that the Scriptures are from God, that they are the foundation of religious faith and the basis of religious practice. The third year's course contains the life of Christ as found in the Gospels, following the chronological order. The fourth year's course embraces the propagation of the Gospel as described in the Acts of the Apostles, and as indicated in the Epistles, these being taken together in the temporal order of events.

The Gospel of a Risen Saviour. By the REV. MCCHEYNE EDGAR, M.A., author of "The Philosophy of the Cross," "Does God Answer Prayer?" "Cardinal Newman and his other Gospel," etc. Edinburgh: T. & T. Clark. 1892. Octavo, pp. 368. Presbyterian News Company, Toronto.

A hurried examination of this work, which is all that we have been able to give it for the present, convinces us that it is one of real merit. The learned author makes no mistake in the importance which he attaches to the resurrection of Christ. It is no doubt "the key to the Christian position." And though the character of our Lord, with whose person Christianity is bound up, taken together with His teaching and His works, fully sustains His claims. It is not to be forgotten that He deliberately staked them all upon His resurrection.

Mr. Edgar tells us that "the more he examined the evidence of our Lord's resurrection, the more substantial and fundamental it appeared. He felt that his feet were, in this case at all events, upon sure historic ground." And he thinks "the course of criticism on the gospel history warrants the assurance that a similar course will ultimately be recorded in Old Testament criticism." "Meanwhile, the Risen Saviour forms the central figure and central theme in theology, and should be a source of light, of inspiration, and of power to all who seek His acquaintance." These sentences taken from the preface sufficiently indicate the character and scope of the work. It is a timely contribution to current theological discussion, and is pretty sure to have many readers, and cannot fail to do good.

Vocabulary of New Testament Words, classified according to roots, with statistics of usage by authors. By OZORA STEARNS DAVIS, Hartford. Seminary Press, Hartford, Conn.

It is intended primarily for the class-room where the aim is naturally to train the student into a helpful use of his Greek Testament. The chief item in this training on the student's part is the acquiring of a workable vocabulary, and this is best aided, on the teacher's part, by a root grouping of the words. This feature has been principally kept in view in the preparation of this list in the Greek Testament. It has already been used in the class-rooms of Hartford Seminary with decided success. All nouns, adjectives and verbs used more than ten times are arranged in a suggestive and scientific way in order that the student, by memorizing them, may be aided in his sight-reading. In the table of English equivalents only the simple, characteristic meanings are given.

Daniel: an Exposition of the Historical Portion of the Writings of the Prophet Daniel. By the VERY REV. R. PAYNE SMITH, D.D., Dean of Canterbury. 12mo, pp. 335. Cincinnati: Cranston & Curts.

The book is made up of a series of papers originally published in the British *Homiletic Magazine*, and now gathered together and revised by the author. The writings of the present Dean of Canterbury have long been before the public, and while in this biographical review of the great Hebrew statesman's life there may be nothing new or startling, it is well adapted to the author's purpose to impart lessons for "conduct and guidance in the Christian life." He deals only with the historical and not with the prophetical portions of the book. This American reprint is in good form, and in large, clear print, and will no doubt be in good demand.

Christus Consolator, or Comfortable Words for Burdened Hearts. By GILBERT HAVEN. New York: Hunt & Eaton. 12mo, pp. 264. Price $1.25.

Those who are aware of the versatility, the geniality, the deep tenderness and emotional power of the late Bishop Gilbert Haven, will expect something gifted and precious in this work; nor will they be disappointed. It is edited by his son, William J. Haven, and consists of several papers prepared for the press by the late Bishop a few months before his lamented death. They were originally sermons preached in various places, some of them in connection with the deep experiences of life, such as the death of Georgie his first-born child, his Sister Anna's death, the burial of a young lady who, soon after Port Royal was taken, went forth to teach the freedmen. The first article on "Two Greek Books on the Life Beyond," will appeal to the heart of the scholar in its contrast between Homer's description of the visit of Ulysses to the abode of the dead—the best idea that the human mind at that time had, apart from the Bible, of the future state of the dead, and the light the Greek writings of the New Testament throw upon the unseen future. Other articles are, "God Hiding and Revealing Himself," "The World Vanishing," "Man Fails, God Abides," "Taking Children in His Arms," "Endurance—Happiness," "The Blessedness of the Blessed Dead," "The Christian Soldier," "The Enigma Solved." The work will be acceptable to many, and especially to those whose hearts are bowed under the burden of grief.

The Latter-Day Eden, treating of wedlock and the home. By HENRY TUCKLEY. Cincinnati: Cranston & Curts. 12mo, pp. 251. Price 90 cents.

The author deals first with the love of home, and the material, social, moral and religious requirements of a happy home. This is followed by articles on "Household Government—the Father in the Home," "Household Blessedness—the Mother," "Household Jewels—the Children," "The Better Half—Qualities of the Model Wife," "The Other Half—Characteristics of a Good Husband," "The Serpent—the Tongue," "Home and Heaven." There is nothing new or striking in the topics or the author's mode of dealing with them; nevertheless to many these pages on the family life will be pleasing and helpful.

Camerton Slope: A Story of Mining Life. By REV. R. F. BISHOP. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. Toronto: William Briggs.

Mr. Bishop is a writer who takes pains, and who, having a capital subject, makes the most of it. There is something in the development of the story, perhaps, which may disappoint those who read it with a demand in their hearts for vigorous poetic justice, but our author has at least given us the most natural development of the situation. We do not know whether Mr. Bishop has written any other stories, but he evidently possesses gifts for narrative writing of a high order, and we hope he will not hide them under a bushel. The story itself is full of human interest and gives us a vivid insight into the sights and dangers of a mining life; written in a terse dramatic style, it will appeal readily to the thought of the reader. Those who begin to read it will be loth to put it down till it is finished.

Braddock: A Story of the French and Indian Wars. Vol. VIII. The Columbian Historical Novels. By JOHN R. MUSICK. Illustrated with 8 full-page half-tone engravings, and 14 other illustrations. Cloth, 12mo, 480 pages, gold stamps, etc. $1.50. New York, London, and Toronto: Funk & Wagnalls Company.

To write an historical novel that shall be a fair representation of the "times" of which it treats, that shall bear the stamp of accuracy even in the smallest details, and yet at the same time have the thread of a genuine romance woven through it, is extremely difficult, and we cannot say that Mr. Musick succeeds in this. The characters vary of course, but there is a general sameness of plot throughout the whole of the eight volumes published. There is, too, a little straining after effect, a sacrifice of accuracy of detail for picturesqueness of imagination. But these are after all minor defects. Mr. Musick does succeed in making the old past live again and in causing us to see the men of the old colonial days as they really were. He writes concisely, too, and does not weary the reader with over much "padding," which is the common tendency in historical novels.

All these books, as they come out, should be placed in our various public libraries, for nothing so much conduces to patriotism as a thoughtful understanding of the past history of one's forefathers. "Braddock" is the most interesting volume yet published, it deals with the principal events between the years 1700 and 1760. This period embraces the struggle between the French and English for supremacy on the American Continent, and is intensely interesting from any point of view. We get in this volume also a most interesting account of the early days of George Washington.

Notable among the chapters of the volume is one entitled "The Debtor's Prison," an English institution of oppression and misery, from the emancipated inmates of which the colony (now the State) of Georgia was originally founded in 1733. The romance of the volume is cleverly wrought out, and the Stevens family, whose lineage is traced in the previous volumes of the series of Columbian Historical Novels, from the time of Columbus, is well represented. We have great pleasure in recommending these volumes to the public, and hope Mr. Musick will be able to complete the series.

The Hero of the Saskatchewan. Life among the Ojibway and Cree Indians in Canada. By JOHN MCLEAN, M.A., PH.D., Port Arthur, Ont., author of "The Indians of Canada," "James Evans, Inventor of the Syllabic System of the Cree Language," etc., etc.

This interesting life of the late Rev. George McDougall, which recently appeared in the Barrie *Examiner*, has just been issued in a neat pamphlet form, with frontispiece. Price 30 cents, to be had of the author. The work gives an interesting and full account of Mr. McDougall's missionary labors amongst the Indians at Alderville, Garden River, Rama, Norway House, and in the Saskatchewan Valley, where he perished on the broad prairies of the far west. A more interesting story than the life of this good man can not be found.

Sleep and Dreams; A Scientific Popular Dissertation. From the German of Dr. Friedrich Scholz, Director of the Bremen Insane Asylum. By H. M. JEWETT. Also, "The Analogy of Insanity to Sleep and Dreams." By MILO A. JEWETT, M.D., Assistant Superintendent of Danvers (Mass.) Lunatic Hospital. Bound in one volume. Cloth, 148 pp., 75 cents. New York, London, and Toronto: Funk & Wagnalls Company

This is a book easy to read and not difficult to digest. It is written for popular use. While it makes no large demands upon the knowledge of the laity, it will not be an unwelcome contribution to the science of the mind. "Sleep, its Cause and its Phenomena," "Dreams," "Sleeplessness and its Prevention," and "The Analogy of Insanity to Sleep and Dreams," are the subjects treated. It is indeed easy to follow the author, as he tells us in the introduction :

"You need not fear that I shall conduct you along the dizzy heights of speculation or into the abyss of metaphysics. No, we will remain on the well-made road, and the ascent will not be difficult. And we will not confine ourselves to enjoying the beautiful view, but, like the energetic collector who fills his box with useful fruits, we will bring home some things from our excursion — some good lessons which shall have the merit, so highly esteemed now-a-days, of being 'practical,' good, sensible receipts for household use!"

An Introduction to the Study of the Books of the New Testament. By REV. JOHN A. KERR, A.M., of Rock Island, Ill., with an introductory note by Prof. Benjamin B. Warfield, D.D., of Princeton Theological Seminary. Cloth, 8vo, 333 pp. Price $1.50. Toronto: Fleming H. Revell Company.

This book is the outgrowth of a series of sermons on the Gospels, and intended to be an "Actual initiation into a living, historical knowledge of Scripture." Biblical theology is attracting more and more attention, and must be studied by the truly earnest Bible student. New Testament introduction must underly all intelligent study of the book. We must first ascertain, as far as possible, the historical setting of its component parts in order to form a correct idea of the whole. The author follows the general plan of Introductions by giving the characteristics, origin, canonicity, authorship, purpose, contents, date and place of composition, peculiarities and other information concerning each book on its human side. The tone of the book is conservative, adhering to old views as far as found correct, and regarding the entire New Testament as the inspired Word of God. It is among the very best Introductions we have yet seen, and we most heartily commend it to all classes of Bible students and feel that it should find its way into our theological schools.

The Faith and Life of the Early Church. By W. F. SLATER, M.A., Biblical Tutor, Wesleyan College, Dlidsbury. London: Hodder and Stoughton. Toronto: Wm. Briggs. Cloth, 8vo, 412 pp. Price $1.75.

We have Introductions to the books of the Bible, but here we have "An Introduction to Church History." This work is not a complete and detailed history of Christianity in the first century, but an application of inductive methods to that interesting period. In this way such related subjects as "The Church at Jerusalem," "The First Officers of the Church," "The New Departure: The inclusion of the Gentiles," "The first Council, and its Results," "The Gospel in Asia," "The Close of the Apostolic Age," "The Age after the Apostles," "Jewish Christianity Heretical," "Early Christian literature," "Baptism," "The Agape and the Eucharist," "The Christhood of Jesus," "The Christ-party in Corinth," and "The Church" have been carefully and scientifically investigated. The result is a book that will materially assist the student of the New Testament and of general church history. It is very interestingly written, and deals specially with questions that are of importance at the present time. We have here such a view of the innerlife and work of Christianity in its planting and early

development, as enables us to see what the Church really was when free from all ecclesiastical possessions and high church pretensions. We do not wish to infer that the Church to-day in external manifestation, in details of management and methods of work, should be exactly as that of the Apostles', but we do say that Mr. Slater has successfully exploded many traditional ecclesiastical theories. There is need of this excellent work in Canada as well as in England, and every Methodist who reads it will set higher value on his own Church.

The Ideas of the Apostle Paul translated into their modern equivalents. By JAS. FREEMAN CLARKE, author of "Self-Culture," "Ten Great Religions," etc. Cloth, 8vo, 436 pp.

The Gospel of Paul. By CHAS. CARROLL EVERETT, Dean of the Harvard Divinity School. Cloth, 8vo, 313 pp. Boston and New York: Houghton, Mifflin & Co.

These are both very able and suggestive works, and specially interesting now as the eyes of the Sunday School world are turned to the life and writings of Paul. They are very valuable contributions to original views of Pauline Christianity. Neither of them are commentaries in either a critical or exegetical sense, but an endeavor to make intelligible the pivotal ideas around which Paul's thought revolved, and germinal source from which his power was evolved.

"The Ideas of Paul" has already passed through its sixth edition, and is no doubt a book that will outlive the generation in which it was produced. Our author, in studying the character of Paul and his ways of thought, has confined himself to the four epistles admitted by the destructive criticism as unquestionably genuine, viz., Romans, 1 and 2 Corinthians and Galatians, in which most of the characteristic ideas of Paul are to be found. The work is not a translation of the language in which Paul spoke and wrote into English; it is the translation of his thought into modern ideas, and our author has so far succeeded that the Calvinistic conception is clearly shown to be false; we could not say so much however of his views concerning Christ, which are strongly Unitarian. This book will be of great service to everyone seeking to know the great characteristics of this Apostolic champion of Gospel truth and spiritual freedom.

"The Gospel of Paul" is an interpretation of Paul's doctrine of the atonement, which seeks not to prove a previously formulated theory of the atonement by some of Paul's words, but a statement based wholly upon a natural and direct examination of the words of Paul after the manner of Biblical theology. The author claims for the results of this examination a "new" doctrine, and so it is when compared with the old substitutionary theories which are shown to be irreconcilable with Paul's language. The general notion "that Christ, in His death, bore vicariously the penalty of the world's sin" is ably combated by an exhaustive consideration of the nature of sacrifice, and a careful examination of the history of the substitutionary view which shows it not to be of Pauline origin. The author, in reaching his conclusion as to the true view of Paul's teaching, guards it against Socinian and other rationalizing interpretations, and applied this view to the rest of Paul's teaching. This contribution to soteriology greets the doctrine of salvation from the positive rather than the negative aspect in which atonement by the death of Christ is made to refer to Judaizers and to apply to Christian life only at its beginning. The Arminian will find "new" and suggestive thought in this book, which is no doubt destined to contribute much toward a solution of a true Scriptural conception of the atonement.

Theosophy. Buddhism and the Signs of the End. By G. H. PEMBER, M.A. Cloth, 8vo, 88 pp., 50 cents. New York, Chicago and Toronto: Fleming H. Revell Company.

The recent spread of that esoteric philosophy, called Theosophy, has given special interest in this revival of Enosticism. This little book is a refutation of this form of galvanized paganism, and will greatly assist to correct this error, and to establish the faith in Jesus Christ and the belief in the Father in Heaven as a personal Deity.

The Story of a Letter, Paul's Epistle to the Ephesians. By BISHOP VINCENT. Paper cover, 20 cents, pp. 44.

Two Letters to Timothy, by Paul the Apostle.. The Epistles to Timothy. By BISHOP VINCENT. Paper cover, 20 cents, pp. 47.

The Song of Songs. By MILTON S. TERRY, Professor in Garrett Biblical Institute. Manilla cover, 25 cents, pp. 63.

A Study of the Book of Books. By REV. W. H. GROAT. Paper cover, 20 cents, pp. 59.

The Pentateuch and Isaiah. By HENRY WHITE WARREN, D.D. Cloth cover, 40 cents, pp. 46.

The Prophecies of Daniel Expounded. By MILTON S. TERRY, S.T.D. Cloth cover, 75 cents, pp. 134.

All these are published and for sale. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Toronto: Wm. Briggs.

The two booklets by Bishop Vincent belong to "The Book of Books Series," intended for the use of the ordinary Bible student, whether privately or in connection with young people's societies. It is an excellent idea, and would be a grand contribution to Biblical study if all the books in the New Testament were treated in the same manner. Prof. Terry has given in "The Song of Songs," an analysis, translation and explanation of this inspired melodrama, that will give the reader an understanding of and interest in *The Song of Solomon* never before realized.

"A Study of the Book of Books" is a series of outline lessons on the Bible, designed for young people who are not sufficiently advanced for the Normal classes, and is especially adapted for young people's societies as supplemental to Sunday School work.

"The Exegesis of the Pentateuch" and "Studies in the Addresses of Isaiah" is just what it claims to be, and will form a key to the study of the fivefold book of Moses, and of the zealous thinking of Isaiah. There is a great amount of help and information packed into a small space which will greatly contribute to giving students an idea of a proper method of studying the Bible.

"The Prophecies of Daniel" is not a commentary, but a series of exegetical essays on the apocalyptical portions of the book. The purpose of the author is to correct the unsound methods of interpretation that have been applied to these prophecies, and he has most certainly succeeded. His method is a simple, consistent exposition of the prophetic elements as applied, not to the papacy, but to the Jewish people.

How: A Handbook of Christian Endeavor Methods. By W. F. McCAULEY. Cincinnati: The Standard Publishing Co., 32mo, pp. 131. Cloth cover, 50 cents; morocco, $1.

In this age of young people's work the author has fitly compiled a book adapted as to how their work may be systematically done. We so often

hear committees say, "What can we do?" Our advice is, buy a copy of "How," and it will tell you, either for Christian Endeavor Societies or Epworth Leagues.

Practical Hints on Junior League Work. By WILBERT P. FERGUSON, B.D., with Introduction by J. F. BERRY, D.D. Cloth cover, pp. 106. New York: Hunt & Eaton. Cincinnati: Cranston & Stone. Toronto: Wm. Briggs.

We are glad that the time has come when our boys and girls are organized for Christian work. No nobler work is being done by any society than that by our juniors. We owe much to the author of this book for the many practical suggestions given in this department of work.

Work and Workers. By FREDERICK S. PARKHURST, B.D., with an Introduction by REV. E. A. SCHELL, Ph.D. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Toronto: Wm. Briggs. Cloth cover, 40 cents, pp. 85.

This work is written in such an attractive manner that it cannot fail but be helpful to anyone consulting it for helpful hints in junior work.

Four Wonderful Years. By J. F. BERRY, D.D. Cloth cover, 75 cents, pp. 121. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Toronto: Wm. Briggs.

We are always anxious to know the origin of any great movement such as the Epworth League. We have it in this little volume, as well as its growth and working plans. If this movement be wisely and properly directed, it is impossible to forecast the results for "Christ and the Church." This book should be read by every member of the Epworth League.

The Model Superintendent. By H. CLAY TRUMBULL, D.D. Cloth cover, pp. 188. Philadelphia: John D. Wattles.

Graded Sunday Schools. By JESSE LYMAN HURLBUT, D.D. Cloth cover, 50 cents, pp. 120. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Toronto: Wm. Briggs.

The Model Sunday School. By GEO. M. BOYNTON, D.D. Cloth cover, pp. 175. Price 75 cents. Boston and Chicago: Congregational Sunday School and Publishing Society.

"The Model Superintendent" is a sketch of the life and character and methods of work of Henry P. Haven, of the International Lesson Committee. In this is brought out the best methods of conducting a Sunday School, and the necessary qualifications of a model superintendent. If one thing is more needed than another surely this is the necessary article. This book should be read by every Sunday School superintendent.

"Graded Sunday Schools" is a series of papers discussing the essentials of a graded Sunday-school, and giving the methods of seven different schools, with a cut and description of a model Sunday School room. When we have a model Sunday School room and a model superintendent, the next thing is a model Sunday School. They are needed, and perhaps after reading "The Model Sunday-school" we will have more of them.

Sickroom Thoughts and Gleanings. By MAGGIE P. ANDERSON, St. John, N.B. Cloth cover, 75 cents, pp. 138.

What a blessing this book will be to the many sickrooms we shall never be able to realize. None can truly sympathize but those who have had an

experience. That experience is well known to the writer of this little volume, having been an invalid confined to her bed for nearly seven years; and the thoughts expressed have been produced between midnight and early dawn, while in much suffering, but communing alone with God. These productions cannot fail to do good to those who read them, and to the writer to know she has been enabled to do good to others, even though she be a "Shut-in."

The Trend of the Magazines and Reviews.

The Cyclopedic Review of Current History. This ponderous, but valuable quarterly, still keeps on the even tenor of its way, and for the student is invaluable as a reference text-book. It is well arranged under the following headings: International Affairs; Affairs in America, in Europe, in Asia, in Africa; Recent Progress in Science and Literature; Deaths of Noted Men with short Biographical Sketches. This quarterly is published by Garretson, Cox & Co., Buffalo, at the low price of $1.60 per annum, and is printed on good paper in clear readable type. The literary criticism of current books will be found to be very crisp and entertaining.

The Century Illustrated, August and September. These two numbers are unusually good, even for *The Century*. The August has a splendid descriptive article of travel by Stephen Bonsall, entitled, "Fez, the Mecca of the Moors," with finely executed illustrations. Then follows a selection of Phillips Brooks' Letters to Children, exceedingly quaint and playful, causing to stand out in bold relief the exceeding humanity of this prince of preachers. Mr. W. P. Garrison has a very appreciative sketch of the "Stormy Petrel" of English journalism, W. J. Stillman, the well-known *Times* correspondent at Rome. Mr. Gladstone said in one of his speeches in 1877 that the only reason he read the *Times* was to see Stillman's despatches from the seat of war—the Russo-Turkish—then going on. To those who imagine the life of a journalist to be all ease, and whose idea of correspondents is obtained from the weekly "chit-chats" in ordinary papers, this insight into the real life and work of an accredited correspondent of the world's greatest daily will come as a revelation. Thomas J. May has also an interesting scientific article, "Breathing as a Cure." It starts out with the statement that imperfect breathing, or lack of knowledge how to expand the chest and lungs, is a fruitful source of disease and responsible for many deaths by pulmonary consumption. It is then shown that the original method of breathing is abdominal and not costal, and that expansion of the apex of the lung is one of the most important means by which pulmonary consumption may be avoided. The evils of stooping positions, want of exercise and sluggish breathing are very forcibly shown, and the necessity for more simple breathing exercises emphasized. The gist of the article is that by proper regulation of the breathing resulting in expansion of the lungs the greatest cause of consumption may be removed. We give the following extract for our readers' benefit: "I think it is evident that proper development and expansion of the lungs by means of well-regulated breathing must be regarded as of the greatest value in the prevention and in the treatment of the inactive stages of pulmonary consumption. Much has been said and written on the subject of artificially inflating the chest, and of bringing into activity that upper part of the lungs

which naturally tends to become idle. As a rule, it may be said, however, that the more simple the method, the more effective and practical will be the results which flow from it. Among the many exercises which are recommended for this purpose, the following movements are very valuable: The arms, being used as levers, are swung backward as far as possible on a level with the shoulders during each inspiration, and brought together in front on the same level during each expiration. Or the hands are brought together above the head while inspiring, and gradually brought down alongside the body while expiring. A deep breath must be taken with each inspiration, and held until the arms are gradually moved forward, or downward, or longer, in order to make both methods fully operative. Another very serviceable chest exercise is to take a deep inspiration, and, during expiration, in a loud voice count or sing as long as possible. A male person with a good chest capacity can count up to sixty or eighty, while in a female, even with good lungs, this power is somewhat reduced. Practice of this sort will slowly develop the lungs, and the increased ability to count longer is a measure of the improvement going on within the chest. Or, again, the taking of six or eight full and deep breaths in succession every hour during the day, either while sitting at work, or while walking out in the open air, will have a very beneficial effect." There are the usual serials and dialect stories, while in the September number Bret Harte begins a short story, entitled "The Heir of the McHulishes."

In the October number of *Treasury of Religious Thought*, we call attention to "Some Ecclesiastical Don'ts," by Rev. Gerard B. F. Hallock, Brick Presbyterian Church, Rochester, N.Y.: "Don't study without prayer. Don't pray without study. Don't tell all you know in one sermon. Don't mistake length for profundity nor brevity for wit. Don't offer to other people manna which you have not tasted yourself. Don't preach a mutilated Bible, sugar-coat the truth or administer homœopathic dilutions of orthodoxy. Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class-room. Don't be ambitious to be considered a "big gun." Better be a well-loaded rifle. Don't make up your mind that you will be, at whatever cost, a "popular preacher." Don't indulge the slightest impression that there is any substitute for thorough-going, ardent, sincere earnestness. Don't use a pompous style in prayer. Let your sentences be simple and your words plain. Let them as far as possible express wants likely to be felt by your congregation. Don't neglect most careful preparation for the devotional exercises of worship. Preparation, mental and spiritual, for leading the devotional service is quite as important as preparation for preaching. Preaching would be far more effective than it is if more life and power were put into the prayer and the singing. Don't forget that long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language will find response in the hearts of the people. The spirit and impression of the devotional part of the service will gauge the interest and effect of the sermon. Properly conducted, it is the best preparation for seed sowing. Don't be cold and formal in manner. Put heart into your preaching. Don't be dull and uninteresting. Don't let your congregation go to sleep. Keep them awake at all hazards. Don't torture people with prolixity and verboseness of illustration. Don't fail, as the principal thing, to exalt the cross of Jesus Christ. It is the one great attraction. "I, if I be lifted up, will draw all men unto me." Finally, don't be an evangelist without a message, a preacher without doctrine, a pastor without devotion, or a bishop without watchfulness, and you will not be a servant without reward.

The October *St. Nicholas* contains "The Story of a Grain of Wheat," told by W. S. Harwood, and we follow the kernel from the seeder to the dining-table, catching glimpses along the way of the limitless prairie horizons. In "Santo Domingo and the Tomb of Columbus," Eustace Rogers describes how strangely the remains of the great navigator were lost and found. Rounsevelle Wildman's résumé of the marvellous career of the Rajah of Sarawak, the son of an English clergyman, who became the Rajah of an independent nation, reads like a romance. This is the magazine for boys and girls.

The *Review of Reviews* for September is a number of fine variety and timeliness. It epitomizes and synchronizes the whole planet for the month of August, 1893. It discusses the monetary crisis, the silver debate, the tariff outlook, the Behring Sea decision, the French attack on Siam, the progress of the Home Rule Bill, the politics of the European continent, various matters at Chicago and the World's Fair, and a hundred other timely subjects, the whole number being profusely illustrated with portraits and pictures. A sketch of Engineer Ferris and his great wheel is a singularly readable and attractive article, and Mr. Stead contributes a most noteworthy character sketch of Lady Henry Somerset. There is an illustrated review of the fascinating story of Joan of Arc, the inspired Maid of Orleans, and a group of papers on the silver question by professors in the University of Chicago. The "Leading Articles of the Month" are notably well selected, while the "Record of Current Events" gives one a summary day by day of the remarkable course of the recent monetary crisis, and the cartoon reproductions in the "Current History in Caricature" are uncommonly entertaining.

In the October number is outlined the novel idea of an American and of an English pilgrimage, by which it is designed to visit and bring under review the notable historical places in these two countries, as a means of studying history; but of special interest is the article on "The Civic Church," by W. T. Stead, and "The Reunion of the Churches," from the *Review of the Churches*. The *Review of Reviews* is the best magazine of its kind in the world.

Professor T. Harwood Pattison, D.D., opens the *Homiletic Review* for October with a comprehensive article, "The Minister's Literary Culture," in which he pleads for a broader education of the ministry along literary lines. Rev. Wilbur F. Crafts writes on "The Model Church," giving his ideas o what ought to characterize the architecture of modern places of worship. The question, "What is True Preaching?" is answered by Rev. Wilbur C. Newell. Prof Philip Schaff gives a series of pithy and valuable "Homiletical Suggestions," and Dr. William Hayes Ward adds another valuable contribution to his series on "Light on Scriptural Texts from Recent Discoveries." His paper this month is on "The Chronology of the Kings of Babylon and Persia." Prof. E. J. Wolf, D.D., contributes the exegetical article of the month, on "Perfection and the Perfect." Rev. William J. Skillman treats of "The Relation of the Pulpit to Public Morals," in the Sociological Section. Rev. M. C. Howey writes, in the Miscellaneous Section, on "Voice Culture as a Preparation for the Pulpit," and Bishop Atticus G. Haygood, D.D., on "'Not as the World Giveth.'" "Lawlessness and Law Enforcement" is the title of an article, furnished under Living Issues, by Rev. Samuel Schwarm, Ph.D. The whole number is filled with practical suggestions for preachers of the Gospel in their several capacities.

The Missionary Review of the World for October throws the searchlight upon mission work among the followers of Mohammed. The leading article is on "Christian Work in Moslem Cities," by Rev. James F. Riggs, D.D., and this is followed by two others, the first on "The Attitude of the Moslem Mind towards Christianity," written by the editor, who forecasts a dark future for Christian missions among Mohammedans; the second on "Missions in Turkey," written by Rev. Herman N. Barnum, D.D., of Harpoot, Turkey. The principal article in the Concert of Missions Department also relates to Islam, the title being "Union of Moslem Church and State in Turkey and Persia," by Rev. J. H. Shedd, D.D., of Oroomia, Persia. An article on "The Evangelization of Arabia," by Rev. S. M. Zwemer, also bears on the same subject. The attention given to Islam does not rob other fields of due attention, however. All the departments are full of fresh news.

The Preacher's Magazine for October, which is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory, opens with an able sermon by Prof. James Stalker, entitled "The Christian Name." The senior editor continues his articles on "Moses: His Life and Its Lessons," and in this number treats on "Comfort and Rest." Dr. Robert A. Watson also continues his learned papers on "The Apostolic Churches: Their Doctrine and Fellowship," and continues the subject of "The Progress of Doctrine." Prof. George G. Findlay completes in this number "The Study of the Bible." The Homiletical Department contains many outlines of sermons for special occasions and for ordinary use.

Christian Thought for October, edited by Charles F. Deems, D.D., and Rev. John B. Devins, is received. This is a most entertaining number of this magazine, which is now in its eleventh volume. Among the many papers we notice "The Bible and Higher Criticism," by Prof. Howard Osgood, D.D.; a symposium on "Higher Criticism Under Review," by Pro essors E. L. Curtis, G. Frederick Wright, H. G. Mitchell, and Doctors D. S. Gregory and W. W. McLane. David James Burrell, D.D., contributes an excellent paper on "Christ at the Bar of the Higher Criticism," David H. Greer, D.D., one on "Auguste Comte and Positivism."

We have so often called attention to the *Atlantic Monthly* that our opinion of its merits is pretty well known. It is only necessary to say that in recent numbers the high standard of literary excellence which it had previously attained to is fully sustained. July, August and September are good numbers. In the October number, our honored friend E. R. L. Gould, contributes a most interesting and instructive article on "The Gothenburg System in America." The working of this liquor-licensing system is explained and its adaptation to America urged as being a means of lessening the evils of intemperance.

The Quarterly Review of the Methodist Episcopal Church South for July opens with an interesting article on Albert Taylor Bledsoe, the able author of the "Theodicy," which was read with so much interest and profit by the Methodist ministers of this country a generation ago, and which would amply repay a careful perusal by the young ministers of to-day. There are two or three great works produced by American thinkers which no Methodist minister who aspires to be a thinker can afford to leave unread. One of these is "Bledsoe's Theodicy," and another is "Whedon on the Will." It is to be hoped that this article—the leading one in an excellent number—will have the effect of recalling attention to Dr. Bledsoe's great work.

The Reformed Quarterly Review, published by Charles G. Fisher, Reformed Church Publication House, 907 Arch Street, Philadelphia, in the July number discussed the following subjects: "The Dishonesty of Heresy," "Scholastic and Mystic Theology of the Middle Ages," "Lay Work, and How to Secure It," "The Reformed Church of the United States," "Evolution and Christian Ethics," "The Value of the Individual," and "The Benefits of True Scepticism."

The Expository Times for July, in addition to much valuable expository matter, this number has interesting articles on the "Babylonian Story of the Fall," "Godet," the "Teaching of our Lord as to the authority of the Old Testament," an admirable and timely article by Bishop Ellicott, and a critique of Beet's "Through Christ to God." The September number completes the fourth volume, which contains among other interesting articles, "Samson, Was he Man or Myth," and "The historical difficulties in Kings, Jeremiah and Daniel."

The Hartford Seminary Record, February-August, 1893. These numbers are of practical interest, containing in addition to a large number of book notices, many most valuable contributed articles, of which these appear the most meritorious: "Three Phases of New England Congregational Development," "The Gospels in Arabic," "Twenty-one years of International Sunday School Lessons," "Electives in Theological Seminaries."

The American Catholic Quarterly Review for July. Philadelphia: Hardy & Mahoney.

Among other able articles we notice specially as of interest to both the student and general reader, "Education in Ancient Babylonia, Phœnicia and Judea," "L'Ancien Regime," "The Age of the Human Race," "Anthropology—A historical sketch." Dr. Clarke's article on "Our Converts" contains some interesting reading, reciting one instance of what we might call conversion through credulity. The *Scientific Chronicle* is always an excellent feature of this Review.

The Yale Review, August, 1893. Ginn & Co. $3 per annum.

This is a number of very marked ability and interest. The commercial crisis and the silver question are discussed. There are excellent articles on Charles Sumner and E. A. Freeman, and on the relation of ethics to economics and the natural tendency of values. Two articles are of special interest to Canadians. One on the Behring Sea controversy from an economic standpoint, and the other on the historic policy of the United States as to Annexation. On both these questions we may have something to say in a future number.

The Annals of the American Academy of Political and Social Science, July, 1893. $6 a year. Philadelphia.

The publications of the American Academy, of which Prof. E. J. James is the able Secretary and Senior Editor, are always of permanent value and of living interest. We have in the present number, besides first-class book reviews, and current proceedings and notes, five able monograms on the progress of economic ideas in France, Prof. Mavor's inaugural on the

relations of economic study to public and private charity, the monetary situation in Germany, the taxation of large estates, and the use of silver as money in the United States.

How to Begin to Live Forever. By JOSEPH MERLIN HODSON.

A little volume on Heaven, written in the elegant English style of which Mr. Hodson is master, and filled with the pathos and rich spirituality begotten of the deep sorrow through which he has passed. A book to comfort and bless bereaved ones.

The A. M. E. Church Review for July. This Review continues to be a good representative of the thought and ambition of the Afro-American people, and for that reason, if for no other, is worth studying. Again and again is presented the idea of civilizing Africa through the Americanized African.

The Chautauquan for July, August and September. Three excellent numbers of this excellent magazine. Under Dr. Flood's able editorship, it has risen rapidly to the plane of more expensive periodicals. The articles are no longer so much limited by school and educational requirements as formerly, but have attained to the flavor and variety of the better classes of the literary world.

Laws of the Soul; or, The Science of Religion and the Future Life. By M. W. GIFFORD, PH.D. Cranston & Curts, Cincinnati. Price 75 cts.

Under the terms "Causetives," "Utility," "Instinct," "Consciousness," "Affinity," "Adaptation," "Compensation," "Progress," and several others, the author has given us in each instance a chapter showing their meaning and significance in relation to man. The book is written in simple and plain language, and will benefit the class of readers for whom it is intended.

The Numerical Bible. By F. W. GRANT. New York: Loizeau Brothers, Bible Truth Depot.

There is numerical harmony everywhere. Surely, happy is the man who can perceive it. He must be as happy as Swedenborg in receiving the revelation of correspondences. Science, and thought, and music, and being are all in threes, and sevens, and tens, or similarly mystic figures. Mr. Grant, in his introductory statement of Numerical Structure, states that "fifteen years ago the Lord led him into the discovery of this structure," which he then describes at length. The volume, well bound, gives in 623 pages a revised translation of the Pentateuch, accompanied by an analysis not of language but of contents, throwing into the shade the E, and J, and P classification of the higher critics. He finds all to be in exact mathematical order and groups of teaching with exact cabalistic correlation. One is astonished at the ingenuity, industry and devout spirit with which the principle of numerical structures is applied. The last book of the Bible warns us that levity is out of place here. "He that hath understanding let him count the number of the beast, His number is 666." There is no reason why we should not expect in the volume of revelation the same numerical harmony as is found in the volume of nature. Why may not the Pentateuch and Logarithms be alike in this respect?