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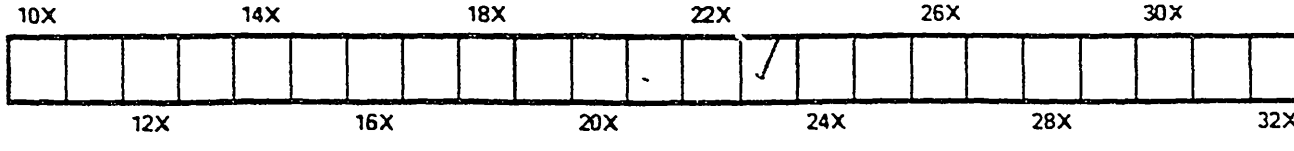

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MESSIANIC PROPHECY.

INTRODUCTORY REMARKS.

PROPHECY is a phenomenon peculiar to all great primitive religions. Although the place or period of its origin is not definitely known, it has existed from a very ancient date. Its appearance at the dawn of history suggests that it arose in pre-historic times. Wherever or whenever it originated, it belonged, in one form or another, to every important religious system of antiquity. Uncertain and obscure as is its origin, it appears to have arisen from a universal need in human nature. It seems to have sprung from a deep desire for knowledge in respect to spiritual realities and temporal contingencies.

Prophecy may be regarded either as subjective or as objective. Subjectively, the term implies the power of prophesying; objectively, it implies the outcome of prophesying. In the one case it denotes a gift, in the other case a result. In the former sense it indicates the process, in the latter sense the product, of prophetical activity. Since all the ancient nations of the world possessed and exercised this gift in some degree, the process as well as the product of prophesying, in every religion, seems at one time to have been substantially the same. In other words, certain general features were common to all primitive prophecy. This statement claims a brief consideration.

A popular view prevails that there is nothing in common between Biblical and non-Biblical prophecy. Though wide-

spread, the opinion is erroneous. The Hebrew Scriptures do not claim a monopoly of religious prophecy, and it is unwise to misrepresent their claims in this respect by misinterpreting historic facts. Nothing is gained for the inspired truths of the Old Testament by endeavoring to exclude God from communion with the heathen world. While specially revealing himself to the Israelites, he did not conceal himself from the surrounding nations. On the contrary, he gave each nation a measure of revelation—a measure dependent on its degree of spiritual development. The same arguments that may be urged against the original features of non-Biblical prophecy may also be urged, and have also been urged, against the original features of Biblical prophecy.

It is unnecessary as well as unwise to depreciate pagan prophecy by refusing to recognize and acknowledge the features common to all primitive prophecy. A degree of the Divine Spirit was originally outpoured upon all flesh. Something of God has been implanted in every man, and something of God has been revealed to every race of men. His power and providence were manifest as well in heathen as in Hebrew history. God did not leave himself, the Scripture teaches, without witness. Both in nature and in conscience he revealed himself. The pagan world was inexcusable for its spiritual darkness, Paul declares, not only because of the outward witness to God's existence in the physical universe, but also because of the inward witness to his character in the human heart. The outer revelation helped, of course, to give the inner revelation scope. Thus both history and Scripture prove that human nature, even in heathendom, was not left without some knowledge of divine things. While not possessing as complete a revelation as the Jews, the Gentiles, notwithstanding, had such an amount of spiritual knowledge as to render them both personally and nationally responsible for the use which they made of it.

Though they possess certain general features in common, Hebrew prophecy differs from pagan prophecy by the possession of certain special features. A comparison of the former with the latter reveals important and essential points of difference.

Kindred as may have been their character in earlier ages, in later ages there is nothing between them similar, much less identical. The distinguishing differences consist especially in the peculiar nature and contents of Hebrew prophecy. Its nature is peculiar, in that it claims to be a special divine revelation; its contents are peculiar, in that they profess to unfold a special divine purpose. By these two fundamental features Hebrew prophecy is essentially differentiated or distinguished from any form of pagan prophecy. While not denying a measure of prophetic inspiration to the heathen, one must not fail to acknowledge that the superhuman element common to all prophecy is greater in degree in Hebrew than in pagan prophecy, as Judaism is purer and higher than heathenism. The former was an advancement toward God; the latter was a departure from him. Hebrew prophecy was a development upwards; pagan prophecy was a development downwards—a degeneration into soothsaying and superstition. In its developed stage, particularly during the period of the great canonical prophets, Hebrew prophecy is without a parallel in human history. During this period, prophecy proper had its origin. Such prophecy is characteristic only of Judaism and of Christianity.

For this reason, Old Testament prophecy is of special interest and importance to the Biblical student. The subject is interesting on account of the moral and religious phenomena which it presents. Their character is such that they cannot be adequately explained without admitting a special degree of divine agency, and their contents are such that they cannot be intelligently interpreted without acknowledging a special measure of divine influence. The subject is also important on account of the relation of these moral and religious phenomena to the New Testament dispensation. Before discussing this relation, it should be observed that, though we commonly distinguish the Jewish and Christian Scriptures as belonging to different dispensations, the distinction is somewhat misleading, if not wholly false. The inner unity of essential elements pervading the writings of each covenant proves the oneness of the revelation they individually contain. Their general end or aim is one. There is in each the same fundamental doctrines of sin

and repentance, of faith and forgiveness, of holiness and righteousness. This remarkable spiritual harmony between them can only have been due to the influence of a common spiritual agency—the agency of the Divine Spirit.

From this account of the relation between the two dispensations, one may say that germinally prophecy proper was the gospel before the gospel. The old dispensation, however, was not simply previous to the new dispensation; it was preparatory to it. The Old Testament prophecy was a providential preparation for the New Testament evangel. It was God's method of spiritual instruction in harmony with a definite divine purpose. It was his method of training mankind for receiving the fuller statements of truth as it is in Christ. The New Testament revelation, therefore, in its essential elements is not only the historical continuation of the Old Testament revelation, but also the spiritual completion of it. The Old Testament contains in germinal and imperfect form the divine truths and principles which it was the special mission of Christ to unfold and perfect. The one revelation was introductory, the other completory; the one was preparatory, the other complementary; the one was temporary, the other permanent. In this way, their inner spiritual unity indicates as well their close connection as their true relation. The two dispensations in essential teaching are substantially or practically one—one in aim and purpose, one in precept and principle, one in doctrine and spirit.

Significant as is Old Testament prophecy in general, Messianic prophecy in particular is still more significant. It takes precedence over every other subject connected with the Hebrew Scriptures. The series of Messianic passages found in various parts of the canonical books of prophecy affords one of the most striking features of the Old Testament revelation. From their peculiar character they constitute a singular collection of remarkable prophetic utterances. Taken together, they form a group of passages of great beauty and variety to which there is nothing analogous, much less comparable, in any other sacred literature. The fundamental feature of Messianic prophecy, namely, a hope or expectation of a great deliverer, whose advent should introduce, as well a reign of truth and righteousness, as

a period of peace and plenty and prosperity, is entirely unique. It was characteristic of the Jewish people only. By no other nation has such a hope or expectation ever been conceived, and consequently in no other literature has such a doctrine ever been set forth.

Because of its peculiar nature Messianic prophecy has been employed extensively for apologetic purposes. Hitherto its evidential value in defence of Christianity has been greatly overestimated, because its true relation to Christian doctrine has been largely overlooked. Emphasis has been placed upon its great importance as a ground of belief rather than as a result of belief. Its special purpose, however, is not so much to beget faith as to confirm faith. The object of prophecy, according to the apostle Paul, is "edification, and exhortation, and comfort," to those who are possessed of faith. Such being its proper object, the apostle shows that prophecy is intended mainly for believers and not for unbelievers. "Prophesying," he says, "serveth not for them that believe not, but for them which believe." In other words, it is a sign, an evidence, as the term implies, better adapted to edify the Church than to instruct the world, better adapted to confirm the Christian than to convert the unchristian or the anti-christian. As Stanley Leathes observes, "the office of prophecy is not to convert, but to convince; not to lay the foundation, but to confirm those in whom it has already been laid; for we are told on sufficiently high authority, that *prophecy serveth not for them that believe not, but for them which believe.*"*

Prophecy is not an apology for Christianity. Christianity needs no apology. It is, indeed, its own apology. Its evidence is in itself. What it is essentially and intrinsically determines whether it is true or false. Christianity, moreover, is an historic religion, and rests upon historic evidence that is furnished by a little group of well-attested facts. "If the main facts of the Christian creed," says Stanley Leathes again, "are not accepted, it is utterly useless to appeal to prophecy. If we do not accept the verdict of history, we shall certainly reject the testimony of that which claims to have anticipated history."† As prophecy

* "Warburton Lectures," p. 10. † "Warburton Lectures," p. 11.

is the cope-stone rather than the corner-stone of the edifice of faith, he also, in the same connection, gives a timely caution against making prophecy do a work for which it is not designed, by endeavoring to make it sustain or support the whole superstructure of the Christian fabric. The argument from prophecy, therefore, is principally adapted and designed for the believer, and it should be presented to the unbeliever only when the historic argument for Christianity has been established.

The traditional method of regarding and of treating prophecy has been harmful to the interests of Christianity. Wiser apologetes acknowledge and regret the harm that has been done in this respect. Even Principal Fairbain condemns the habit of those who handle prophecy exclusively for apologetic purposes as a branch of Christian evidences, taking into account nothing but that which it contains of the miraculous. Hengstenberg, for instance, absurdly says that it is of no great importance to us to ascertain in what sense the prophets understood their own deliverances. To know in what sense God intended them, he considers, is enough. Such interpreters endeavor to make the argument from prophecy more imposing by multiplying the number of supposed predictions, and by explaining the meaning of individual prophecies in such a manner as to make them seem to the untutored like anticipated history, because the force of the argument, in their opinion, depends upon the fulness and clearness with which a particular event was pre-announced. This apologetic use of prophecy is preposterous, and exposes Christian evidences to ridicule and contempt. It also ignores all sensible or sober exposition of the Scriptures. The argument from prophecy has evidential value; but, if used apologetically, it must serve apologetic purposes in harmony with sound exegetic principles. Scientific exegesis in itself has nothing to do with apologetics. It is independent of both doctrine and tradition. It deals exclusively with interpretation. Apologetic writers, therefore, should avoid that use of prophecy which makes it refer exclusively to Christ, whether such reference is warranted or not by any proper principle of sacred hermeneutics.

Because of misconceiving the nature and design of Messianic prophecy, the argument from prophecy has been misdirected

ever since the time when the early Christian Fathers began to use it for apologetic purposes. The apostles used it, we have noticed, with believers; but the Fathers used it with unbelievers. Theologians, in like manner with the latter, have too generally done the same. Christ's own example furnishes the proper method of applying the argument from prophecy. After his disciples had accepted him as the Messiah, then he explained to them the things in Scripture concerning himself. "Even in the case of the few who believed in him," as Prof. Bruce remarks, "faith was not the effect of the proof from prophecy. Believers did not first study the prophecies, and then come to Jesus as disciples; they first came to Jesus, and then learnt how to interpret the prophecies. The proper interpretation of prophecy was not the cause, but the effect, of their faith. And the same thing holds good in the experience of Christians generally."*

It is only when a man has grasped the spiritual significance of Christianity that he can appreciate the presence of the Spirit in all Christian experience, or the agency of the Spirit in every historic age. On this principle Christ dealt with the people in his day in using or applying prophecy. As wise defenders of his Gospel, we should learn to do the same. To the believer prophecy attests a revelation resulting from the influence of the Divine Spirit. To such a person prophecy is not a *credential,* but an *evidence,* of revelation. It furnishes a proof that God has revealed himself to his servants under the old dispensation, which, as has been stated, was preparatory to the new. As Christ was the end of the law, so also, in a significant sense, he was the end of prophecy, "to every one that believeth." Christ was the end of prophecy, that is, the prophetic work of Christ was final, in the sense that Christian prophecy is the unfolding and explaining of the truths which he revealed. His prophecy was also final, in the sense that no other revelation will be made to man that will supersede the system of religious truth which constitutes the basis of historic Christianity.

The fundamental idea of both Old and New Testament theology is that God is a Being who reveals himself to men. Prophecy, as

* "The Chief End of Revelation," p. 233.

has been indicated, is God's witness to himself in ancient times. It is not something external to revelation, or something attached to it for apologetic purposes; it is a constituent part, or an integral portion, of revelation. In other words, Old Testament prophecy is an evidence not of Christ or of Christianity, but of Old Testament revelation. The true way, therefore, of conceiving prophecy, as Prof. Bruce observes respecting miracles, is to regard it not as a mere sign, annexed to revelation for evidential purposes, but as a constitutive element of revelation; as forming, in fact, the very essence of the revelation.* Thus, so far as prophecy is evidential at all, it is evidential as attesting the *reality* and as evincing the *unity* of revelation. The spiritual harmony between the testimony of prophecy and the teaching of Christ, as indicated, proves the unity or oneness of Biblical revelation. Under each dispensation there was the same superhuman agency, the same energizing Spirit, the same divine enlightenment. With this conception of prophecy, it furnishes a means of proving not the reality of Christian revelation merely, but the reality and unity of all revelation, Ethnic, Jewish, and Christian.

The present discussion aims at indicating the nature and design of Messianic prophecy in the Old Testament, its doctrinal relation to the New Testament, and its evidential value in regard to Christ and Christianity. In each of these respects, a new investigation is demanded by extreme assumptions, on the part of dogmatists, and by unjust objections, on the part of rationalists. As the question now stands, it is impossible to estimate or to appreciate its true importance As commonly expounded and applied, the argument from prophecy tends to make men either sceptics or fanatics. With unbelievers it produces rationalism, and with believers it promotes irrationalism. An endeavor will be made to reconsider the whole subject carefully and concisely in such a way as to rescue it from rationalistic treatment, on the one hand, and from irrational treatment, on the other hand, by applying the canons of sound Biblical interpretation to the historic character of prophecy, in order thereby to exhibit the true spiritual significance of those remarkable

* "The Chief End of Revelation," p. 155.

prophetic utterances in the Old Testament, whose underlying truths and principles find their embodiment in Jesus Christ.

The Nature of Messianic Prophecy.

Since prophecy in general differs from Messianic prophecy in particular, a just conception of our subject depends upon an adequate definition of the doctrine. We must, therefore, first endeavor to define it. Before attempting to define it, each term of the subject needs to be explained. In framing a definition, we have two words to discuss, namely, "prophecy" and "Messianic." Without an accurate understanding of each word, an intelligent consideration of the question is impossible.

The prevalent but erroneous view of prophecy makes it, with Bishop Butler, "nothing but the history of events before they come to pass." So accustomed are we to identify prophecy with prediction that the two terms appear practically identical to most Christian minds. They are, however, very far from being synonymous. In the popular conception of the term, prophecy is supposed to be the prediction, by means of divine revelation, of contingent occurrences, which could not be foreknown by human wisdom. This conception is entirely inadequate.

What is prophecy? Its primary meaning in the original is very different from the sense in which we commonly employ the English word. The derivation of the Hebrew word for prophecy is disputed. Literally, according to Gesenius, the word to prophesy in Hebrew signifies to bubble up, to gush out, to flow forth, as a fountain or a spring. Figuratively, according to the same authority, it signifies to tell or to announce. Technically, however, as he shows, it signifies to speak or to proclaim under the influence of a divine impulse. Hence, etymologically, neither prescience nor prediction is implied in the old Hebrew word. Whatever may have been its etymological signification, its ancient, if not its primitive, figurative usage is illustrated by Exodus vii. 1, where Aaron is described as Moses' prophet. "And Aaron thy brother shall be thy prophet," or spokesman, as the context indicates.

Properly, therefore, prophecy does not necessarily mean to

predict or to foretell coming events. It means rather to tell forth or to forthtell existing verities. That is, instead of specially revealing the hidden events of the future, it specially discloses the concealed facts of the present; or, instead of dealing chiefly with future contingencies, it deals chiefly with present realities. Thus, in order to obtain a true idea of the subject we must, at the outset, carefully distinguish prophecy from prediction. The distinction is of fundamental importance. In general, prophecy means to deliver a divine message, or to proclaim a divine truth, for the sake of influencing human life. Throughout the Old and the New Testament alike, prophecy is almost synonymous with preaching or with inspired teaching.

But, inasmuch as prophecy sometimes signifies to foretell or to tell beforehand, the term has two essential elements, the one a moral and the other a predictive element. The predictive element, it has been claimed, and rightly claimed, it seems, characterized only those prophetic teachers, as a rule, who had the more ordinary gifts. Be that, however, as it may, the moral element is the fundamental and indispensable element to which the predictive element is everywhere subordinate. The moral element, moreover, occupies the highest place in all prophetical communications. "The prophetic preaching," Delitzsch tells us, "always has a moral end in view, and even its proclamation of the future serves this end."* It is this ethical aim, one should observe, that gives to the prophetic teaching of the Hebrew Scriptures its peculiar and unique significance. The moral and spiritual, indeed, are the primary principles of the entire Old Testament.

Thus, it must be carefully borne in mind, prediction constitutes but one feature of Old Testament prophecy, and that, by no means, the most common or important feature. It forms but one phase, so to speak, of the ethical instruction of the ancient Jewish teachers. This predictive phase, it is suggested by Prof. Briggs, can best be understood from the general conception of religious instruction which lies at the basis of all Hebrew prophecy. "Prediction," he says, "is the instruction that prophecy gives as it looks forth from the present into the

* "Messianic Prophecies" (Lectures), p. 12.

future." Since prediction forms but a small section of Hebrew prophecy, he further says, and justly says, "It is a weakness rather than an excellence to exalt the predictive element as such. It is one of the evil fruits of an unwholesome apologetic that has been transmitted to us from the previous century, when there was a greedy grasping after anything and everything in the form of prediction that might in any way serve to exalt the supernatural character of the Bible."*

Notwithstanding these facts, the predictive element has generally been pressed and emphasized. This unfortunate emphasis has produced a powerful and widespread revulsion in the minds of scientific students of the Old Testament. As a reaction from the older views of prophecy, which magnify the predictive but minimize the moral element, many writers nowadays mention only the former and disregard entirely the latter characteristic. The one treatment of prophecy is as prejudiced and partial as the other treatment is one-sided and incomplete. While, as has been stated, according to certain declarations of Scripture, the element of prediction sometimes belongs to prophecy, this element must be regarded as comparatively unessential and subsidiary. The moral feature everywhere predominates true Hebrew prophecy. To deliver a divine message in obedience to a divine call is the essence of prophecy or prophetism.

Since detailed prediction occupies a secondary place in the communications of the prophets, the extent of their predictive power becomes a matter of minor interest. The important thing in this connection is an admission of the reality of the predictive element in prophecy. That the prophets sometimes uttered predictions can be demonstrated by specific Scripture passages. With the range or limit, though, of their predictive horizon we have nothing now to do. In certain cases, doubtless, the prediction might have been suggested by the existing circumstances to a person of great natural sagacity. Owing to their prophetic insight, the prophets, by their special spiritual training, might readily become skilful readers of the signs of the times, as many reverent writers on the subject have most

* "Messianic Prophecy," p. 34.

reasonably supposed. The manifestation and assertion of the ethical element in the Old Testament prophecy, however, is that which gives it a lofty moral elevation above all forms of pagan prophecy. In this respect, as has been indicated, Hebrew prophecy is essentially distinguished from heathen manticism or divination.

The different terms employed in the Old Testament to designate a prophet illustrate what has just been stated, namely, that Hebrew prophecy in general has no particular reference to prediction. Whether the term translated "seer" was an older designation of the prophetic office than was the term translated "prophet," is a question that does not come within the scope of this discussion. The parenthetic statement in 1 Samuel ix. 9, "He that is now called a prophet was beforetime called a seer," indicates that in Samuel's day, at least, the term seer was a customary appellation of a prophet. Whichever term was the more ancient, a prophet, in the technical sense of the term, was a religious teacher, possessed of spiritual insight, whose office it was to declare the divine will and to interpret the divine purpose. His declarations had reference sometimes to the past, sometimes to the present, and sometimes to the future. From various passages in the books of Chronicles especially, the writing of sacred history seems originally to have belonged to the prophetic office. The incorporation of the historical books with the prophetical books of the Old Testament in the same division of the Hebrew Bible indicates that in ancient times the tracing of the hand of God in history was strictly considered prophecy. In the original application of the word, therefore, a very large portion of the whole Old Testament may be said to possess a prophetic character.

This account of the meaning of the word for prophet in Hebrew is confirmed by the meaning of the word for prophet in Greek. In classical Greek, according to Liddell and Scott, the word for prophet literally signifies one who speaks forth, or one who speaks for another. It is used especially to indicate one who speaks for a god, for the purpose of interpreting his will to man. It means essentially an interpreter, a proclaimer, a forthteller. Thus the technical meaning of the two words is

substantially the same. Strictly speaking, moreover, the Greek word has a local rather than a temporal import. By this assertion it is meant that the prefix in the Greek word refers more properly to the present than to the future. It applies especially to speaking publicly or before the public, and not so much to speaking predictively or previous to an event. In Greek, therefore, as well as in Hebrew, the word prophet signifies one who declares, expounds or forthtells what the Divine Spirit has inspired. Without discussing further the nature or extent of the prophetic office, it is sufficient to observe that, in harmony with the foregoing explanation, old Augustine says significantly that the prophet of God is "nothing but the teller-forth of the words of God to men."

There is a great advantage in thus regarding a prophet as a forthteller rather than a foreteller. Indeed, the former meaning is required not only by the literal derivation of the word, but also by the technical application of it throughout the entire Old Testament. The usual view of prophecy as anticipated history, it has been well observed, virtually excludes from the roll of prophets some of the greatest teachers under both the Old and the New Covenant, who are distinctly characterized as such by Christ and his apostles. The present view properly embraces all this class of persons in its scope, and assigns to each his proper place according to the character of his work. The Hebrew prophets were preëminently religious teachers, whose duty it was, as preachers of righteousness, to denounce sin, to command repentance, and to enforce obedience. In these respects, they were the pioneers of Christianity. As John the Baptist was the forerunner of Christ, so the canonical prophets were the forerunners of the apostles. Hence Christian ministers, in a significant sense, are the direct descendants as well of the prophets as of the apostles.

The true significance of the root or stem, from which the word for prophet is derived, is beautifully illustrated by the original meaning of the word Barnabas, both in the Hebrew and in the Greek. In Acts iv. 36, for instance, this name is incorrectly interpreted in the Authorized Version, "son of consolation." Its correct interpretation, though, is "son of

prophecy or exhortation." In the New Revision, the word is rightly rendered by the Revisers, "son of exhortation," an expression signifying one divinely qualified to admonish, to exhort, or to instruct. These features represent as well the proper as the primary design of prophecy. "Had prophecy been viewed more in this Scriptural aspect, and less as a weapon of defence against unbelievers, the explanation of this name would have appeared more easy and natural than it has usually done."* Prophecy, therefore, is the forthtelling of divine truth, or the authoritative declaration and interpretation of divine doctrine, for the purpose of admonition, exhortation and instruction. According to this view of the word, prophecy is primarily declarative and didactic, having for its fundamental purpose moral and religious edification. Paul uses the term in its original sense, when he says in his first Corinthian epistle, "He that prophesieth, edifieth the Church."

The term Messiah also needs a brief consideration. The word itself is Hebrew in its origin, and almost Hebrew in its form. Like its Greek equivalent, Messiah means "anointed" or "anointed one." From a very ancient date, the word had both a secular and a religious application. In its religious use, the practice of anointing was symbolical of consecration. The ceremony was designed to indicate that the person on whom it was performed became specially set apart for divine purposes, as a priest, as a prophet, or as a prince. Although the word "anointed" was used of a variety of persons, these were the principal religious applications of the term amongst the Jews in earlier Old Testament times. The case of Elisha being the only distinct case on record in which anointing is mentioned in connection with the designation of a prophet, the term seems, even during this earlier period, to have been almost entirely restricted to the priestly and kingly offices. In later times, however, the ceremony of anointing was signally connected with the coronation of a king. As Saul, Israel's first king, was consecrated to his office by anointment, he was often designated as "the Lord's anointed," or more literally, "Jehovah's anointed." Thenceforth, the king of Israel, by way of eminence, received

* "Fairbairn on Prophecy," American edition, p. 58.

the title as a divinely chosen and a divinely consecrated individual. From that time onward, the idea of royalty became associated with the word.

It should be pointed out in this connection, that at first, and for a long time, the original word in Hebrew, like the corresponding word in Greek, was used exclusively as an appellation, not as a proper name. With the exception of Daniel ix. 25, 26, where it is disputed whether the term should be translated as a name or as a title, the word is never employed in the Hebrew Scriptures in any other than a titular sense. It never had that special sense which people are accustomed to associate with it, when they speak of *the Messiah* or *the Christ,* until after the canon of the Old Testament was closed. As Prof. W. Robertson Smith says, "*The Messiah* (with the article and no other word in apposition) is not an Old Testament phrase at all, and the word Messiah, or 'anointed one,' in the connection 'Jehovah's anointed one,' is no theological term, but an ordinary title of the human king whom Jehovah has set over Israel."* So long as the Hebrew kingdom lasted every rightly constituted king was called "Jehovah's anointed;" and, as Prof. Smith continues, "it was only after the Jews lost their independence that the future restoration could be spoken of in contrast to the present as the days of the Messiah."

Although, from the time of Saul, the term Messiah generally had a royal application, the notion of the person to whom it was applied, or of whom it was conceived, appears in different forms and under different representations. Without stopping to discuss these representations, it is sufficient for the present purpose to observe that the idea commonly attached to the Messiah by the Hebrew prophets, as well as by the Jews themselves, was that of an expected ruler or of a coming king. It is manifest from various trustworthy sources that the main idea which occupied the Jewish imagination, both before and at the birth of Jesus Christ, was that of one who should rule over the people of Israel and bring to them prosperity and peace. For many ages this had been the burden of the Israelitish nation's hope.

* "The Prophets of Israel," p. 302.

We are now in a position to give a definition of the subject of this discussion. Messianic prophecy may be defined as the doctrine respecting Jehovah's anointed, as presented in the writings of the Old Testament. This doctrine, it should be carefully borne in mind, must be confined exclusively to Old Testament teaching, irrespective of New Testament application or interpretation. The doctrine, it should be further noted, expresses neither a definite knowledge nor a definite faith, but a cherished expectation or a cherished hope.

The expression, Messianic prophecy, has both a narrower and a wider application. In its extended sense, the term embraces all the Old Testament representations applicable to the Messianic age; in its restricted sense, the term includes simply the representations applicable to the Messiah Himself. In strictness, however, the term applies *only* to those prophecies in which the hope of Israel centres in an ideal person. Hence, in this inquiry, it has been thought better to confine the discussion chiefly to the personal aspect of the question.

The Origin of Messianic Prophecy.

As prophecy is a part of revelation, and as revelation is an outcome of divine agency, Messianic prophecy, of course, like all true prophecy, originated through the energizing influence of the Spirit of God. "No prophecy," says Peter, to quote the Revisers' rendering, "ever came by the will of man, but men spake from God, being moved by the Holy Spirit." All prophetic Scripture, whether general or particular, is inspired of God. Without recognizing the reality of moral and religious inspiration, such a thing as prophecy proper becomes practically inexplicable.

A Hebrew prophet did not merely commend himself or his communication to the people of his time; he announced himself as Jehovah's messenger, and delivered his communication as Jehovah's message. He was not simply impelled by patriotic or political considerations; he was impelled by moral and spiritual convictions. He also regarded his convictions as having been divinely inspired. He gave the people those views of truth and those conceptions of doctrine, which he affirmed Jehovah had

given him. Herein consisted the distinction which a true prophet claimed between his utterance and the utterance of a false prophet. He believed himself divinely called and divinely commissioned to communicate Jehovah's message.

If a man took the prophetic office on himself, he was denominated a false prophet; and, though he imitated the phraseology of a true prophet, his utterances were declared unauthorized. Jeremiah especially accused the false prophets in his day of assuming prophetic functions and of appropriating prophetic phrases, in consequence of which they deceived the people, as well as themselves. Speaking in the name of Jehovah, he says, "I sent not these prophets, yet they ran; I spake not unto them, yet they prophesied. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings."

The true prophet, moreover, strongly rebuked any one who, taking the prophetic office on himself, attempted to proclaim his own conceits as veritable divine oracles. While the false prophet, therefore, constituted himself a public teacher for the purpose of promoting personal interests or of furthering selfish aims, the true prophet proclaimed himself the chosen servant of Jehovah, and, irrespective of personal comfort or convenience, endeavored to elevate and ennoble both individual and national life, by establishing the divine authority among the people whom he taught, and to whom he prophesied.

An inquiry into the origin of prophecy suggests a word of reference to the method of prophetic revelation. Two special vehicles of communication are described in Scripture, namely, dreams and visions. Some writers emphasize the importance of the first, while others emphasize the importance of the second, method of receiving spiritual messages. Without stopping to discuss the relative significance of each mode of revelation, it may be stated that the difference between the dream and the vision throughout the Old Testament is not very sharply defined. It may also be stated that Hengstenberg especially pronounces ecstasy the most prominent feature of prophetic revelation. This view of prophecy, however, deprives

the prophet both of personality and of consciousness, as well as disregards the various grades or degrees of prophetic inspiration.

Whether prophecy was given principally by means of dreams, of visions, or of ecstatic states of any character, is a matter that scarcely concerns the present investigation. The psychological condition of the prophet is a distinct question of itself. While it cannot be denied that each of the methods mentioned was employed by some one or other of the Old Testament prophets, it must be acknowledged that in most of the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Micah, as Riehm and other writers have remarked, there is not a trace of any unusual or abnormal feature in the condition of the prophets themselves. As a medium through which prophetic revelation came, the dream, as well as the vision, in all likelihood, belonged more especially to an older period of prophecy or to an earlier stage of development. According to the general information furnished by the entire collection of prophetic writings in the Old Testament, one may confidently affirm with Riehm that the more the condition of prophetic inspiration was one of ecstasy, the lower it was in grade.

Since there is both a divine side and a human side to prophecy, the method of revelation with reference to the Deity is best described, perhaps, as an inward speaking or impression, and with reference to the prophet, as an inward seeing or perception. The prophet's message was the outcome of divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on divine truth. The process seems to have been analogous to that of personal religious experience on the part of pious Christian people. As Christian men receive living convictions of faith in God, and deep insights into divine truth, by close communion with the one, and by constant meditation on the other, under the energizing influence of the Holy Spirit, so, in some such way, we may suppose, the Hebrew prophets received divine communications. The direct operation of the Divine Spirit must be the same for all men. God has but one method of communicating moral or spiritual truth to the human mind. In general, therefore, one may say that all true prophecy originated by the direct operation of the Divine Spirit upon

the human spirit, and that it entered into consciousness, not as imaginary but as an actual conviction or experience.

While Messianic prophecy has the general characteristics of other prophecy, it also has some special characteristics which are peculiarly its own. The doctrine, therefore, that all prophetic Scripture is inspired of God, does not account for these distinctive peculiarities. Granting that the Divine Spirit was the originating cause of every prophetic utterance, just as the Deity was the efficient cause of all things, what were the special or secondary causes to which Messianic prophecy owes its origin? A full answer to this question would necessitate an inquiry exceeding the limits of this discussion. One would need to answer the further questions, when, where, and by whom did Messianic statements of a prophetic character arise? For our present purpose it will be sufficient to consider briefly the special features of Messianic prophecy, and the special reasons for their existence.

The essential contents of Messianic prophecy are of an ideal nature, somewhat in the same way that unrealized experience exceeds realized experience. These contents have an onward, upward look; they point to brighter, better days to come. Springing from the organic connection of the Old Testament prophecy with the central ideas of the Jewish religion, they embody a nation's hope and express a nation's confidence of future greatness and grandeur. This organic connection is like the relation of the germ to the flower, or the relation of incipient truth to developed truth. Germinal ideas of increase, germinal notions of progress, germinal conceptions of improvement seem to have existed at a very early date. From the relation which the Hebrew people maintained toward Jehovah, the very nature of their religion furnished grounds for lofty aspirations, for extended prospects, and for exalted hopes. These and other similar characteristics made Judaism, among all the religions of antiquity, as others have often observed, pre-eminently the religion of hope.

In the opinion of Riehm, whose analysis of the originating causes of Messianic prophecy is exceedingly explicit and suggestive, the fundamental ground for the peculiar hopefulness of

the Israelitish nation respecting a future condition of exaltation lies in the idealism of the Old Testament religion itself. That is, to paraphrase his explanation, by divine revelation, there were planted in the minds of the people of Israel certain ideas, so lofty, so rich and so deep, that in the existing religious condition they could never see their perfect realization. With the development of their religious life and knowledge, these ideas gradually disclosed their remarkable depth and fulness. For this reason, the people were necessarily led to look to the future for their fulfilment. Three of these ideas demand particular attention, namely, the idea of the Covenant, the idea of the Kingdom, and the idea of the Theocracy. The nature of each of these ideas may be indicated by a single paragraph.

The idea of a divine covenant with man was contemporaneous with the Old Testament religion. After the deliverance of the Israelites from Egypt, the history of the call of Abraham resulted in the gradual separation of that nation from the other nations of antiquity. From the covenant of promise, made to Abraham by Jehovah, Messianic hope would naturally spring by contemplating its peculiar terms. The promise, "And I will make of thee a great nation, and I will bless thee, and will make thy name great," must have inspired expectancy in the hearts of Abraham's descendants in reference to the future glories of the Hebrew race. Prophecy, in the strictest sense of the term, is thought by some to have arisen from the covenant relation supposed to exist between Jehovah and his ancient people. Believing in a divine purpose concerning Israel, which is one of the fundamental ideas of the Old Testament, this ancient promise formed the starting-point, so to speak, of Messianic prophecy.

The idea of a divine kingdom on earth was implied in the idea running through the Old Testament that Jehovah was the sovereign ruler of his covenant people. Throughout the Hebrew Scriptures, he is constantly described as both a righteous Deity and a righteous king. As the king of Israel, he was also in a special sense the judge of Israel, and was supposed to exercise judicial functions in harmony with his attribute of divine righteousness. In all his judgments with mankind, the

Israelites believed that Jehovah ever did that which was absolutely right. In their relation, therefore, as well with one another as with God, they were expected to do and act as worthy subjects of such a king. Because his kingdom was to be one of justice and righteousness and peace, they were required to perform justice, to execute righteousness, to promote peace. As the judicial authority of Jehovah extended over all the earth, the notion of a world-wide commonwealth would also be suggested by the idea of a divine kingdom. From the manifest difference, therefore, between the actual and the possible, between the real and the ideal, hope would naturally look forward to a period when the essential attributes of the divine kingdom should be apparent throughout the entire world.

The idea of a divine administration of government was connected with the conception of a divine state, as founded by Moses. In this state the nation was declared to be directly governed by God. While making use of human instruments, Jehovah was supposed to carry on the government of the state himself. Although the idea of a divine state was reluctantly surrendered at the time of Samuel, when the Israelites demanded a human king, in order to be like the surrounding nations, still the essential principle of the Theocracy was perpetuated during the period of the Monarchy. The rights of the visible ruler were made identical with the rights of the invisible ruler, and the closest possible union between the kingdom of Israel and the kingdom of Jehovah was conceived by the idea that the king of Israel was "Jehovah's anointed," who, as God's vicegerent, administered his divine government on the earth. The two kingdoms were regarded as one and the same in a similar way, perhaps, to that in which we regard the kingdom of God in heaven and the kingdom of God on earth as one and the same. Thus, from the conception of Jehovah's anointed, which, from the time of David, was always associated with his royal house, there originated the idea of a Messianic king, whose future greatness and glory so largely constitute the theme of the great Hebrew prophets.

From the foregoing considerations, one may say that the Messianic prophecy originated, under the influence of the Divine Spirit, from the germinal ideas connected with the Covenant, the Kingdom, and the Theocracy. The first idea inspired a lofty hope; the second idea suggested a universal kingdom; the third idea foreshadowed a glorious "Prince of Peace." Among all the germs of Messianic prophecy found in Old Testament institutions, the most important, in Riehm's opinion, is that which involves the idea of the Theocracy or the theocratic kingdom. From this idea, Messianic prophecy in the narrower sense of the term arose. In this restricted sense, it must not be forgotten, the term is used in this investigation.

The Development of Messianic Prophecy.

Every divine idea, whether in matter or in mind, has its process of development. It may be checked or hindered in its progress for a time, but it never quite becomes extinct. Sooner or later it is destined to be developed. Hence an inherent idea in human nature, such as the idea of prosperity or improvement (a fundamental idea of Messianic prophecy), will naturally and constantly unfold, by a gradual expanding process, from one degree of energy and efficiency to another, until it reaches its complete development.

Progress is a universal law of God. It operates as well in Scripture as in nature. For this reason, the divine mind has been disclosed to the human mind not by a mighty revelation given once for all, but by a progressive series of revelations given gradually from age to age. By this statement it is not intended to imply that God withheld from one age what he gave to another age, but that he gave as full a knowledge of himself and of his truth to each and every age as was consistent with the divine method of revelation.

It is sometimes said that God adapted his revelation to each different age. It would be more correct to say that each different age adapted its conception of truth to its particular need. God did not teach one standard of morality to one generation, and another standard to another generation. There always was but one standard of morality in the mind of God; but each

generation set its own standard, according to its conception of right and wrong, in other words, according to its degree of spiritual development. A proper appreciation of this fact in former times would have saved Christian teachers from the reproach of treating the Bible, as it has too frequently been treated, "as one revelation of equal breadth and brightness."

The process of the gradual revelation of truth during successive ages of the world may be compared to the process of the gradual development of vegetation during successive seasons of the year. In early spring-time, we behold the germs of plants appear as little shoots above the surface of the earth. That is the fullest revelation God can give us of himself in plant-life at that season of the year, in harmony with his laws of operation. Later on, we see the buds expand and burst. That is the fullest revelation possible at that stage of growth. Later still, we see the flowers unfold, filling the air on every side with fragrance. That is the fullest revelation possible at that period of development.

In like manner, as has been shown from germ and bud and flower, the process of the gradual development of divine truth might also be illustrated from root and trunk and tree, from blade and ear and full corn in the ear. As the development of vegetation takes place in harmony with the laws of progress belonging to the realm of matter, so the development of truth takes place in harmony with the laws of progress belonging to the realm of mind. Spiritual revelation, therefore, was gradual and progressive, because no other process was consistent with the laws of spiritual development. In harmony with his method of operation, the Deity could not reveal his truth to man in any other way.

The development of a plant, of course, is from a rudimental or embryonic seed; the development of a doctrine is from a rudimental or elementary idea. In the one case, the development is the unfolding of a material germ; in the other case, it is the unfolding of a spiritual essence. Although the substances are different, the process of unfolding in each instance is analogous. By the development of truth, therefore, it is meant that its meaning unfolds or unrolls itself in the course of its history

to the human understanding. "By slow degrees, by more and more," the idea grows in fulness and completeness. A truer point of view is reached; a clearer conception of God is formed; a deeper insight into truth is gained. Each standpoint, though, affords the fullest comprehension of the truth or doctrine that is possible at the time.

Elements of moral and religious truth abound in all the ethical portions of the Old Testament, but they are more or less imperfect, because the ideas were more or less undeveloped. These elements, moreover, are imperfect, not because of divine adaptation, but because of human necessity. The ideas, too, were undeveloped, because they did not have sufficient time to reach maturity. Revelation was a progress not so much from errors in truth as from incomplete statements of truth, resulting from inadequate conceptions of truth. It was a progress from a less adequate to a more adequate conception, from a less complete to a more complete statement. The darkness of the earlier epochs was penetrated and dispelled by the brightness of the later epochs. The patriarchs comprehended more than the primitive peoples, Moses more than the patriarchs, David more than Moses, and the great canonical prophets more than David.

When it is asserted, therefore, that Messianic prophecy was developed from germinal ideas belonging to an early period in the religious history of the Hebrew race, it must be understood that the doctrine gradually grew by the continuous expansion or evolution of the suggestive ideas from which it sprang. It would be interesting, did space permit, to indicate the gradual growth of each of these ideas; but it would require too much time, as well as too much space, to sketch the history of the doctrine through all its various stages of development. We are chiefly concerned at present with the process itself. In harmony with the statements of the preceding paragraph, it may be said, to adapt the language of Orelli, that development in prophecy is progress from indefinite to definite, from intimation to declaration, from sensuous to spiritual.*

*"Old Testament Prophecy," p. 35.

Development, it must be noted, is not always synonymous with growth; it often indicates degeneration or decay. The history of the human body is an illustration of this fact. The development of the doctrine of Messianic prophecy was an historical development. Hence it must not be supposed that each succeeding statement of a prophetic character was a strict advance upon each preceding statement, because many of the earlier Messianic conceptions were almost as full and complete as were many of the later ones. Indeed, some of the former were more full and complete than some of the latter were. Though prophecy, like history, is a progressive movement toward a definite end, its course is sometimes marked by deviations and even by retrogressions. While the movement is continuous, it is often indirect. At one time it advances; at another time it diverges; at another time it recedes. In the case of Messianic prophecy, the development was in harmony with God's method of education in providence and with his method of discipline in grace. The progress was a movement toward an ideal moral end, namely, the accomplishment or realization of the divine purpose. By a continuous spiritual activity this end was gradually realized from age to age.

In the historical development of Messianic prophecy, there are two significant features, each of which is connected with the idea of the divine kingdom, that claim attention in this connection. The first significant feature has reference to the growth of the idea respecting universality in religion. Originally Judaism was a national religion, and Jehovah was the national God of the Israelites. Previous to the prophetic period proper, though as early, it would seem from Exodus xix. 5, as the time of Moses, the idea was conceived that Jehovah was the God of all the earth, or that the whole earth was his possession. Gradually, too, the notion gained ground that the divine kidgdom should extend throughout the world until all nations should be included in it, and the one living and true God should become the Lord of all mankind.

Narrow national exclusiveness, which necessarily belonged to the religion of Israel at first, afterwards developed into world-wide interest and sympathy. While the prophecies concerning

the kingdom of God were generally presented under a nationalistic or particularistic aspect, there was a gradual development from limitation to enlargement, from exclusiveness to catholicity, from particularism to universalism. This tendency of the Old Testament religion toward universality is one of the most noteworthy features in the development of the idea respecting the Messianic kingdom. In this particular also, the religion of the Old Testament is distinguished from every other ancient religious system. Buddhism alone, it has been stated, has anything whatever of this tendency in common with Judaism.

The second significant feature in the historical development of Messianic prophecy has reference to the growth of the idea respecting individuality and spirituality in religion. There was a gradual development not only from nationalism to universalism, but also from nationalism to individualism. As late as the days of Isaiah, the son of Amoz, religion appears never to have been regarded as a relation between God and individuals. Up to this date, the notion of a community of true believers had not been definitely realized. In Jeremiah's times, however, the idea of a purely spiritual society made its appearance for the first time. As the idea of a national religion expired, and the idea of a universal religion arose to take its place, a kingdom composed of individual believers was conceived.

A new covenant, therefore, not with a single nation, but with a single soul, is now announced. In Jeremiah xxxi. 34, the prophet, speaking for Jehovah, says, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." The New Testament, as Prof. W. Robertson Smith observes, really joins on to this great idea of the new covenant in which the law of God is declared to be written on the individual heart. "From the time of Jeremiah downwards," he says, "the perennial interest of Old Testament thought lies in the working out of the problems of personal religion and of the idea of a spiritual fellowship of faith transcending all national limitation."*

* "Encyclopædia Britannica," vol. xix., pp. 819, 820.

The development of the Messianic idea continually underwent changes or modifications, as one generation after another passed away. According to Riehm, whose remarks again are exceedingly pertinent and appropriate, these modifications were chiefly owing to three great causes. The variety in the form of Messianic prophecy was due, he says in substance, partly to the mental peculiarities and particular religious position of the various prophets themselves, partly to the gradual progress of the revelation of God's purposes, and partly, but in much greater measure, to the limiting and controlling influence exercised upon Messianic prophecy by contemporary historical circumstances. From each of these generic causes, modifications in Messianic statements and conceptions would naturally and inevitably arise.

Although it is not the purpose of this discussion to consider these causes at length, it may be worth observing that one special feature of every prophet's mission was to influence the nation to be what he believed Jehovah desired it to be, in order that it might become what he declared Jehovah designed it to become. Both the earlier and the later prophets labored for the maintenance of the true religion in Israel. For the accomplishment of this purpose, they pursued that course which they thought was best calculated to reach the end in view. They adopted such terms and employed such images as they considered were best suited to the nation's circumstances, that is, such terms and images as seemed to them best adapted to impress their contemporaries, and thus to secure the desired result.

Hence an essential part of the majority of prophetic utterances, on the part of the great canonical prophets, consisted of Messianic representation. There is a constant variation, though, in the form which the representation takes. Almost every picture of Messianic times has its own peculiar coloring, the details of the picture differing according to the personality of the prophet, the condition of the people, and the circumstances of the age. Changed historical relations suggested changed prophetical representations, which were modified to suit the condition of the nation at that particular period of its life. At one time

the representation gives the picture of a deliverer, at another time of a restorer, at another time of a teacher, at another time of a ruler, each picture being illustrative of the temporal condition of the nation in the manner indicated. If the people were in bondage, they needed a deliverer; if in affliction, a restorer; if in ignorance, a teacher; if in oppression, a righteous ruler. By these means, the prophets comforted and encouraged the people, revived their spirits, animated their hopes, and strengthened their hearts.

The various representations of the different prophets, it must be pointed out, were not so many detached parts of a single picture capable of being combined into a harmonious whole, but rather separate and independent pictures. To assume that the various delineations of the ideal Messiah were conceived by the prophets themselves as meeting in a single individual is to overlook the important purpose, as well as the incompatible nature, of their representations. The prophets never thought of making such a combination, nor could such a combination be harmoniously made. Each particular prophet had a special purpose, and the character of the ideal that he presented corresponds in general, as has been shown, to the historical circumstances of his time. Although to the minds of the prophets these ideal representations did not imply the appearance of a real person in whom they all combined, yet, as will be indicated in another part of this discussion, they may be conceived as spiritually realized or embodied in the New Testament Messiah.

In a brief discussion like the present one, it is impossible to trace completely the history of the Messianic hope throughout all the Old Testament times, much less to follow it carefully through all the ages that intervened between the completion of the Hebrew canon and the advent of the historic Christ. Enough, however, has been said to illustrate the historic progress and development of the Messianic idea in the Scripture, as well as the gradual growth and modification of the Messianic doctrine in the Church. During the "four centuries of silence," as the interval from Malachi to Christ has been significantly called, this hope, now flaming, now flickering, was kept alive, through teachers and interpreters, by psalms and prophecies, in

the nation's heart. In short, as has been elsewhere stated, "The idea of the expected Messiah grew and changed in each successive century; and in no other age, it is believed, was its expression so minute and circumstantial, as in the period extending from the close of the Old to the opening of the New Testament."*

The Import of Messianic Prophecy.

In approaching this division of the subject, it is expedient, at the outset, to state the method of interpretation to be employed in ascertaining the true import of any prophetic passage. The only proper or approved method is the so-called grammatico-historical method, the fundamental canon of which is to obtain the meaning of sacred writings by the application of the same grammatical and historical principles that are applied to secular writings, always bearing in mind, of course, the religious character and the spiritual contents of the books of the Bible. In expounding the Scriptures, the moral and spiritual element must be neither disregarded nor ignored, as is too frequently the custom with interpreters of prophecy.

With a proper recognition and application of this latter element, one must interpret the Bible as one would interpret another book, with grammar and lexicon and complete critical apparatus. When it is stated that the Bible must be interpreted like another book, it is meant, of course, that we should apply to the literature of the Bible the same method of exposition, that is, the same use of reason and the same exercise of common sense, that we apply to any other kind of literature. The laws of the intellect are invariable, no matter to what subject, or to what class of subjects, they may be applied. We have but one process of reasoning; and the essence of that process does not change, whether we reason about nature or revelation, about fact or fiction, about poetry or prose.

In applying this method of interpretation to the Old Testament Scriptures, in order to obtain the import of any Messianic passage, we must first endeavor to ascertain the historical sense of the passage. That is, we must first consider the circumstances

* "The Text of Jeremiah," pp. 242, 243.

under which the prophet wrote or spoke, and then seek to understand the object which he had in view. This method requires us to go back to the sources, or rather to begin at the sources, and travel down the stream of prophecy. The opposite course, however, is commonly pursued. Most persons hold that prophecy can be understood only from the standpoint of supposed fulfilment. Such an opinion is unreasonable, and should never have been seriously entertained. It is subversive of the fundamental principles on which all Scripture knowledge rests.

Acting on this opinion, however, expositors in the past have come down to the New Testament to discover what a prophetic passage *seems* to mean here before going back to the Old Testament to find out what it *ought* to mean there. In this way, they have imported New Testament conceptions into Old Testament statements. They have read a certain meaning into prophecy, and then they have read it out again. They have made a prophetic passage teach just what they believed it must teach from its New Testament connection, irrespective of what it might teach or should teach from its Old Testament context. The practice of interpreting prophecy in the light of supposed fulfilment is analogous to the habit of looking at the answer of a problem before attempting its solution.

The prophets, we have seen, were ministers of a progressive revelation. The Old Testament Scriptures were a growth. By disregarding their historical interpretation, we fail to appreciate the constant expansion of moral truth and the gradual development of religious doctrine. Indeed, "by this means," as another has said, "we fall under a double disadvantage; for while, on the one hand, we attribute to the Old Testament Church a greater amount of evangelical knowledge than it really possessed, we fail, on the other hand, to realize the interesting growth of its true knowledge." Old Testament writers must not be accredited with conceptions which they did not cherish, or with notions which they could not entertain. Moreover, by failing to observe the peculiar difference between the Old and the New Testament use of a passage, its essential meaning will be misconceived, and its original application overlooked. Owing to this failure, a certain significance has been

attached to many a passage which the circumstances not merely do not fairly warrant but postively forbid.

From their relation to each other, there is a species of interdependence between the Old Testament and the New. This interdependence, however, is by no means mutual. Between the subject-matter of the one and the subject-matter of the other there is an historic interval of more than four hundred years. For the purposes of interpretation they are, to all intents and purposes, two separate books, the one being the Jewish Bible, the other being the Christian Bible. A scientific interpretation of the New Testament without some reference to the Old Testament is impossible, because the former is a development of the latter; but a scientific interpretation of the Old Testament without any reference whatever to the New Testament is possible, because, for centuries before the New existed, the Old had a unique history of its own. Hence it is a mistake to assume that the Old Testament cannot be interpreted except in the light of New Testament revelation.

When investigating the meaning of the Old Testament, therefore, we may keep the New Testament closed. For the time being, we are not supposed to know anything of its contents. We are now concerned simply with Old Testament prophecy; and, as reverent Old Testament students, we must honestly apply to every prophetic passage the true principles of historical interpretation. Consequently, our first effort must be to understand what the Old Testament writers meant themselves in the age in which they lived. We must consider every important passage in its relation to the speaker, to the hearers, and to the circumstances of their time. Thus prophecy and supposed fulfilment for the present must be kept entirely distinct. For, as Riehm observes, "What we do not learn until the period of fulfilment cannot be in the prophecy itself."

Having ascertained the historical sense of a passage, we must next endeavor to obtain its critical meaning by the use of grammatical and lexical appliances. This process is, of course, too evident to need discussion. It is customary, however, in ascertaining the prophetic meaning of a passage, to distinguish between the sense in which the prophets understood their own

deliverances and the sense in which the Deity intended them to be understood. Because of this custom, there has arisen the so-called doctrine of the "double sense" of Scripture, which has hitherto prevailed amongst Biblical interpreters, and which still obtains in many quarters. As Hengstenberg is especially responsible for the traditional method of applying the argument from prophecy, so both he and Principal Fairbairn have been especially responsible for the traditional method of interpreting the meaning of prophecy, in modern times.

The supposition that certian portions of Scripture have a hidden or secret meaning, which underlies the literal meaning, cannot be admitted for a moment. It is contrary to any rational principle of exposition, either in sacred or in secular literature. It not only violates the law of language, but also destroys the possibility of its interpretation. The doctrine of a double sense in prophecy, therefore, is irrational. Prophecy has but one sense, namely, its natural, literal sense. It may have manifold applications, but it can have only one meaning. To assume that it has more than one meaning is to imply that it has no meaning, that is, no certain meaning, because of the impossibility in that case of determining which sense to take. It also implies that a passage may have one meaning in one part of Scripture and another meaning in another part, which is absurd. All reverent, scientific students must hold with Ryle, that the words of Scripture were intended to have *one* definite sense, and that the main object of an interpreter should be to discover *that* sense, and then to adhere to it.*

It is often asserted that the prophets did not always understand their own prophetic utterances; and that, after uttering a prophecy, they occupied themselves in searching out the full significance of their own words. The well-known passage in 1 Peter i. 10, 11, is commonly quoted in support of this view. But a proper rendering of the passage indicates that the inquiry in the minds of the prophets pertained not to the true meaning of their own utterances, but to the precise time when the idea represented in the passage should be realized. The translation of the New Revision is in harmony with this statement.

* "Expository Thoughts on St. Luke," vol. i., p. 383.

It reads, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you; searching what *time*, or what manner of time, the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them."

The ancient prophets did not publish unintelligible mysteries which they could not comprehend. While the details of the manner and time of their realization were necessarily obscure, the meaning and bearing of their prophecies were perfectly plain. One may admit that a prophetic statement has a wider application than the prophet who uttered it was aware, but one must not assume that he did not understand what his own statement meant. He certainly understood the natural and legitimate meaning which it contained, and which he consciously intended it to convey. In this respect, the pregnant utterances of a prophet were similar to the profound sentiments of a poet. They sometimes possessed a significance greater than he supposed, and were capable of applications broader than he dreamed.

Hence we may say of both a prophet and a poet that he was wiser than he knew, because his teaching sets forth truths or principles of wider application than he knew; but in neither case should we say that the prophet or the poet had not a perfectly intelligent comprehension of what he taught. Loosely speaking, the contents of prophecy, like the contents of poetry, embrace both their conscious and their unconscious signification, both their present and their future application; but, strictly speaking, the contents in each case embrace only the things of which the prophet or the poet was personally conscious at the time of their delivery. In ascertaining the import of prophecy, therefore, we must endeavor to discover its critical meaning in the latter sense of the term.

The difficulty of interpreting Old Testament prophecy has been enormously increased by the seeking of special references on the part of biassed scholars, without due regard to their historical connection. For this reason, Messianic references have been found in almost numberless cases where another reference

was not simply natural and probable, but necessary and certain. As each reference or representation must be studied critically by itself in harmony with the foregoing principles of interpretation, an exegete must always ask himself what the prophecy in question was intended to intimate when it was originally delivered. He must then abide by the historical result, and not strive to seek a reference or a meaning of a certain kind when the intended reference or meaning was clearly and unquestionably of another kind.

Before applying our principles in ascertaining the import of individual prophecies, it should be noted that certain portions of the Old Testament are supposed to abound in passages which are personally and directly descriptive of Jesus of Nazareth, the historic Christ. Whereas, it must be evident to every intelligent Scripture student that those very portions often describe circumstances or recount experiences that cannot be referred to Jesus Christ, without violating the fundamental principles of a sound method of Biblical interpretation. Against such a serious violation of exegetical principles we must be constantly on our guard. "The question is not—*may* this, by a little exercise of fancy, and a little accommodation of fact, and a little straining of phraseology, be made to intimate something concerning Christ? The question is—*does* this truly speak of Christ, and are we justified in taking that view of it, by the context, or by strict analogy, or by express warrant, or by any other legitimate and safe mode of judging in such cases?"*

Beginning with the Primeval age, the first passage whose import we must ascertain is Gen. iii: 15, which is considered the first prophecy recorded in the Old Testament. It is sometimes designated "the great primitive prophecy." If prophecy, in what sense is it prophetic? The word translated "seed" in the first member of this verse means posterity or race. Though singular in form, it is plural in signification, in the original Hebrew, as well as in the English translation. It has not an individual, but a collective, application. The seed of the woman, therefore, refers to the human race, and the seed of the serpent refers to the reptile race. The passage does not speak of the seed of the

* Thomson's "Lectures on Portions of the Psalms," p. 141.

woman that is to bruise the serpent's head as an individual, but as a collection of individuals. The literal meaning of the verse is not that one man should bruise one serpent's head, or that a hundred men should bruise a hundred serpents' heads, but that the human race should bruise, or crush, or overcome the reptile race. Thus the verse literally teaches the natural enmity between mankind and serpents.

Inasmuch, however, as the serpent, at a very early period, was symbolical of an evil spirit, the passage, allegorically interpreted, refers to the natural conflict between good and evil, to the natural struggle between right and wrong, as well as to the spiritual victory of the former over the latter. In strictness, though, the verse contains a promise rather than a prophecy; and the promise, as Orelli observes, in not couched in the form of a blessing, but of a curse. As the passage is not strictly prophecy, so it is not strictly Messianic. It is simply suggestive in its allegorical teaching of a fact, which, by the help of the Divine Spirit, was just as true of a person under the Old Testament as under the New Testament dispensation. The passage, therefore, properly speaking, is not Messianic prophecy at all, and it is never applied to Christ in the New Testament. It is significant, moreover, as the "Speakers' Commentary" observes, that "the Jewish writers do not directly interpret the promise of the Messiah."

The second Messianic prophecy is supposed to be Gen. ix. 26, 27. Most interpreters profess to see a remarkable significance in the blessing pronounced upon the descendants of Shem, in contrast to the blessing pronounced upon the descendants of Japheth. But the contrast is more imaginary than real. Though it is stated that "he shall dwell in the tents of Shem," it is also stated that "God shall enlarge Japheth." In its original meaning the blessing appears quite as significant in the latter case as in the former. In verse 27, though, the words, "he shall dwell in the tents of Shem," are supposed to suggest the idea of the presence and indwelling of God. But it is a matter of great doubt, whether the pronoun "he" here refers to God or to Japheth. Granting that it may possibly refer to God as its subject, there is nothing whatever in the sentence to

indicate the Christian doctrine of divine indwelling, much less to justify the Jewish notion that the descendants of Shem should be the bearers of the true religion to the world.

Coming to the Patriarchal age, the third Messianic prophecy is supposed to be Gen. xii. 1-3. This passage, which marks a new historic epoch, also records a remarkable religious covenant. Although of a prophetic character, it appears in the form of a personal blessing. In a previous division of the subject, it was shown that this Abrahamic covenant contains one of the germinal conceptions from which the Messianic idea was developed. In itself, however, it suggests the idea of Messianic prophecy in the wider, rather than in the narrower, sense of the term; that is, it suggests the hope of a prosperous era, not the expectation of a personal Messiah.

After a considerable time has elapsed, a great advance in the idea is supposed to be made in Gen. xlix. 10. But this passage in the English version is incorrectly rendered. Without discussing the various renderings suggested, it is sufficient for the present purpose to observe that the word "Shiloh" in this verse is not the name of a person but the name of a place, as the Revisers rightly indicate by the marginal reading, "Till he come to Shiloh," etc. The usual interpretations of this passage are utterly misleading. No such name as "Shiloh" is ever given to the Messiah throughout the Old or the New Testament. This verse, therefore, has no Messianic character, and should never be referred to Christ.

Coming to the Mosaic age, the next Messianic prophecy is supposed to be Numbers xxiv. 17-19. Considerable doubt exists in the minds of scholars respecting the true import of the prophetic utterance of Balaam in this passage. There can be no reasonable doubt, however, that the prophecy was substantially accomplished by David, in his remarkable victories over the nations mentioned here. Be that, however, as it may, there is no reference whatever in the prophecy to Christ, and it cannot consistently be applied to him. The whole spirit of the passage is opposed to Christ and Christianity.

The next important passage, considered Messianic, is the prophecy of Moses in Deut. xviii. 18. Because this passage is

applied to Christ in the New Testament, it is supposed to contain a direct reference to him as the great prophet who was to come. The original reference, though, as the connection shows, was not to the Messiah, but to a prophet like unto Moses, who should teach the same kind of truth that he taught, and proclaim the same sort of principles that he proclaimed. A careful examination of the last verse of the chapter fully confirms this statement. The context further shows that the word for prophet in this passage cannot be confined to a single individual. It refers to the institution of the prophetic order; that is, to a race or line of prophetic teachers whom God, from age to age, would raise up to instruct the Hebrew people.

Coming to the Davidic age, the next period of Messianic prophecy, the so-called Messianic Psalms demand attention. Because numerous passages in the Psalms have been applied in the New Testament to Christ, therefore, the number of Psalms considered Messianic in one sense or another is very large. Evangelical writers are not agreed, either as to the number which should be characterized as Messianic, or as to the sense in which they should be regarded as Messianic. Three ways of regarding the Messianic Psalms have long prevailed. Some are supposed to contain a typical reference to Christ, or to be only typically applicable to him; others are supposed to contain an indirect reference to Christ, or to be only indirectly applicable to him; others, again, are supposed to contain a direct reference to Christ, or to be directly and solely applicable to him alone. Passages in this latter sense are styled by Delitzsch "prophetico-Messianic," because in each of them he thinks the future Messiah stood objectively before the writer's mind. As most of the passages of this period, applied to Christ in the New Testament, evidently refer to the actual history of a person living at or near the time of their composition, it is unnecessary to examine more than a few of the most significant, whose reference has seemed obscure. Of these there are not more than about four, namely, ii., xxii., xlv., cx.

The second Psalm, historically interpreted, has reference to the reigning king. Whether this king was David or Solomon is immaterial for our present purpose. In verse 2, he is desig-

nated Jehovah's "anointed," a term which was applied to the reigning ruler from the time of Saul. In verse 7, this anointed king is called Jehovah's "son," a designation which, according to 2 Sam. vii. 14, was given to David, and which was afterwards applied to the king who sat on David's throne In verse 12, the meaning of the word translated "son" is doubtful, partly because of its peculiar pointing, and partly because of a different reading in the Greek and Latin versions. Assuming that the translation of the Hebrew word is possibly correct, the word "son" in this verse, like the corresponding word in the preceding verse, refers to the theocratic king. Although a portion of it is applied to Christ in the New Testament, there is no immediate reference in the Psalm to him.

The twenty-second Psalm, interpreted on the same principle, evidently refers to David. Throughout this whole Psalm he describes his own personal feelings or experiences. Remarkable as some of the expressions are, there is not one that may not be appropriately applied to him. There were peculiar circumstances in his life to which every expression in the Psalm, in harmony with the genius of the Hebrew language, was strictly applicable. The experiences described are entirely concrete and individual; and as Lange says, "there is not a syllable to show that any other person is to be regarded as speaking in the place of the Psalmist.' One has only to examine the whole Psalm, verse by verse, to appreciate the correctness of this statement. Although the opening exclamation is applied to the agonizing Messiah on the cross of Calvary, it may be as properly applied to the royal Psalmist in a condition of extremity; and the latter half of this first verse is utterly inapplicable, both in language and in spirit, to Jesus Christ. The inapplicability of other verses, such as 6, 12, 13, 14, 15, 20, 21, etc., is quite as marked as that of this verse is. Although some portions of this Psalm have been applied to Christ by the New Testament writers, they are applied to him, to speak again with Lange, "as language entirely appropriated."

The forty-fifth Psalm, as its title indicates, is "a song of loves," that is, a song in celebration of love. It seems to have been a bridal hymn sung at the marriage of a king. Who the

king was cannot be certainly determined. Many commentators consider the marriage of this king as a type of Christ's union with his Church; but in the Old Testament the union of the Messiah with Gentiles is never represented under the figure of a marriage contract; and in the New Testament, where portions of this Psalm are quoted, as in Hebrews i. 8, for instance, they are not quoted in connection with any marriage of the Messiah. They are simply applied to him, as Lange observes, "to exhibit his theocratic position and purposes." From beginning to end, this Psalm describes an actual historical event. It uses many expressions which are suitable only for a nuptial ode. It had no original reference to the Messiah, and is not Messianic in the strict sense of the term.

The one hundred-and-tenth Psalm may be shown to be historic in a similar way. Here again the title or superscription comes to our assistance. It should be rendered not "a Psalm *of* David," but "a Psalm *on* David," or "a Psalm *about* David," as many of the soundest Hebrew scholars have observed. The Psalm was evidently written concerning David by some poet of his time, who would naturally speak of him as his lord. Since David was his theocratic king, the poet very properly applies to him the title "lord," which should be printed, as in the Revised Version, with a small letter and not with a capital letter, as in the Authorized Version. In verse 7, this theocratic king, David, is styled a priest after the order, that is, after the manner, of Melchizedek. Thus the writer shows the union of the kingly and priestly dignities in David similar to the union of this two-fold dignity in Melchizedek. This comparison renders the reference to the existing king, if possible, more certain than it otherwise would be, because it ascribes to him, in common with Melchizedek, those priestly, not sacrificial, acts which are recorded of both David and Solomon. This Psalm, therefore, like the others that have been examined, contains no direct reference to Christ. Its form of address, as well as its local and temporal coloring, proves its historic character. Apart from the two verses 1 and 7, the language of the Psalm, especially the language of the latter portion of it, is applicable only to an earthly king. But for the use made of this Psalm by Christ, according to the

Evangelist, its historical interpretation would never have been questioned. The use he made of it, however, is manifest, as will be indicated in the next division of the subject.

Coming to the Prophetic age, or the age of the great canonical prophets, a new stage of development is reached. During this period, Messianic prophecy proper begins. Hitherto the passages investigated, if Messianic at all, have been Messianic only in the sense of having exercised an influence in the development of the Messianic idea in the Old Testament, or of having received an application to the historic Christ in the New Testament. In no instance, have we found a passage having any direct reference to the future Messiah. In Isaiah ix. 2-7, however, the first Messianic prophecy, in the true sense of the term, occurs. In the conception of a child, descended from the seed of David, whose throne should be established in righteousness and whose reign should be characterized by peace, "we meet for the first time," as Prof. W. Robertson Smith correctly says, "with the idea of a personal Messiah."* From this time onward, numerous representations of the ideal Messiah appear, although, as has been stated, they appear under a variety of forms.

It would be interesting and profitable, were time and space permitted, to apply the same principles of interpretation, that we have hitherto adopted, to the leading Messianic passages throughout the various prophetic books. In that case, it might be shown that every prophetic passage, that is applied to Christ in the New Testament, refers originally either to an *ideal* person who was expected in the future, or to a *real* person who was living at or near the time of its delivery. An example of the first kind of reference has been given in Isaiah ix. 2-7. Other examples of this kind of reference to an ideal person occur in Isaiah xi. 1-10; Jeremiah xxiii. 5-8; Micah v. 1-4; Zechariah ix. 9. An example of the second kind of reference is found in Isaiah vii. 13-17, where the natural and original reference is to the birth of a child, which was shortly to take place as a sign or pledge that the land in question would speedily be forsaken of its kings. Hence there is no direct, much less ex-

* "The Prophets of Israel," p. 277.

clusive, reference here to the Messiah. Another example of this kind of reference to a real person occurs in Isaiah lxi. 1-3, where the original reference is to the prophet himself who writes the passage. Although he may be speaking of himself in a representative character, still he here declares the true nature of his own mission, which was pre-eminently one of comfort and instruction.

It is useless, however, to multiply examples. By adopting the ordinary methods of prophetical interpretation, expositors continually claim a reference to Christ where no such reference exists. They inconsistently apply to him such portions of a passage as suit their purpose, overlooking or ignoring the fact that other portions of the passage are utterly inapplicable to him. Isaiah xi. 1-10, for instance, contains many expressions that are not at all applicable to the Christian Messiah. Even the very sacred chapter, Isaiah liii., though Messianic in its application, contains passages which are not strictly Messianic, and which cannot be appropriately applied to Christ. The ninth verse of this chapter has not been applied to him by the Evangelists, and should not be applied to him by any one. To try to torture the original into a translation suitable for such an application, as Hengstenberg has tried to torture it, is reprehensible. Such torturing of Scripture, together with the multiplying of types, the capitalizing of letters and the printing of chapter-headings, has created and perpetuated error in the Christian Church respecting prophecy for centuries.

Before concluding this division of the subject, let us sum up briefly the results of this discussion of the import of Messianic prophecy. In the Primeval age, there is no Messianic prophecy whatever, in the narrower sense of the term; that is, there is no passage which refers to a personal Messiah. In the Patriarchal and Mosaic ages, there are only germs of Messianic prophecy; that is, there are only germinal conceptions from which the Messianic idea was developed. In the Davidic age, there is also no Messianic prophecy, in the strict sense of the term; that is, there is no passage that does not refer originally to a definite historic person, "nor," as Riehm remarks, "does any single expression occur which goes beyond what, according to

the testimony of other passages, is sometimes said in poetic language of a contemporary king." In the Prophetic age, Messianic prophecy proper appears; but even here there is no prophetic passage that has an original reference to the New Testament Messiah. While, therefore, portions of the Hebrew Scriptures abound with Messianic prophecy, there is no passage in the Old Testament that refers directly and predictively to Jesus Christ; that is, there is no passage in which the future Messiah stood objectively before the writer's mind, or in which the prophet made particular and personal reference to the historic Christ.

The Application of Messianic Prophecy.

In discussing the import of Messianic prophecy, we have found that a prophetic passage may be regarded as Messianic in one of four senses. Some passages are Messianic in the sense of suggesting the Messianic idea; others are Messianic in the sense of referring to a *real* person who is called "Jehovah's anointed;" others are Messianic in the sense of referring to an *ideal* person who was expected in the future; others again are Messianic only in the sense of having been applied in the New Testament to Christ. But for the use made of them, either by Old Testament interpreters or by New Testament writers, very many prophetic passages would never have been considered Messianic at all.

As none of the numerous Messianic passages in the Old Testament refer directly or originally to the historic Christ, but appear in the New Testament merely as quoted by him or as applied to him, it becomes important to consider carefully the application of Messianic prophecy. Without an understanding of the way in which prophecy is applied, we shall be unable to understand the sense in which prophecy is fulfilled. A proper appreciation of the application of Messianic prophecy renders necessary a brief discussion of the quotations from the Old Testament in the New. For this reason, we must examine the use made in general of the Old Testament Scriptures in the writings of the New Testament. The special use of Messianic prophecy will then be plain. From their number and variety,

it has justly been regarded "as one of the chief problems, which modern exegesis has to solve, to give a satisfactory explanation and defence of the mode of quoting and applying Old Testament Scripture in the New." *

The quotations from the Old Testament in the New are very numerous. Altogether, of one kind or another, they number several hundred. Without attempting to classify them fully or completely, one may indicate briefly three varieties. 1. There is a variety of *source*, some passages being quoted directly from the Hebrew Bible, as in Matt. ii. 18; others being quoted directly from the Greek translation, as in Matt. xxi. 16; and others being quoted directly neither from the Hebrew nor from the Greek, as in Matt. ii. 5, 6. 2. There is a variety of *form*, some passages giving a literal rendering of the Hebrew, as in Matt. ii. 15; others giving a literal reproduction of the Greek, as in Matt. xxii. 39; and others giving only the general sense of the original, as in Matt. xv. 9, or a modified sense of it, as in Mark iv. 12. 3. There is a variety of *application*, some passages being applied literally, as in Matt. xxi. 16; others being applied allusively, as in Matt. xxi. 13; and others being applied typically, as in Matt. xxi. 42. But the variety of application is so great as scarcely to admit of scientific classification. Concerning the use, as well as the manner of quotation, one may say with Davidson, "that every mode of quotation has been employed, from the exactest to the most loose, from the strictly verbal method to the widest paraphrase."

From the preceding paragraph, it is evident that the New Testament writers allowed themselves great liberty in quoting and applying the Old Testament Scriptures. The exceedingly free spirit in which they made quotations is further illustrated by the number of unacknowledged appropriations from the Old Testament, that is, the number of Old Testament expressions that are used without any kind of reference whatever to their sources. Indeed, they often reproduce a passage or a combination of passages with such freedom as to imply that they quoted either from memory, as many interpreters suppose, or from manuals of excerpts, as Dr. Hatch maintains. The exist-

* "Fairbairn's Hermeneutical Manual," p. 354.

ence of variations in the same quotation by the different evangelists suggests probable citation from memory; the existence of composite quotations in various parts of the New Testament suggests possible citation from extracts or excerpts. Whether they ever quoted in either one of these ways or not, they seem not to have had a fixed theory of verbal inspiration, and not to have made a critical use of sacred Scripture. Assuming that all prophetic Scripture was inspired, they proceeded on the principle of 2 Tim. iii. 16, namely, to quote the Revisers' rendering, that "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

This remark of Paul to Timothy may be said to indicate generically the fourfold purpose of New Testament quotation. 1. There was a doctrinal purpose. Scripture was quoted and applied for teaching truth or for establishing doctrine. 2. There was an argumentative purpose. Scripture was quoted and applied for confuting error or for rebuking unbelief. 3. There was a homiletic purpose. Scripture was quoted and applied for reforming character or for correcting conduct. 4. There was a didactic purpose. Scripture was quoted and applied for moulding moral nature or for developing religious life. Every quotation, it is believed, may be consistently arranged under some one or other of these generic purposes, in harmony with the underlying principle of the moral profitableness of all God-inspired Scripture. In making a doctrinal, or an argumentative, or a homiletic, or a didactic use of Scripture, the New Testament writers, it should be observed, sometimes quoted rhetorically, or illustratively, from both sacred and secular writings, very much as modern preachers often quote a phrase or sentence from a pious poet or a moral writer's works.

Having discovered the principle on which the New Testament writers made their quotations, it now remains, since an intelligent understanding of the Scriptures is the end or aim of exegetical study, to demonstrate that this principle is entirely consistent with the correct interpretation of the Old Testament. Before giving illustrations of its application, it is worth observing that the theory of a double sense in prophecy seems to have been

invented in order to reconcile a manifest historical exegesis with a supposed evangelical or apostolical exegesis, because of the apparent conflict or divergency between them. But it satisfies neither the demands of the one, nor the claims of the other. The evangelists and apostles never supposed, much less claimed, that prophecy had a double meaning. They knew it had a natural or literal meaning, and that it might have an ethical or spiritual application. The doctrine of a double sense in prophecy is as foreign to the exegetical method of New Testament writers as it should be to the exegetical method of Old Testament interpreters.

It is sometimes said that the evangelists and apostles, and even Christ himself, adopted a typical method of *interpreting* the Old Testament Scriptures. It would be more correct to say, however, that they adopted a typical method of *applying* the Old Testament Scriptures. Among the Jews of Palestine especially, Hebrew prophecy was regarded as having a typical character. At that time, as Dean Alford tersely says, there was an "almost universal *application* in the New Testament of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation." Instead of saying, therefore, that Christ and the New Testament writers gave a typical interpretation of Old Testament prophecy, we should rather say that they made a typical use or application of it. As Jews, addressing Jews, they naturally adopted a practice that was both familiar to the Jews and approved by the Jews. Indeed, they made a typical use or application not only of prophecy but also of history; that is, they treated historic as well as prophetic Scripture typically.

A clear conception of the nature of an Old Testament type will help us to realize how an ancient Scripture passage was treated as prophetic, or spiritually suggestive, of a special application by the writers of the New Testament. "An Old Testament type," says Dr. Dale, "is the exhibition in an inferior form of a truth, a principle, a law, which is revealed in a higher form in the Christian dispensation."* Adopting this definition, by a typical application of a passage it is meant that a fact of

* "The Jewish Temple and the Christian Church," p. 162.

history, or a principle of prophecy, or a law of human experience, having a literal application in the Old Testament, receives a special application in the New. The literal or historic instance of application is taken as a type or representative of another special but analogous instance. In this way, an Old Testament type may symbolize a fact, a principle, or an event in the life of Jesus Christ. A few examples of the usage first of Christ, and then of the evangelists and the apostles, will illustrate the principle of Messianic application.

Before taking up examples in detail, it should be noted here that the forms by which quotations from the Old Testament are introduced in the New Testament are both numerous and varied, different forms being used by different writers in introducing the self-same passage. Such phrases as "It is written," "Thus it is written," "According as it is written," "It was said," "According as it is said," are among the more usual formulæ that occur. Some writers have suggested that each formula affords a sort of index to the special purpose of the citation which it introduces. But from the number and variety of these introductory forms, it is very evident that they do not furnish the interpreter with any such direction. The particular purpose of each passage quoted must be determined by the principle already explained.

There is one formula, however, especially peculiar to the writings of Matthew and John, which requires a more extended notice. This phrase in Greek is generally rendered, "*that* it might be fulfilled," or "*in order that* it might be fulfilled." The force of the conjunction in each of these expressions is significant. It is now admitted and maintained by the most eminent Greek scholars that the word in the original, translated "that," or, "in order that," often signifies not the design of an action, but the result of it; that is, that the conjunction in this connection often denotes the consequence, not the purpose, of an event. As this conjunctive particle is constantly employed by the New Testament writers simply to express the result or event of an action, these phrases may be rendered "in which case was fulfilled," or, "whereby was fulfilled," as Wesley suggests. The result, not the design, of an event is such that it

receives a secondary application or fulfilment. By their employment of such flexible expressions, it is clear that they considered the event recorded as being, in every case, one to which the quotation from the Old Testament might be suitably applied.

These latter introductory phrases have a still further exegetical significance. The use of the term "fulfilled," in all such forms of introduction, enables us to understand the sense in which the words of ancient Scripture so described might be appropriately applied to a particular occasion, or consistently adapted for a special purpose. "A passage of Scripture, whether prophetic, historical, or poetical," as Wesley wisely and correctly says, "is in the language of the New Testament fulfilled, when an event happens to which it may with great propriety be *accommodated.*" This fact is of the greatest possible importance in applying the principles of the application of Old Testament Scripture to the writings of the New. The New Testament writers, it may be seen, invariably employ the language of the Old Testament in the way of adaptation or accommodation. "That is," as Barrows says, "they use its phraseology, originally applied in a different connection, simply as expressing in an apt and forcible manner the thoughts which they wish to convey."*

Thus, from their use of the word "fulfilled," it is evident that the New Testament writers regarded a special practical application of an Old Testament passage as in a certain sense a fulfilment of it. In the sense in which they used the term, as well as in the sense in which they meant it to be taken, allowing them to explain themselves, their secondary application was a sort of secondary fulfilment. With this explanation of the method of New Testament accommodation, one may say, with Dr. Terry, "When a given passage is of such a character as to be susceptible of application to other circumstances or subjects than those to which it *first applied*, such *secondary application* should not be denied the name of a fulfilment."† One must not suppose, of course, that the New Testament writers did not know the primary and original application of a quoted passage, but that, knowing its literal and historic

* "Companion to the Bible," pp. 635, 636.

† "Biblical Hermeneutics." p. 512.

meaning, they gave it a new and special application. Such an application of the ancient Scriptures for evangelical purposes, moreover, was perfectly consistent and legitimate, inasmuch as the evangelists and apostles, when their technical terms are understood, employ the language of the Old Testament merely in an adapted or accommodated sense.

Beginning with the usage of Christ himself, we have an excellent illustration in the gospel according to Luke. Coming to Nazareth, on one occasion, he entered the synagogue, we are told, to read and to teach. When he had opened the roll of Scripture which was delivered unto him, he commenced to read the sixty-first chapter of Isaiah, which was, perhaps, the prophetic lesson for the day. After he had finished reading, he applied the passage of ancient Scripture to himself. In Luke iv. 18, 19, however, only the first two verses of the chapter are applied to Christ. It is noteworthy also that there are important differences between the prophet's record and the evangelist's record. By a careful comparison, one may see at a glance that Luke's quotation contains one or two significant phrases not contained in the corresponding passage of Isaiah. One notices, too, that the quotation ends abruptly, by breaking the first member of the verse in the middle, notwithstanding the close connection between the two parts. It may, perhaps, be asked, Why were the words, "and the day of vengeance of our God," omitted? The only reasonable answer is that they were omitted because they were not suited to Christ's evangel. This remarkable expression did not properly belong to the Christian dispensation, and could not be appropriately applied to Christ. His was a dispensation not of harshness but of mercy, not of vengeance but of grace and truth. The words were originally spoken by the prophet of himself, who was then describing his own mission to the mourning Hebrew captives of his time. The evangelist, however, quotes only that portion of the passage which was specially and spiritually applicable to Christ. In this way, from his own use of many passages, it is clearly manifest that Christ regarded them as only typically applicable to himself.

In Matt. xxii. 41-46, and in the parallel passages of Mark and Luke, we have another illustration of Christ's application to himself of a remarkable passage in Psalm cx. The chief difficulty of expounding this passage has arisen from a twofold error, on the part of most interpreters, in reference to the Psalm itself. In the first place, they have mistaken its proper authorship; in the second place, they have misconceived its Messianic character. As has been stated in dicussing the import of this Psalm, its author was not David, but a poet belonging to his time; and its character is not Messianic in the strict sense of the term, but only in the applied sense or the typical sense of the term. The whole contents of the Psalm show that it was addressed by some one to the Psalmist, and not by the Psalmist to the Messiah. At the time of Christ, however, the Psalm was generally regarded as both Davidic and Messianic. At that time, too, the title, "son of David," was universally applied to the Messiah by the Jews. In putting the question of the passage to the Pharisees, therefore, Christ simply proceeds on this popular belief, in order to silence all their captious questions. By thus questioning his adversaries, as Dean Alford says, "The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah." In applying the quotation to himself, Christ merely regards the person of the Psalm as a prophetic type of the Messiah, which he declared himself to be.

In Luke xxii. 37, we have another most significant application of prophetic Scripture to himself by Christ. The passage quoted is a literal rendering of the Hebrew in Isaiah liii. 12, where its original reference is the ideal Messiah, or rather to the "servant of Jehovah," as the individual there described is technically called. Christ does not here declare that the original or primary reference of the passage is to himself, but simply that the statement it contains is applicable to him. In other words, his declaration signifies that "the things concerning" him, in the sense of applying to him, that is, in the sense of being true in principle of him, are about to be accomplished; or, as Dean Alford explains the words translated "have an end," "are coming to the *completion* of their accomplishment." In the last

clause of the verse, moreover, the force of the connecting conjunctions, which most interpreters seem to have neglected, indicates, as Meyer observes, that Jesus did not explain the quotation immediately of himself, but that "he conceived of *another* as the subject of the first *historical* meaning of the passage." He merely meant, therefore, that what is here said of the ideal person in Isaiah must *also* be accomplished in him. Thus his use of the quotation clearly shows how he considered that a prophecy not primarily written of himself, but of another of whom he was the antitype, might, nevertheless, be properly applied to him.

Again in John xiii. 18, a passage from Psalm xli. 9 is applied by Christ to Judas, with the accompanying formula, in regard to the betrayer, that what he was about to do should be done "that the Scripture may be fulfilled." We have here a striking instance of the manner in which Christ applies the language of the Psalms in order to describe his own experience. He does not mean to imply that the passage in the Psalm had an original reference to Judas; he knew that its primary and immediate reference was to the treachery of some one in the Psalmist's time. But that which David then applied to a treacherous or deceitful friend Christ now applies to a traitorous disciple. He simply treats the historic instance of the Psalm as a typical or representative example of an act of treachery, which, in principle, was as applicable to his case as to the case of David. In other words, he regards Judas as belonging to the same class of persons as the individual to whom the Psalm refers. His use of the word "fulfilled" shows that he employs it in its special or accommodated sense. That which was accomplished in the case of David was, in a similar sense, accomplished in the case of Christ. Hence, the language which describes expressly the experience of the one also describes appropriately the experience of the other.

One illustration out of many that occur should also be given of Christ's application of Old Testament prophecy to others. In Matt. xv. 7-9, as well as in the corresponding passage of Mark's gospel, we have a free quotations from Isaiah xxix. 13. When Christ here says, "well did Esaias prophesy of you," he

does not mean that the ancient prophet predicted or foretold these hypocrites, or that he was actually speaking predictively of them. Such a supposition would be absurd. The expression which he quotes referred originally to the Israelites of Isaiah's day, and Christ applies them as being strikingly appropriate to the people of his day. As Calvin long ago judiciously remarked, he "does not mean that Isaiah was looking forward to the Scribes and Pharisees of the New Testament age; he means that the prophet's utterances depicted these Scribes and Pharisees to perfection." In other words, Isaiah prophesied, or forthtold, or declared a principle that was particularly applicable to religious hypocrites; that is, he described prophetically, or, in principle, such hypocritical characters as Jesus here reproves.

A few examples may now be given of the application of Old Testament Scripture by the evangelists. The gospel of Matthew abounds with illustrations of the evangelical principles of typical application. In chapter i. 22, 23, a passage is quoted with some modification from Isaiah vii. 14. Matthew does not here assume, much less affirm, that this quotation had a direct personal reference to Jesus Christ. He knew that it primarily and immediately referred to an event which was to happen in in the time of Ahaz. One significant deviation in the gospel from the exact rendering of the original illustrates Matthew's method of accommodation. In the Old Testament, the passage reads, "*she* shall call his name Immanuel;" in the New Testament, it reads, "*they* shall call his name Immanuel." The original form denotes that the prophecy was to receive a *literal fulfilment* in the prophet's time; the modified form denotes that it was receiving a *secondary application* in the evangelist's time. In this way, on the principle of accommodation, a prophetic passage is applied in a relation which differs materially from that involved in its original connection.

In chapter ii. 15, a passage is applied to Christ from Hosea xi. 1, where the deliverance of the Israelites, under the image of Jehovah's son, is mentioned by the prophet. In its original connection, the prophecy refers to the rescue of the people out of Egypt by Moses. This quotation, therefore, shows us how an event in the history of Israel was taken as a type of a similar

event in the life of Christ. Matthew understood the historical reference of the passage as well as we understand it, but he made a typical application of it in harmony with the principle already described. A sentence which was spoken by Hosea of an event, occurring hundreds of years before the prophet's birth, is now used by the evangelist of an event, occuring during the childhood of our Lord. According to Matthew's use of the word "fulfilled," there was a special fulfilment or realization in Christ's experience of the event in question, "which," as Wesley says, "was now fulfilled as it were *anew*, Christ being in a far higher sense the son of God than Israel, of whom the words were originally spoken."

In the eighteenth verse of this same chapter, we have another remarkable instance of prophetic application. The words of Jeremiah xxxi. 15, which were originally spoken by the prophet concerning the captivity of the ten tribes, are here applied by way of accommodation to the events connected with "the slaughter of the innocents" at Bethlehem. Notwithstanding the plain fact that the words refer originally to Rachel's fancied lamentation over the downfall of her unfortunate descendants at the period of the Babylonian captivity, this fact does not prevent the evangelist from specially applying them to the event in question. The figure of the weeping Rachel is here taken by him as a type or representative of the mourning mothers whose children had been slain by Herod. The imaginary circumstance of the ancient Hebrew mother bewailing in the spirit land the miseries and calamities of her unhappy offspring is here treated by Matthew as substantially repeated in the experiences of the bereaved mothers of Bethlehem. With this practice of regarding prophecy as repeating itself, or as fulfilling itself anew, we may compare the habit of saying that history repeats itself, meaning that it repeats itself in principle, or that its principles have repeated applications.

Having illustrated the application of Old Testament Scripture by Christ and the evangelists, let us next investigate a few important instances of application by the apostles. In Romans xv. 3, the Apostle Paul applies to Christ a passage from Psalm lxix. 9, where the words were evidently spoken by the Psalmist

of himself. He is there describing his own personal sufferings or sorrows. The expressions used afford a natural and touching exposition of a good man's grief and a good man's trust. From beginning to end of the Psalm, there is not the slightest allusion to Christ, or to any person other than the Psalmist. Nevertheless, Paul applies to Christ the language of the passage, not as originally referring to him, but as accurately describing his experience. In the following verse, he states the purpose of his application. "Whatsoever things were written aforetime," he says, "were written for our learning." In this way, he shows us, by applying to Christ a striking passage in the Psalms, which had originally no reference to him, how the principles of prophetic Scripture were used by him in illustrating Christian doctrine and in enforcing Christian duty.

Another important instance of application from Paul's writings occurs in Gal. iii. 16. This verse has caused interpreters in the past great difficulty. The apostle here refers to Gen. xii. 3, 7; xvii. 7, as if the word translated "seed" in each of these two passages referred immediately to Christ. But, if we regard Paul's use of the word "seed" in Galatians as representing his method of interpreting the passages in Genesis, we shall utterly mistake the apostle's meaning. He is not here expounding but applying Scripture. We have here an interesting example of argumentative application. In his argument, Paul does not mean that the word "seed," being in the singular, cannot refer to more than one person, or that, if it referred to more than one person, it would have been in the plural. Though singular in form, this word is plural in signification. It is a collective noun, or a noun of multitude, meaning posterity or race; and it refers in the original passages to Abraham's descendants. The plural "seeds" is never used in Greek or Hebrew to signify posterity. This latter form is only used of vegetable seed, or of grains of seed. That Paul was well acquainted with this fact is clearly shown by his use of the singular form of the word in verse 29, as an equivalent for "heirs." Although the word in Genesis has not the restricted meaning given it in Galatians, yet, finding it in the singular, the apostle, for a special argumentative purpose, limits its application to the Messiah, because in

Christ, or by Christ, all the world was destined to be blessed. If the word had been in the plural, Paul means, he could not have made this application to Christ; but since it is in the singular he could and did consistently make it. "All Paul says," as Whedon well remarks, "is that the singular form of the word 'seed' enables us congruously to *read* this limitation of the term to Christ *into the text* of the promise. If it were plural, 'seeds,' or any equivalent term, as *children*, or *descendants*, this could not be done."

In some cases of argumentative application, a passage of ancient Scripture is quoted and applied in a slightly different sense from that in which it was first used. An instance of this kind occurs in Acts xiii. 33, where a portion of Psalm ii. 7, is quoted in connection with the resurrection of Christ. In the second Psalm, this verse has reference to the reigning king, who is there declared to be Jehovah's "son." The principle of sonship contained in the verse is here given a special application to Christ. The apostle quotes the passage, therefore, not to describe the resurrection, but to describe the divine sonship of Christ, who was the Son of God in a higher sense than the king of Israel was. In the following verse, we have a quotation from Isaiah lv. 3, which is cited as though the prophet were speaking of the resurrection in the original passage. The words quoted, though, refer to the gracious promises connected with the covenant made with David, which was considered permanent and irrevocable. As the main theme of this covenant was a perpetual succession on the throne of David, and as David was a type of the Messiah, the quotation is here applied to Christ to describe his everlasting kingdom, not his resurrection. In the next verse again, a part of Psalm xvi. 10 is also quoted as if it referred originally to the resurrection. In this latter Psalm, however, the Psalmist is speaking of himself. David is there describing his own experience. Every expression has a personal reference. Moreover, in this Psalm there is no reference whatever to the resurrection. In addition to the assurance of personal deliverance and preservation, the most that the verse in question teaches is the doctrine of a future life, a life of consummate joy and felicity in the presence of God. The principle

of exemption from physical destruction or corruption, which is contained in the quotation, is specially applied to Christ, not to describe his resurrection, but to describe his exemption from bodily corruption. The passage is quoted for an argumentative purpose, and an interpreter must carefully distinguish between its literal meaning and its special argumentative application.

In this connection, it should be noted that a similar argument is used by the Apostle Peter in Acts ii. 25-31. Assuming that the argument was independently employed by each apostle, the method of quoting and applying Old Testament Scripture in each instance is substantially the same. In verse 25, David is represented as speaking "concerning" Christ in the sixteenth Psalm. By this expression the apostle here means that David was speaking of Christ prophetically or suggestively, that is, not in language that referred to him directly or indirectly, but in language the principles of which were specially applicable to him. In verse 27, he also applies the tenth verse of this Psalm to Christ, in order to describe his necessary exemption from corruption. Although the verse is quoted in an argumentative discussion of the resurrection, the apostle does not use it or apply it for the purpose of proving the resurrection of Christ. He takes Christ's resurrection for granted in his argument. To suppose that Peter is here interpreting the passage from the Psalm, as though it contained an idea of the resurrection of the Messiah, is to overlook entirely the principle of apostolic application or accommodation. There is no evidence whatever to indicate that the doctrine of the resurrection was conceived in David's day. This fact Peter must have known. Hence he could not have imagined that the passage taught the resurrection of the Messiah. He must have known, moreover, that there is only *one* passage in the whole of the Old Testament, namely, Daniel xii. 1, 2, that clearly teaches the doctrine of the resurrection of the dead. Even in this passage, as Oehler observes, "Daniel is speaking only of a resurrection of Israel, not of that of *all* men, the latter (doctrine) not being expressly mentioned in the Old Testament."*

* "Theology of the Old Testament," American edition, p. 515.

One more very remarkable example of Old Testament application remains to be considered. . The first chapter of the Epistle to the Hebrews opens with a long list of quotations, each of which is applied in a slightly different sense from that which it possesses in the original context. The writer of the epistle is writing to the Hebrew Christians throughout Palestine, who were in danger of apostatizing from Christianity and of relapsing into Judaism. In order to prevent this apostasy or defection, he endeavors by a special application to Christ of Old Testament passages, which are only spiritually applicable to him, to demonstrate the exalted rank and dignity of the Founder of the Christian faith. Concerning this series of quotations generally, one may say with Dr. Dale, that "we shall misapprehend the spirit and structure of the whole passage, if we suppose that these texts from the Old Testament were intended to form such a demonstration of the divinity of the Lord Jesus as should convince those who theoretically denied the doctrine. The writer of this epistle is not arguing with unbelievers, and, therefore, his argument is not shaped with any reference to their intellectual position. He is addressing those who acknowledged the Messiahship of Christ, who confessed that he was God manifest in the flesh, but in whom this faith was becoming practically ineffectual through the returning power of their old religious life. He, therefore, takes their ancient Scriptures, and points to passage after passage in which the Messiah's glory is predicted, not to demonstrate that glory as an abstract truth—they believed the doctrine already—but to give depth and vividness to their conceptions of it, just as a Christian preacher, addressing a Christian congregation, is constantly reviewing and reiterating the Scripture teaching on important Christian doctrines, not with the idea of convincing those who intellectually reject the doctrines, but to intensify the influence of a true Christian faith which he supposes his audience already possess."*

Without multiplying examples, it is only necessary to add that a passage is often quoted to illustrate an argument, to enforce a lesson, or to embellish a discourse, irrespective of its

* "The Jewish Temple and the Christian Church," second edition, 1872.

literal meaning or of its original reference. Romans x. 5-7 furnishes an excellent example of rhetorical or argumentative adaptation and application of Old Testament Scripture, verse 5 being borrowed from Leviticus xviii. 5, and verses 6, 7 being borrowed from Deut. xxx. 11-14. "We have here," as Webster and Wilkinson observe, "two instances of *accommodation*, where the writers of the New Testament borrow the language of the Old Testament to express their thoughts." In Acts xvii. 28, Paul borrows a quotation from pagan poetry even to embellish and enforce his speech on Mars' Hill, before the men of Athens. This quotation, taken from a sublime heathen hymn, is here appropriated by him in a complimentary manner to the Grecian literature, in order to conciliate the Athenian people, as well as to illustrate his religious argument.

This discussion of the application of Old Testament Scripture in general, and of Messianic prophecy in particular, will help us to appreciate the fundamental principle of New Testament quotation, namely, the principle of the moral profitableness of all God-inspired truth. When the true principle of Old Testament quotation and application is properly understood, when the constant endeavor of the New Testament writers to treat both history and prophecy typically, that is, the constant endeavor to make an historic narrative, as well as a prophetic utterance, the bearer of a lofty moral or religious truth is adequately realized, one will have no difficulty in reconciling the literal import of the ancient Hebrew Scriptures with their special application in the New Testament. A just appreciation of this principle, moreover, will prevent all thoughtful Christian people from being anxious over the critical discussion of the individual books of the Old Testament. For instance, when reverent scholars tell us that the book of Jonah is allegorical and not historical, we have no right or reason to be concerned. Since "it is of the essence of a type to *suggest* an idea, as of the antitype to *realize* it," as one has said, it follows that Christ could use consistently a well-known passage, such as his reference to the prophet Jonah, as an illustration for his special typical purpose, whether the Old Testament narrative was allegory or history, poetry or prose.

The Fulfilment of Messianic Prophecy.

Amongst the great majority of evangelical interpreters, a tendency to emphasize the coincidence of prophecy and fulfilment has hitherto prevailed. To some extent a similar tendency prevails to-day. Regarding prophecy as synonymous with prediction, and regarding fulfilment as synonymous with happening, or coming to pass, every prophetic statement, for the most part, has been and is supposed to have a literal fulfilment. In that view of the subject which considers prophecy merely the foretelling of coming events, a future literal fulfilment of such foretold events becomes practically indispensable.

The literal fulfilment of Old Testament prophecy, in the sense explained in the preceding paragraph, is an assumption that has been transmitted to us from the early ages of the Christian Church. By most of the Christian Fathers everything of a prophetic character in the Old Testament was regarded as fulfilled in Christ or Christianity. Definite and detailed descriptions of Christ's life and teaching were sought by them in all parts of the Old Testament, without any regard whatever to the immediate historic reference of a passage in its original connection.

When the language of prophecy appeared literally inappropriate to apply to Christ, it was customary to interpret it spiritually. Such a spiritual, or rather spiritualistic, interpretation was also attributed to the prophets themselves, Orelli says, as if they had understood their own prophetic utterances in no other way. "Even the arts of literal cabalistic symbolism," he also says, "were not despised, the text being often wrested from its original meaning. Where it seemed quite impossible to obtain a Christian meaning, the allegorical mode of explanation was applied."*

These spiritualizing and allegorizing methods of interpreting Messianic prophecy seem to have arisen from a general disregard, on the part of the primitive Christian expositors, of the difference between the Old and the New Testament, as well as from a widespread eagerness, on the part of the early Christian

* "Old Testament Prophecy," p. 63.

Church, to find Christ everywhere in the Hebrew Scriptures. With the exception of the well-known school at Antioch, the practice of importing New Testament ideas directly into Old Testament statements was almost universal from the first Christian centuries down to the Middle Ages.

At the time of the Reformation, by John Calvin in particular, and by some of his contemporaries in general, an attempt was made to ascertain the historic sense of Hebrew Scripture by separating the Old Testament from the New for exegetical purposes. But, notwithstanding the earnest efforts of the Reformers and their successors to secure a sounder interpretation of the Old Testament, during the period intervening from the days of the apostles to the present day, the essential character of Old Testament prophecy has been generally overlooked and the fundamental meaning of New Testament fulfilment commonly misunderstood.

Proceeding on an ancient misconception both of the term prophecy and of the term fulfilment, in modern times, dogmatic theologians have labored earnestly to show that prophecy has been literally fulfilled, while rationalistic theologians have labored just as earnestly to show that prophecy has not been so fulfilled. Kuenen, for instance, the great Dutch critic, in common with other scholars, has shown that many of Ezekiel's prophecies, as well as all those Hebrew prophecies relating especially to Israel's future, are not simply unfulfilled, but impossible of fulfilment. His classification of the prophecies in question is so interesting and significant as to be worthy of the carefullest consideration. It is as follows:—(1) The return of Israel out of captivity; (2) the reunion of Ephraim and Judah; (3) the supremacy of the house of David; (4) the spiritual and material welfare of the restored Israel; (5) the relation between Israel and the Gentiles; (6) Israel's undisturbed continuance in the land of their habitation.

When it is stated, therefore, that prophecy and fulfilment correspond, as the bud corresponds to the flower, the statement is not strictly correct, inasmuch as in a large number of prophecies exact and literal fulfilment, in the ordinary sense of the term, did not take place. When it is assumed, moreover, that the

ancient prophets, in their Messianic representations, are speaking only of Israel after the spirit, and not of Israel after the flesh, this assumption also is not quite correct. In every instance Hebrew prophecy has an original reference to the literal Israel; afterwards it has a special application to the spiritual Israel. In the ninth chapter of Romans, for example, the apostle mentions the high privileges of the *literal* Israel, or Israel after the flesh, whose was "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Then, after enumerating the special privileges peculiar to the Israelites as a people, he explains that spiritually these privileges were not restricted to the natural descendants of Abraham, but that they might become the possession of all who would appropriate them by faith.

Some prophecies, it should be noticed, are *conditional* in their character. For this reason, they could be literally fulfilled only when the requisite condition was fulfilled. Because of the ethical element in prophecy, it was necessarily subject, in some instances and to some extent, to moral conditions. In Psalm lxxxi. 13-16, as well as in Isaiah xlviii. 18, the psalmist and the prophet alike illustrate by their language the conditional character of Hebrew prophecy. Each of these declarations indicates that, if Israel had hearkened unto Jehovah, and had kept his commandments, and had walked in his ways, her future fortunes might have been entirely different from what they were. Obedience would not only have averted evil and misfortune, but also have secured victory and prosperity and peace. Almost numberless examples of the conditionality of Old Testament prophecy might be given. As moral teachers and social reformers, the ancient prophets intended the fulfilment of their utterances to depend upon the character and conduct of the Hebrew people.

Other prophecies are *unconditional* in their character. Hence a literal fulfilment of them was indispensable. Because of the divine purpose in prophecy, it possesses certain features which must sooner or later be fulfilled. The prophetic portions of the Old Testament abound with illustrations of the unconditionality of Hebrew prophecy. One special characteristic of the mission

of the ancient prophets was the proclamation of a gracious purpose on the part of God toward Israel. This purpose was proclaimed by them as one that should be certainly fulfilled, irrespective of either individual or national conduct; because, although it had a primary reference to Israel, it had an ultimate reference to mankind. Isaiah lv. 11 furnishes an example of the twofold fact—first, that God has a design in revealing spiritual truth; and secondly, that this design will surely be accomplished. All those prophetic passages, moreover, expressing a divine purpose concerning Israel, in order that through Israel all nations might be blessed, furnish examples of the unconditional character of Old Testament prophecy.

Some prophecies, again, are *indefinite* in their character. In consequence of this indefiniteness, a definite or precise fulfilment was impossible. The insight of the ancient prophets in respect to the fulfilment of their utterances was limited both as to mode and as to time. In many instances they knew not the manner of fulfilment; and in no instance did they know the day or the hour in which it might take place. While all the prophets, for the most part, share in the characteristic feature of representing the fulfilment of their prophecies as being close at hand, it seems that in the great majority of cases their expectations were not realized in the way or at the time which they appear to have supposed. In reference to the fulfilment of future events; the uncertainty of the prophets in Old Testament times has been compared to the uncertainty of the apostles in New Testament times. Thus the limitation of prophetic insight will reasonably account for the indefiniteness of many prophecies. An understanding of this indefinite character of prophecy will help us to appreciate the possibility of its non-fulfilment.

Other prophecies, again, are *ideal* in their character. Hence their very nature excludes the possibility of a literal fulfilment. Jeremiah xxxi. 31-34 furnishes a case in point. In this passage the prophet gives an ideal representation of Messianic times. Although the grand conception of the prophet has a special application to the Christian dispensation, the lofty spiritual experience which he portrays has never yet been realized, and

until the Millennium day appears, it is quite safe to say, this prophecy will not be literally fulfilled. Indeed, the ideal character of the description is such that a literal fulfilment of it is not to be expected. The Messianic idea in the Old Testament, it should be mentioned here, is somewhat analogous to the millennial idea in the New Testament. All those prophecies, it should also be added, that point to an ideal person or to an ideal period in the future are capable of receiving only a spiritual and not a literal fulfilment.

Inasmuch as prophecy is not necessarily predicted or anticipated history, and inasmuch as from its conditional, its unconditional, its indefinite, and its ideal features, we are not to look in every case for a literal fulfilment, in the ordinary sense of the term, therefore, we must next consider the true nature and significance of the word "fulfilment," in the original Greek. In other words, in order to understand the sense in which Messianic prophecy is fulfilled, we must seek to ascertain the literal meaning of the term. The popular misconception respecting the typical use or application of prophecy has arisen, it has been shown, partly from importing the New Testament directly into the Old, without regarding the proper interpretation of the Old; partly by spiritualizing or allegorizing the language of prophecy, where supposed delineations of the Messianic kingdom were manifestly opposed to the spirit of Christ, and partly by misunderstanding the New Testament use of the words, translated "fulfilment" and "fulfilled."

Literally the Greek word for "fulfil" signifies to fill up or to fill out, to accomplish or to realize. Christ's own use of the word illustrates how it should be understood. "Think not that I am come to destroy the law, or the prophets," he says; "I am not come to destroy, but to fulfil." In what sense did Christ fulfil the law and the prophecy of the Old Testament? He evidently refers here to the ethical portions, that is, to the moral and spiritual truths, of the Old Testament. As Dean Alford remarks, he alludes to "the *moral* parts of both the law and the prophets." The word he uses has the sense of realizing or fulfilling in the *spirit*, which, as Alford says again, "is nobler than the letter." Old Theophylact compares the

ancient law to a sketch or an outline, which the painter does not rub out and destroy, but which he fills up and completes. In like manner, one may say that Christ fills up or realizes in himself and in his objective revelation the imperfect and incomplete statements of truth contained in the Old Testament. The law and the prophecy of the Old Testament are morally and spiritually fulfilled or realized in the person of Christ.

In the preceding division of the subject, it was shown that with the New Testament writers the word "fulfilled" possessed a flexible significance. In their use of the word a new and special application of the principle underlying a prophetic statement was regarded as a sort of secondary fulfilment. In strictness, of course, it was a secondary application or realization of the truth or principle in question. Matthew xiii. 14, 15, which is said by Christ, on the authority of the evangelist, to have been a fulfilment of the language of Isaiah vi. 9, 10, affords an admirable illustration, not only of the sense in which Old Testament prophecy was fulfilled, but also of the sense in which Christ and the New Testament writers claimed that it was fulfilled. Isaiah's words were first addressed to the Israelites of his own day, in order to reprove their hardness of heart and their blindness of mind. When Christ says that this prophecy is fulfilled in the people of his day, he means that the principle of the prophecy, like the underlying principles of all prophecy, by a special application, receives in them a secondary fulfilment, that is, a secondary realization. Such is the nature of this prophetic statement that, as Webster and Wilkinson properly explain the term, it is fulfilled in *application*. "It was a generic description of character," as Whedon also says, "fulfilled equally truly by the Jew of the days of Isaiah and the Jew of the days of Jesus."

It is worthy of remark that this description is substantially applied no fewer than a half a dozen times throughout the Scriptures, namely, by Isaiah, by Jeremiah, by Ezekiel, by the evangelists, and by the Apostle Paul. Being a generic description, and containing a general principle, it was as applicable to the people to whom it was last applied by Paul, as to the people to whom it was first applied by Isaiah. In a significant sense,

therefore, we may say that this prophecy was repeatedly fulfilled or accomplished in Scripture times, that it has been repeatedly fulfilled or accomplished since those times, and that it will continue to be fulfilled or accomplished to the end of time. Referring to the various applications of the words of this prophetic passage, Dr. Terry says, "Our Lord quoted and applied them to the Israel of his time as one of those homiletic Scriptures which are fulfilled again and again in human history, when the faculties of spiritual perception become perversely dull to the truths of God. The prophecy in question was not the *prediction* of a specific event, but a general oracle of God, and of such a nature as to be capable of repeated fulfilments."*

In this way, we may see that a forcible and legitimate application of a prophetic passage is, in the New Testament sense of the term, a fulfilment or realization of that passage. From their use of the term, as well as from its literal significance, we are enabled to understand what Christ and the New Testament writers meant by the fulfilment of Messianic prophecy. They meant that its conceptions were filled up, or fulfilled,—that its principles were fully realized, that its spiritual significance was specially accomplished. In John xiii. 18, it has been shown that an ancient Scripture is said to be fulfilled because a principle, applicable to any conspicuous traitor, receives a special application, or finds a special realization. In chapter xv. 25, it might be shown, another ancient prophecy is said to be fulfilled, because another principle, applicable to any hateful persecutor, finds a new and special realization.

From what has just been said, it follows that we should rather speak of the realization or accomplishment of Messianic prophecy than of its fulfilment, unless the latter term be used exclusively in its New Testament sense. As the essential element of prophecy is ethical and instructive rather than predictive, its principles find their spiritual realization in some respects in Christ, in other respects in Christianity rather than in Christ himself. By this statement it is meant that there are certain principles underlying Messianic representation which are applicable to all ages, but which are preëminently appli-

* "Biblical Hermeneutics," p. 511.

cable to Christ and Christianity. Messianic prophecy is fulfilled or realized, therefore, not in its literal statements, but in its underlying principles. These principles, which find complete embodiment in Christ, so far as they are applicable at all to Christian ages, are universally applicable; for prophecy deals rather with principles than with persons.

The ancient prophets, it has been shown, presented moral truth in relation to the age in which they lived. In consequence of this fact, the principles of prophecy are capable of applications so much broader than they themselves were then aware. Hence it is that promises and threatenings made by a prophet concerning an individual, because of his character and condition, are applicable in principle to any man of similar character and in similar circumstances. Because of the divine element in prophecy, and because of the eminently practical character of prophetic preaching, its truths and principles are permanent, applicable to all persons and to all times.

When applying Messianic prophecy, we have noticed, Christ does not claim a primary or historic reference to himself or to his time, but only a secondary reference or fulfilment. So far as Old Testament prophecy was fulfilled in him, therefore, we should say that its truths or principles were embodied, or realized, or accomplished in him; that is, in him the truths and principles of prophecy find their richest embodiment, or their fullest realization, or their highest accomplishment. In a moral or spiritual sense, the statements of Messianic prophecy typified certain imperfect principles which he filled up or perfected; they foreshadowed certain indistinct truths which he brought out or realized. For this reason, it should be said that Jesus of Nazareth is the *realized* rather than the *predicted* Christ of the Old Testament.

Had there been a definite personal prediction of Christ in the Old Testament, why did not his disciples recognize it? One must reply, they did not recognize it, because there was nothing sufficiently definite respecting Jesus Christ in Scripture to convince them absolutely of his Messiahship. Only the *one* passage concerning his birth at Bethlehem was ever adduced to guide men to the Christ, and even this prophecy, as Dr. Eders-

heim has justly said, "had nothing special to direct to *Jesus* as the Christ." It is significant, moreover, as this Warburton lecturer continues, that in his teaching Christ did not base his Messianic claims on any special prophecies, but that he ever based them on what he was, on what he said, on what he did.*

The Spirit of Messianic Prophecy.

In the Book of Revelation, chapter xix. 10, the writer significantly says, "The testimony of Jesus is the spirit of prophecy." This pregnant statement is all important for the purpose of helping us to obtain a true conception of the aim and soul of prophecy. The spirit of prophecy is not *prediction*, but *testimony*, and the spirit of Old and New Testament prophecy alike is the *testimony* of Jesus Christ. As the Divine Spirit was the efficient cause of prophecy, so the coming Messiah was its essential theme. Therefore, the spiritual witness or testimony borne to Jesus as its fundamental theme is the sum and substance of Messianic prophecy.

This explanation of the spirit of prophecy is supported by many important passages in the New Testament. In Acts x. 43, according to the rendering of the Revised Version, the apostle Peter says of Christ, "To him *bear* all the prophets *witness*"; that is, the burden of the prophetic teaching of the whole Old Testament was the bearing of witness or testimony to Christ. Spiritually he was the theme or subject of the testimony which all the prophets in general gave. In other words, prophetic teaching consisted not in personal prediction, but in spiritual testimony, of Christ. The ancient Hebrew prophets testified to the great truths and principles that were embodied in him, and to the divine verities and realities that are contained in Christianity.

In John v. 39, the evangelist says, "Search the Scriptures (or, ye search the Scriptures); for in them ye think ye have eternal life; and they are they which *testify* of me." This passage teaches, not that the ancient Scriptures predict or foretell Christ, but that they testify or bear witness of Christ. In Acts iii. 24, again, according to the Authorized Version, the apostle

* "Prophecy and History in Relation to the Messiah," p. 115.

says that all the prophets from Samuel down "foretold of these days." But the word here translated "foretold" signifies in the original forthtold, or told forth. With this statement the Revisers' rendering harmonizes, namely, "Yea, and all the prophets from Samuel and them that followed after, as many as have spoken, they also *told of* these days." That is, they told forth, by prophetic testimony, certain spiritual facts or verities that were specially realized or accomplished in Peter's day.

In all those passages, moreover, which declare that the ancient Scriptures spoke of Christ, or that the ancient Scripture writers wrote of Christ, the reference is to *testifying*, not to *predicting*. The essential spirit of prophecy is bearing witness to Christ. "The testimony of Jesus" is the sum and substance of Messianic prophecy. In such passages as Luke xxii. 37; xxiv. 44, where the expression "concerning me" occurs, the reference, as has been shown, is to the things which are applied to him, not to the things predicted of him. In Luke xxiv. 27, where Christ is represented as expounding to the two disciples on the way to Emmaus the things in Scripture "concerning himself," the reference again is not to the things referring to him literally or predictively, but to the things referring to him typically or spiritually.

One more important example of the way in which the New Testament writers teach that the peculiar work of the Old Testament is to *testify* of Christ occurs in 2 Timothy iii. 15. In this passage, the apostle Paul rejoices that from a child Timothy has been acquainted with "the Holy Scriptures," which are able to make him wise unto salvation, not in or of themselves, but through faith which is in Christ Jesus. The apostle is speaking here of the sacred writings of the Old Testament, and he means that these ancient Scriptures were not sufficient of themselves to impart that saving wisdom, in the Christian sense of the term, which he describes, because they only testified prophetically, or suggestively, or spiritually, of Christ. Hence it is only when their language and testimony with regard to Christ are received through the medium of Christian faith that this saving wisdom is experienced or obtained. As Webster and Wilkinson observe, "Now that Christ is come, of whom

they (the Old Testament Scriptures) *testified*, they must be read through the medium of faith in him."

From the foregoing discussion, it will be seen that it is only what the Old Testament Scriptures teach and testify in general, or in fundamental truths and principles, that is fulfilled or realized in Jesus Christ. For this reason, as has been shown, we should speak of Messianic prophecy, not as having a reference to Christ, but as having a fulfilment or realization in him. This view of prophecy possesses a deeper significance than the ordinary view possesses. It helps us rightly to appreciate the true value of Old Testament prophecy in bearing witness to Christ, and in preparing mankind for his sublime spiritual doctrine. By inculcating moral truth, and by imparting religious instruction, the essential principles of which were realized or embodied in Christ, the prophetic teaching of the Old Testament served to prepare the world for the substitution of universal spiritual religion in the place of national ritualistic religion.

This view of prophecy also is in harmony with the fundamental reason of revelation, which is to communicate such knowledge concerning the nature of God and his purpose of grace as would lead men to a higher plane of spiritual life. The essential truths and principles both of Judaism and of Christianity all indicate a similar origin, and all point in a similar direction. The ancient Hebrew Scriptures are saturated with Messianic prophecy, but in a sense deeper than Christian people commonly suppose. Because of the divine element in prophecy, the Old Testament is full of Christ, not in the sense of prediction, but in the sense of testimony. From Genesis to Malachi, the prophetic Scriptures, in their lofty ethical conceptions, breathe the spirit of Jesus Christ. "To him bear all the prophets witness." He is the central or focal point, so to speak, in which all lines of Messianic prophecy converge, not in the predictive but in the ethical sense of the term.

As all ethical teaching in the New Testament looks backward to Christ, so all ethical teaching in the Old Testament looks forward to him. As the manifested truth of God, he embodies or realizes in his own personality the truths and principles of Messianic prophecy. While, therefore, the ancient Scriptures

contain no definite or direct prediction of the historic Christ, one may say that just as much as it was the mind of God that prophetic statements should have a natural, literal reference to a real person or to an ideal person in Old Testament times, just so much it was the mind of God that they should have a special spiritual application in New Testament times to the person of Jesus Christ.

This view of prophecy, moreover, has several important advantages. Understanding the nature of prophecy rightly, readers of Scripture will experience neither perplexity nor surprise at the way in which New Testament writers constantly quote Old Testament Scripture in reference to Christ which had originally no reference to him. Inasmuch as the ideals of Messianic prophecy are essentially realized in Christ, all such prophecy has a spiritual application to him. Prophecy, like poetry, it has been shown, is capable of innumerable applications. Its principles belong to every age, from the time of their primary application to the time of their ultimate application; for, as Peter says, "No prophecy of the Scripture is of any private interpretation."

There is a prophetic element, it should be observed, in all sanctified poetry. A truly moral poet is, in his own degree, an inspired teacher, an interpreter between God and man. "Hence, in a Roman mouth," as Cowper says, "the graceful name of prophet and of poet was the same." It is this prophetic spirit, this ethical element, that gives to the poems of Luther, Wesley, Browning, and kindred writers such a lofty spiritual influence. Messianic prophecy in the original, it must be borne in mind, is poetry, highly imaginative Hebrew poetry. The Psalms especially abound with striking and extravagant references to a contemporary king that would be utterly inappropriate but for their figurative and poetic character, in harmony with the peculiar genius of the language in which they were composed.

Another advantage of this view of prophecy is, that it enables us to explain why the disciples of Christ could not realize the purpose of his mission, or the nature of his kingdom, until after his crucifixion and death. How little they understood their Master, while he was still with them, is illustrated by the

incident recorded by the evangelists of the ambitious request of Salome for her two sons. As Jesus with his disciples was on his way to Jerusalem for the last time, she eagerly implored him to grant to James and John the chief places of honor in his future kingdom, which she and they alike supposed would be a temporal kingdom. For, notwithstanding the impressive lessons the disciples had already received respecting his approaching passion, Luke tells us, in chapter xviii. 34, that "they understood none of these things."

The disciples, it must be remembered, had just been for some months with their Lord in Peræa, east of the Jordan; and, although he had warned them that his death would take place in connection with this visit to Jerusalem, still, Luke continues, "this saying was hid from them, neither knew they the things which were spoken." "They were dreaming," says Dr. Bruce, "of the thrones they had been promised in Peræa, and, therefore, were not able to enter into the thoughts of their Master, so utterly diverse from their own. Their minds were completely possessed by romantic expectations, their heads giddy with the sparkling wine of vain hope; and, as they drew nigh the holy city, their firm conviction was 'that the kingdom of God should immediately appear.'"*

It was only after the disciples, we are told, had their understandings opened respecting the sense in which their ancient Scriptures testified concerning Christ that they were able to appreciate their testimony at all. After lesson upon lesson had been taught them, after warning upon warning had been given them, they still remained in ignorance of what their Master meant. Even when referring to a prophecy such as Zechariah ix. 9, which Dr. Edersheim believes was actually fulfilled by Christ's entry into Jerusalem, the reference to it, he shows, is followed by this significant explanation of John xii. 16: "These things understood not his disciples at the first; but, when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

This view of prophecy has a still further advantage. It helps us to understand why the Jewish people, as a nation, failed to

* "The Training of the Twelve," second edition, p. 274.

recognize Jesus of Nazareth as the promised Messiah. The ancient Jews expected a conquering not a suffering Messiah. At the time of Christ, as the experience of his disciples proves, the thought of the Messiah as destined to suffer and die had not only found no general acceptance among the Jews, but also was entirely opposed to the feeling of the nation, as Dr. Geikie has sagaciously remarked. Referring to the closing period of Christ's career on earth, he says, "The idea of a suffering Messiah was so wholly foreign to all prevailing conceptions, that it was indispensable that the catastrophe at Jerusalem, foreseen by Jesus from the first, but now near at hand, should be made familiar to the Twelve, as part of the all-wise purpose of God in the development of the new spiritual kingdom." *

From these considerations, it is no wonder that the Jewish people, as well as the twelve disciples, could not see that prophecy pointed predictively to Jesus as the Christ. They looked for an earthly kingdom, a national deliverer, a temporal prince; he represented a heavenly kingdom, a universal deliverer, a spiritual prince. For this reason, they were not able to recognize in him a single feature of the ideal Messiah represented by their ancient prophets. Even Zechariah himself would scarcely have recognized his own ideal description in the meek and lowly Jesus, as he was on his way to Calvary to suffer an excruciating and ignominious death.

The theory presented in this investigation may be called the Ethical Theory of Messianic prophecy. In this theory, the Old Testament Scriptures merely bear witness or testimony to the great fundamental truths and principles of the Christianity of Christ. The testimony which the Old Testament bears to the New is something very different from doubtful or disputed statements. It is the testimony of spiritual facts, of religious verities, of divine realities. It is the testimony, moreover, of truths rather than of events, of principles rather than of predictions. Herein lies the evidential value of Old Testament prophecy. Herein also lies the explanation of the inner spiritual harmony between the testimony of prophecy and the teaching of Christ.

* "Life of Christ," p. 554.

Messianic prophecy bears witness to the unique person and mission of Christ, and to the cardinal truths and principles of Christianity. The great ethical and spiritual ideas, which appear in germinal form throughout the Old Testament, not only attain in Christ a full and complete expression, but also find in him a perfect spiritual embodiment. In this way, we have in the Hebrew Bible a series of remarkable prophetic utterances, divinely applicable to the New Testament Messiah, who is spiritually the theme of Old Testament prophecy, and who, respecting their canonical Scriptures, could say consistently and truthfully to the unbelieving Jews of his own day, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which *testify* of me."

GEORGE C. WORKMAN.

WHAT IS CHRISTIAN SOCIALISM?

II.

III. OBJECTIONS TO CHRISTIAN SOCIALISM.

First. Christian Socialism visionary, ideal, impracticable. This depends on what you mean by Christian Socialism. If you mean an immediate, elaborate, systematizing of society, Christian Socialism is undoubtedly impracticable. But this, as we have shown, is exactly what Christian Socialism does not mean. Christian Socialism is the gradual application of the principle of Association to business in place of competition. This people will not remember. Prof. Ely says, "There is about as much prospect of a realization of the socialist's dream in our day as there is in that New Hampshire farmers will harvest their grain in January." But Prof. Ely notoriously advocates the municipalization of the lighting and heating of cities, and the nationalization of railroads and the telegraph, and thinks most of these measures practicable now; many of our best economists, men like Profs. H. C. Adams and E. J. James, agree with him. If this is not Socialism, what is it? At Harvard and in most scientific circles, Prof. Ely is rightly called a Socialist.

Prof. Ely does not call himself one, because the name has been so often connected with social quackery and ignorance, but true scientific, cautious Socialism is practicable to-day, on Prof. Ely's own admission. Says Prof. Adams, "The authority of English economics (each for himself) is shattered beyond recovery." Says Prof. Walker, "Socialism was never stronger than now."

In England they are bolder. Says Sidney Webb, Lecturer on Economics at the City of London College, "When the editor of the Encyclopædia Britannica lately required from some eminent economist, an article on Political Economy, fully representing the present position of that science, it was to an avowed Socialist that he addressed himself, and that article took the form of an elaborate survey of the inevitable convergence of all the economic tendencies towards Socialism. . . . One of the University Extension Societies lately found some difficulty in obtaining young economist lecturers sufficiently free from what some of its older members thought the Socialistic taint. And this is not to be wondered at, when we learn that Prof. Marshall, Professor of Political Economy at Cambridge, has at various times declared himself a Socialist, and when we find Prof. Sedgwick, Professor of Moral Philosophy at the same University, contributing an article to the *Contemporary Review*, to prove that "the main principles of Socialism are a plain deduction from accepted economic doctrines." Says Prof. Schaeffle, "The future belongs to a purified Socialism."

But we need not go to the Economists. Socialism is in our midst. Every trust formed is a concession to the practicability and the necessity of Socialism. Trusts show how competition inevitably results in combination, and how large interests, stretching across a continent, can be conducted by a single organization. Socialism would be a trust, only a democratic one. Trusts have come to stay; they may change their name or their form a hundred times, to fulfil or evade the requirements of the law, but the thing has come to stay. Capital has learned the advantage of combination. That lesson it will not unlearn. History does not evolve backwards. Railroads do not become stage coaches. Combination has the future. The only question

is, shall it be plutocratic or democratic; Socialism or Jay Gould, this is the choice.

We see, too, to-day a tendency to extend the power of government. We see it in every factory law of the General Court of Massachusetts, and in the new constitutions of Dakota and the State of Washington. "Friends of Government," Edward Everett Hale calls the Nationalists.

And people who think Socialism impracticable forget what an amount of Socialism we have to-day. Our Public Schools and Libraries, our State Universities, Hospitals, Asylums, Reformatories, our Postal Service, every Court of Justice, the Signal Service, Coast Surveys, Labor Bureaus, Municipal Fire Departments, every factory act, every municipal health regulation, these and a hundred other things are purely socialistic.

But in England we see the fullest development of Socialism, especially of Municipal Socialism. Says Sydney Webb: "150,000 men in England to-day, besides the army and the navy, are in the employ of the government. . . . In one part or another of England, to-day, government carries on telegraphing, expressage, coinage, the provision of weights and measures, the making, sweeping and lighting of streets, life insurance, annuity grants, shipbuilding, stockbroking, banking, farming, money lending. It provides for thousands midwifery, nursery, education, board, vaccination, medical attendance, public worship, amusements, burial. It furnishes and maintains museums, parks, galleries, libraries, concert halls, roads, markets, fire engines, lighthouses, pilots, ferries, lifeboats, cemeteries, piers, baths, wash-houses, pounds, harbors, hospitals, dispensaries, gasworks, water works, tramways, allotments, cow meadows, artisans' dwellings, schools, churches, reading rooms. It carries on researches in geology, meteorology, statistics, zoology, geography, and even theology." And yet people call Socialism impracticable. Mr. Webb describes the individualistic city councillor, who will spend a day among socialistic instutions, and not knowing that these are Socialism, will say, "Socialism, sir! don't talk to a practical man about your fantastic absurdities." Our answer, then, to those who think Socialism impracticable is simply, "Look about you."

Secondly. Socialism would fail because government is corrupt to-day, and would be more so if it controlled all things. But what makes government corrupt to-day? Is not the power of money amassed in a few private hands? Is it not this that corrupts our parties, controls elections, bribes legislators, purchases legislature, not of necessity by open bribery, but just as truly and more effectively by making it the interest of electors and legislators to serve the interests of capital. Says Wendell Phillips: "In combining perpetual, legalized private wealth lies our danger to-day."

The rich men of this land are "our dangerous class." Newport and Saratoga, Lenox and Wall street, are the centres of our social and national corruption. Under Socialism, where all had a competence and none a superfluity, the cause of corrupt government would be largely removed. Public business, too, can always be better examined and controlled than private business. Even as it is to-day, government is purity itself beside the corruption and trickery of the private Western Union Telegraph Company, and most other private corporations.

But how about the appointing power,—would not that breed corruption where Government controlled so many offices? Under democratic Socialism, Government would not appoint. Overseers and department heads would not be appointed, but elected by the workers in the department. Good workmen would be known, and enterprise and diligence rewarded by higher office.

Thirdly. Where is the capital to come from to carry on public works? From where it comes to-day, from the workers; only it would go into the hands of Government, for the good of all, not into private pockets to be spent for diamonds and peach-blow vases. Of course, we include among the workers, supervisors and directors. A good railroad manager earns his wages as truly as any day laborer. Socialists do not object to the wages of management. At the start, Socialists would not pay all men equally. "To every man according to his deeds," would be their motto. Later, when men grew more capable of brotherhood, they would, perhaps, pay all men equally in

material award, giving only increased honor to whom honor was due. Ability would be recognized, and the best men put as managers and directors. Socialists do not object to any salaries that are earned. They object to incomes that are not earned, fortunes made by speculation in land and stocks, or by corners in pork and grain. These "unearned increments" should be gradually taxed, on a sharply graded scale, into the public pocket. This would inaugurate and carry on all public works.

Socialism, too, would mean increased production. It would do away with the wastes of competition, two railroads where one would do; two stores where one is sufficient. By putting, also the unemployed (millionaires or paupers) to work, the working staff would be increased, while systematization would vastly increase production.

Fourthly. Is not Socialism contrary to Individuality? Does not the pushing for number one, that we have to-day, whatever of evil it may entail, at least develop character, self-reliance, personal power—moral results that vastly more than counterbalance any of the possible material good results of Socialism? This is undoubtedly the weightiest fear men have of Socialism. Herbert Spencer thinks that Socialism is coming, and calls it "The Coming Slavery." People read "Looking Backward," and find in it a striking picture of an ideal state, but they think it lacks in life, variety, personality, and they say: "In place of that dead monotony, give me with all its drawbacks, the life, and push and piquancy of the nineteenth century."

This is of infinite moment. If the objection is valid, let Socialism perish. No material gains can atone for loss of personal character. But is the objection valid? As for "Looking Backward," it pretends to be only a fanciful picture of the social state; it aims simply to awaken thought, to give people an idea of Socialism in the concrete. It probably does that work better than any book yet written. But it makes no attempt to present the life and personality that would attend Socialism. People simply criticise "Looking Backward" for not being everything. It is no criticism of a description to say that it is not a drama, any more than to blame a lake for not being a

river. As for Herbert Spencer, Mr. Huxley has well answered him, showing that on the very principles of the evolutionary philosophy, Socialism would mean only a higher individuality. Socialism does not mean no struggling for existence; it means struggle, but upon a higher level than to-day. The struggle for existence has ever taken higher and higher forms. Once, with rudest weapons or with naked hands, later with poisoned arrow or with hurtling spear, men fought for their existence. To-day men fight, not with physical weapons, not with poisoned arrows, but with poisoned groceries; with business sharpness and with trick of trade, they struggle to make money. The struggle for existence ceases not, it simply assumes a higher and less material form. Socialism would not end the strife, but simply lift it up one grade higher; men would contend not for money but for attainments in the arts, in science, in learning, in character. And in every grade the struggle for existence has produced individuality according to the nature of the struggle. Early warfare produced the giant, the physical individuality; later warfare, the great general, or the skilled warrior, an Alexander, a Richard Cœur de Lion. Business competition to-day produces a Rothschild, a Jay Gould. Struggles for higher aims under Socialism will produce a nobler individuality. We shall have a renaissance in art, a revival of learning, a reformation of religion. This is the law of evolution. The original constant warfare of mankind was turned into peace by the development of law, government and order. So to-day, law and order and government—Socialism—must end the anarchy of the market, and lift men up to struggle, not for money but for character.

Socialism and Individuality are not contraries; nor are they principles to be applied to different things. They are complementary principles to be applied to the same things. They may be well compared to the forces which rule the stellar world, Individuality, the mystic force which keeps the single planet moving on its God-appointed orbit; Socialism, the sacred harmony which keeps one planet from colliding with another. Socialism, without Individuality, would be dead, a system that did not move; Individuality, without Socialism, would be a

universe with no order—chaos. It is to chaos that individualistic business tends. It must be supplanted by Socialism to bring into the business world the harmony of the spheres.

Therefore, we must be neither dogmatically, narrowly socialistic, nor individualistic; we must be both.

Prof. Caird has warned us against being carried away by either Socialism or Individualism. He says that those so carried away "will never do much good in building up the future. They will simply be parts of that mob which is always carried away by the popular abstraction, and cries out to-day for social unity, as a century ago it cried out for individual liberty." Socialism and Individuality will go together. Some one has called Christianity the synthesis of the two.

Those who fear that Socialism would check Individuality, do not realize again how little true individuality we have to-day. On question of personal liberty, Mill surely may be allowed some weight, and Mill declares that "the restraints of Communism (he means what we mean by Socialism) would be freedom, in comparison with the present condition of the majority of the human race." Ninety-nine one-hundredths of mankind, even in civilized countries to-day, are fettered by their dependence upon money. Simply to live, painters paint pot-boilers, dramatists write dramas to fill the house, undertakers smirk and bow and scrape, reporters report "to suit," clergymen preach sermons that will "draw." Men, too, thus become dependent upon one another, the employee upon his employer, the storekeeper upon patrons, the clergymen upon his parishioners. If, by working a few hours a day every man could earn an independent, honest income for himself and his family, as would be possible under Socialism, it would do more to develop free individuality than any possible amount of mere individualism.

It would also solve the woman question, by making woman financially independent of man, without ignoring the natural differences that must ever exist between man and woman. It would rediscover married love in many a home, by taking the money question out of marriage.

But would it not make men lazy? No, for they could only be sure of an income if they worked. If a man who could,

did not work, "neither should he eat." But would it not mean over-population, if every man was sure of a support for his children? Sufficient unto the day is the evil of this. The United States supports to-day sixty-five millions of people. Its agricultural interests alone, to say nothing of any other interests, or any other occupation, are capable of supporting one thousand millions.

Mr. Edward Atkinson says that we could double the sustaining power of our farms, by simply bringing all present farms up to the average productivity, to say nothing of new farms. Moreover, the reproductivity of mankind does not keep pace with development in civilization. God's laws may be trusted to care for all God's children that are born, provided only we keep God's law. Make marriage pure, abolish married lust and legal prostitution, and our children shall be as arrows in the hands of the mighty, and blessed be the man that hath his quiver full of them. No; true democratic socialism is not paternal, but it would give all an education, all a chance, and the best would come to the front. It would mean "Cariere ouverte aux talents."

Lastly, men say, "There is no need of Socialism to-day; if any man is poor, it is his own fault." Those who say this are usually those who have not much acquaintance with our working classes. They perhaps have known or heard of a few cases of shiftless idleness, and they assert this of all. But Prof. Carroll D. Wright shows that there are thousands in Massachusetts alone, able and willing to work, who can get no work to do. The Labor Bureaus of two of our best States declare that the average wages of working-men are not enough to bring up a family upon, even in the most meagre way, unless supplemented by the wages of wife or child. Have any of those who think there is no need of Socialism tried to bring up a family on $350 a year? Yet this is the average income of the workingman of our land, and thousands have not even this. Prof. Huxley says that he would rather be born in the Fiji Islands than in a London slum, and tells us that most of the diseases in England come from underfeeding. In New York city, there are whole sections where the overcrowding is greater than in

the most crowded quarter of London. Our agricultural sections, too, are equally poorly off. Farms are deserted to-day in New England, and covered with mortgages in the West, because they cannot be made to pay in competition with bonanza farms and cheap freightage to the sea. Boys are crowding into our cities, because there is no chance on the farm. Large stores are eating up small stores, large manufactories small manufactories, large capitals small capitals. Is there no need of Socialism?

It is, of course, true that many of those who are unemployed, are in part themselves to blame. Under competition weakness of any kind goes to the wall. But what are you going to do, leave them to suffer? You say "Educate them individually." Undoubtedly, but how? That is just the question. Educate them in the slums? It cannot be done, or done only in here and there a case. You must take them out of the slums; you must abolish the slum, and this is Socialism, the community caring for its weaker members, educating them, placing them in proper environment. When people say that the poor are unworthy, we say, all the more need of helping them then; the worst kind of poverty is poverty of character. But have they not some excuse for poverty of this kind? If you were born in a slum, raised in an alley, schooled on the street, would you be the ideal character you are now? People forget, too, the power of inheritance; we deal not with the poverty of a generation, but with generations of poverty. You must reach men individually indeed; nothing can replace that; Socialism is not a machine for turning out saints; but you must also improve the environment, the conditions of the poor, and this is Socialism.

We now come to the question

IV. What Christian Socialists Propose To Do.

How do you propose to realize all your ideas? How would you bring in the day of Christian Socialism? asks the incredulous reader.

First, by realizing that we can not bring it in, that it must come in. Christian Socialism is not a Babel tower that men can agree of themselves to set up. Christian Socialism is a principle gradually to be applied. It must come gradually,

freely, naturally. We can prepare the way, we can speed on its coming, but we cannot compel it. Therefore Christian Socialists work in no one narrow way. They are not men of one idea. They know what they want; they have their ideal before them, a divine democratic brotherhood of mankind, and everything that looks in this direction they would welcome and would aid. Co-operation, Profit-Sharing, the Eight-Hour Movement, Trades Unionism, Arbitration, the development of Municipal Socialism: Christian Socialists would aid all these movements. It is not meant that every Christian Socialist individually should work for all these things. "Concentrate your energies; do that by which you individually can do most good; work for that which you see to be the most needed in your community," says Christian Socialism. Different men can do different things; different communities need different measures, present different opportunities. Christian Socialism includes advance on all these lines. "We must touch the workman at all points of his interest," wrote Charles Kingsley. This is the first distinguishing note of Christian Socialism in practical operation, that it declines to recognize any one reform as the panacea for mankind.

Secondly.—Christian Socialists say we must work through politics. Co-operation, Profit-sharing, etc., are all well, but they are not enough; and if one works for these and nothing more, they become positively reactionary and hinder progress. Such authorities as Cliff Leslie, Professor Walker and Dr. J. T. Ingram, concur in dismissing the hope of saving society through merely introducing co-operation and profit-sharing into business as chimerical. Business is conducted to-day on such a gigantic scale that only the State can control it. Small co-operative concerns, competing with one another, will never solve the problem. We need the Co-operative Commonwealth, and this means political action. Christian Socialists, as Christian Socialists, do not enter politics; but as men and citizens we must carry our faith to the polls. Christian Socialists appeal not to violence. Quietly, peaceably at the polls, we must support, probably ere long, in a new party, those measures and those men which represent our views.

Thirdly.—What particular measures would Christian Socialists first favor? Municipalization of lighting and heating of cities, of local transit, the nationalization of the telegraph and railroads, the establishment of postal savings banks. We put these first, not because they are most needed, but because the public sense and the support of political economists seem to make them most feasible to-day. They embody our principles, and will serve as an entering wedge.

Once again, educate the children. Make Nationalism "The Children's Party." Raise the School Age. Legislate against Child Labor.

Another most important practical measure is the taxation of land values, and of real estate of every kind. We would not, with Mr. George, establish a *single* tax, but would tax land values *and* all real estate. We would shift taxation from personal property to real estate, because a tax on real estate is the easiest to collect and the hardest to avoid. It would soonest, therefore, break down the enormous inequalities of wealth in this land. Real estate is taxed now, but not upon the right principle. We would tax it upon a sharply graduated scale. Small land values, the workingman's house, the widow's home, the small farm, we would tax scarcely at all—less than now. The large estate, the priceless building lot, the business palace, the oil well, the coal mine, we would heavily tax, taking the value of the natural resources of the soil out of private monopolies into the public treasury. God gave the earth not to the few, but for the heritage of all His children. Taxation is the easiest way to resume this right. Dr. Heber Newton has recently well suggested that to tax all lands now held for speculation as heavily as land in use, and to declare all mineral resources hereafter to be discovered, the property of the community, would be two reforms comparatively easy in carrying out and introducing the principle we strive for. Another important way of reducing these glaring inequalities of wealth, is a wise and carefully adjusted Inheritance Tax.

Another reform, which, though not so fundamental as land reform, is perhaps even more immediately necessary, and which has not yet been made sufficiently prominent in American

economic discussions; it is the employment by the State of the unemployed, the duty of the State to give work to all. Says Turgot, whom Matthew Arnold calls "the wisest statesman France ever had," "God, when he made man with wants and rendered labor an indispensable resource, made the right of work the property of every individual; and this property is the first, the most sacred, and the most imprescriptible of all kinds of property." Even such a writer as Charles Booth, who has made such a study of the facts of East London life, and who is not a Socialist, but an Individualist, says the State must do this and even believes this to be "the only solution" of the labor problem. Individualist, as he is, he says, "the poverty of the poor is *mainly* the result of the competition of the very poor," by which he means those who, for whatever reason, have not income enough for even a decent, independent life, according to the usual standard. "The Individualist community," he says, "on which we build our faith, will find itself obliged for its own sake to take charge of these;" and he goes on to give his plan for this employment by the State.

This reform touches the essence of the problem. It goes to the core of the matter vastly more than municipalization of gas, or the nationalization of railroads. Small difference does it make who furnishes the city gas, to the very poor, who use no gas; small difference who owns the railroads, to those who rarely, if ever, can patronize the roads. But employment for the unemployed would help every poor man from Maine to California. This is all he asks, only a chance to work. Christian Socialists, who follow the Poor Man's Friend, should make a specialty of this reform. "Stitch, stitch, stitch," sings the "Song of the Shirt;" but our working women of to-day are so poorly off, that their only complaint is that they have no opportunity to "stitch, stitch, stitch." Wage-slavery, men talk about; but there are thousands of strong men in our land this day, begging almost on their knees and with tears the poor privilege of being slaves, of working at any price. Giving work, too, to the unemployed, would better the skilled working man, relieving him of the competiton of the idle seeking a job. It would also do incalcuably much for the moral condition of

our land. Intemperance we call a crying evil; in many and many a case lack of work and despair of finding work, has sent the idle man from his cheerless home to the all-welcoming saloon. Lack of work, too, has made many criminals; or if, again, those who have served their sentences in penitentiary, or in prisons, could be sure, on coming out, of finding steady, honest work, nine-tenths of them would never return as hardened convicts. This is the testimony of all who know the facts. Lack of work is our one great wrong to-day; giving honest work to all would do more to cure intemperance, empty jails, reform character, than all other reforms beside.

Let the State, the municipality, or the township, set the unemployed to building in the season, artizans' dwellings; or, out of the season, (and those who cannot be thus employed), to making clothing or fittings for dwellings. Let the work be done under well-paid, competent supervision. Those unemployed who have no trade that can be used, let the State teach. An ignorant man is a dangerous man. State money spent in manual education is money well invested. Let the State sell the houses or produced goods at cost to the workman on easy instalments, giving each man a home. Let the State pay the men proportionally to the quality and quantity of work done, and a little more than the market rate of wages. It would, therefore, tend not to lower but to raise the rate of ordinary wages. It would make men desire to work for the State. Let every private employer wanting workmen and paying fair wages, apply for workmen at the State works; let the State then decline to employ any men wanted elsewhere. The State would thus know that it was not employing those who could be employed elsewhere but employing only the really unemployed. Let the State, too, only employ those proving residence in the State; which would prevent a rush of the unemployed into one State, and induce other States to care for their unemployed.

It would not be costly; the workmen would produce enough to largely meet the cost; it would not be a plan that would especially antagonize the interests of the wealthy. With a minimum of opposition, it would work a maximum of good. What expense was connected with it, could be met by a graded

tax on real estate, and would be the best expended tax in the country.

After these reforms had been carried out, property being somewhat equalized by taxation, and all being made independent by being sure of work, it would then be safer to enlarge the power of government, as government would not then be so exposed to the temptations of corruption. Commissions could more and more control business, limiting interest to low rates on capital actually invested, and finally assuming one business after another in the order of their monopolization. If it be asked whether railroads, for example, should be nationalized, with or without compensation, we would answer by neither method, but by gradual taxation, the easiest way of appropriating to the public good, that which the public good—the supreme law—demands.

It must be remembered, too, that government could thus be more trusted than now, because a new reform party would necessarily go into power, when the country was carried for these reforms, and would at least for awhile be purer, till a new party was required. Liberty must be ever bought by eternal vigilance. Socialism, if democratically carried out, would be but the American idea applied to business.

In such or some such gradual ways would Christian Socialists work; yet they put their main reliance upon character, upon conscience, upon religion. They appeal to the ethical in man. They would show the rationality of Socialism, but would insist more upon its justice, its moral claims. Above all, they appeal to the conscience. By literature, by addresses, by classes, by personal appeal, they would arouse the Church. There is a mighty power on social problems now dormant in the Church. Christian Socialists would call out this power. Churches are discussing how "to reach the masses." The truer problem is how to rouse the Church. The Church to-day needs the mightiest reformation. What Robertson said of the clergy of the Church of England is true of every Church:

"Alas, we, for centuries, have taught submission to the powers that be, as if this were the only text in Scripture; yet for one text which requires submission and patience from the

poor, you will find a hundred which denounce the vices of the rich. In the writings of the noble old Jewish prophets *that* and almost that only; *that* in the Old Testament with a deep roll of words that sound like Sinai's thunders; *that*, less impassioned but more calmly terrible from the apostles and their Master. Woe unto us in the great day of God if we have been the sycophants of the rich, instead of the redressers of the poor man's wrongs."

The Church must heed this call. Clergymen must preach this gospel at any cost. Says Rev. Mr. Barnet, of St Jude, Whitechapel, London: "For some time it must be the glory of a preacher to empty, rather than to fill his church, as he reasons about the judgment day to come, when two pence a gross to the matchmaker, will be laid alongside of twenty-two per cent. to the bondholder."

Above all, Christian Socialists must place deeds above words. We must appeal to love by love; to brotherhood by brotherly kindness; to sacrifice by sacrifice. "If any man would be chief among you let him be servant of all." This is Christian Socialism.

W. D. P. BLISS.

CHRISTIAN FELLOWSHIP.

THE day of Pentecost was a great creational day. As in the beginning "God created the heaven and the earth," so was it with the genesis of the Church, in the beginning God created the new heaven and the new earth, wherein was to dwell righteousness. In the new beginning, also, we note the prominence given to the work of the Spirit. The only sound that broke the quiet of the meditation and prayer of the disciples was that "rushing of a mighty wind" which deaf chaos heard as "the Spirit of God moved upon the face of the waters." No echoes of ecclesiastical axe or logical hammer reverberated as this house, built by David's greater Son, assumed its heavenly proportions; more manifestly than in Solomon's time "the glory of God filled the house." That glory had now found a "spiritual house," and the one hundred and twenty were "all filled with

the Holy Ghost," and "there were added unto them about three thousand souls." This increase has generally been attributed, instrumentally, mainly to Peter. He was probably the most popular preacher in the Conference, and *drew* the largest crowds from the multitudes which thronged Jerusalem at that time; but we can hardly conceive that the rest of the Spirit-endowed disciples were merely listening to Peter's sermon, profitable as that might have been, but would rather think of them as actively engaged in pressing home the truth in other parts of the city and the city's surroundings. We prefer to think that this increase is the total reported increase of the Jerusalem district, as the result of the joint labors of the consecrated workers. No man knew "whereunto this thing would grow." None of the rulers of this world patronized it. The historians of Greece and Rome passed it by without notice. Even Josephus scarcely noticed Christianity; he seemed to think that only another obscure Jewish sect had sprung into existence. But its power and unity was in its life, and, like every other organism, it had an inherent power to select and adopt the forms which its own growth should require. It had no philosophy, though heir to the "wisdom of God," and destined to confound every "disputer of this world." It had no politics, though it introduced a citizenship of its own, and was to smite mighty empires to the dust, and prevail until wisdom and knowledge should be the stability of the times. It had no priesthood, no sacrifices, no temple, yet it began at once to dissolve the worn-out priesthoods of antiquity, to abolish their sacrifices, and to claim for God every heart as a temple. Among the kingdoms and principalities of earth had appeared an altogether new association of men, an *ecclesia*, a church, a fellowship of love. It was not first the Church, then the Spirit—the Church dispensing or withholding, as it pleased, the means of grace; but the order was, first the Spirit, then the Church. The Spirit *formed* the Church as the sphere and organ of His own administration of redemption.

There is light cast in Acts ii. 42, upon the method of the development of the life of the youthful Church. The verse describes what the reception of the three thousand had as its con-

sequence; what they (viz., the three thousand, and those who were already believers before, for the whole body is doubtless referred to), as members of the Christian community, under the guidance of the apostles, perseveringly did. In the connection in which this verse is found, we see the method adopted to conserve the results of the great awakening among the people, the method adopted for the assimilation of the new particles presented to the body. In the process of the development of the inner life of the Church, we see,

1. They were perseveringly devoted to the instruction given by the apostles, called here "the apostles' doctrine," teaching.

2. They sought to maintain brotherly association with one another; for we are not to understand the word "fellowship" to be connected with the word "apostles," as the word "doctrine" is, as if it meant the doctrine of the apostles, and the fellowship of the apostles, *i.e.*, that they kept themselves in intimate association with the apostles. The word "fellowship" expresses an independent element in their church-life not to be blended with the preceding. In accordance with the command of the Lord, brotherly love, in opposition to the selfishness of the natural heart, became the principle of the new Christian life. In Gal. iii. 28, Paul indicates the threefold evil under which the old world labored. "There is (in the Church) neither Jew nor Greek" (here we see the ancient contempt of foreign nationalities); "there is neither male nor female" (here we see the ancient degradation of woman); "there is neither bond nor free" (here we see that sum of all villainies, slavery). According to the direction of the apostle, this was to be removed by a gradual and internal renovation of the world, carried on without any violent infringement of existing rights. "Ye are all one in Christ Jesus." There was to be ardently cultivated a deep consciousness of the fellowship subsisting between the members of the Church in subordination to the one Head in heaven; this was expected to pervade and sanctify all the relationships of life. To the expression of this deep consciousness they seemed to be as perseveringly devoted as to the instruction of the apostles, for we read, "they continued steadfastly in the fellowship."

3. They forgot not also to devote themselves to the commemoration of the Saviour's love for them, by the observance of common evening meals, which, after the manner of the last meal of Jesus, they concluded by the Lord's Supper. The reference here to "the breaking of bread" cannot be explained exclusively of the Lord's Supper, although it doubtless includes it. The separation of the Lord's Supper from the joint evening meal did not take place (judging from the references to early church-life and usage in the epistles to the Corinthians) at all in the apostolic Church. Even in Jerusalem, where Christians continued their attendance on the Temple, the religious wants of the people rendered distinctively Christian and common worship necessary. But as Jewish worship was two-fold in its character, consisting of instruction and edification by the word in the synagogues, and of the sacramental and typical service of symbols in the Temple; so, in the Church also, Christian worship was, from the first, also (1) instructive, and (2) sacramental. The former, like the service of the synagogue, was not only intended for the edification of the congregation, but for missionary purposes. At first the Church in Jerusalem held these services (which seem to have been held principally in the morning) in the halls of the Temple, where the people were accustomed to assemble for prayer. The sacramental portion of public worship took place within the circle of the Church alone. The main part and object of these services (which were principally evening services) was to celebrate the Lord's Supper, which was accompanied by prayer and the singing of hymns, and taken along with a common meal, to which was given the name of love-feast, to indicate that its purpose was the cultivation of brotherly love.

4. They continued also to give themselves up to prayer, which was necessary to maintain the spirit of the institution, and keep it in vital connection with Him who is its author. Prayer for grace to hold what we have, and to gain what we want. "They continued steadfastly . . . . in prayer."

Of the four elements here mentioned, we wish to select the particular one referring to Christian fellowship for closer consideration. This subject is evidently a matter of vital im-

portance to the Church. To try and gain a right conception of what is meant by fellowship, let us examine first the meaning of the word. It means (1) a having in common, a joint ownership. The sense of mutual belonging is beautifully indicated in the word used in recording the action of Peter and John on their dismissal from the Jewish Council, "They went to *their own.*" No sooner were they at liberty than they naturally gravitated to the confidential, privileged gathering of the disciples; that was the magnetic hearthstone to which their hearts were instinctively drawn. (2) It means intercourse. Then (3) an intimate and sympathetic sharing, as where Paul declares his intense desire to prove the "fellowship" of Christ's sufferings. Then it comes (4) to signify affinity, mutual attraction, coalescence, as where Paul asks the question, "What fellowship hath righteousness with unrighteousness?" Next (5), a joint and privileged partaking, as where he terms the Lord's Supper, "the communion" or fellowship "of the blood," and "the communion of the body of Christ." Then (6) by a very natural process, the word comes to signify the parties to whom the privilege of joint participation exclusively belongs, and so Paul says, "Ye are called unto the fellowship of Jesus Christ," and exhorts that there be no "divisions" among them. Then (7) it means reciprocal recognition and co-partnership, as when St. Paul says, that the other apostles gave to him and Barnabas "the right hand of fellowship." Then, lastly, it comes to mean the actual communicating and conveying to others of sentiment, feeling, experience, and is so rendered in our English Bible, where the apostle prays that the "communication" or fellowship of Philemon's "faith" may become "effectual." It will at once be seen that all these meanings of the word stand related to and, so to speak, run into one another naturally. But how are we to take the word, in which of these shades or phases of meaning in this description of the form which the church-life of the first converts assumed? It surely meant something definite, something of which a description could be given in answer to a candid inquirer. Suppose, *e.g.*, Theophilus had written to St. Luke to this effect, "You speak of the new converts devoting themselves to the apostles'

teaching, what does that mean?" Luke surely would have had no difficulty in describing this usage or habit as it existed at the time; or, if Theophilus had written, "What do you understand by 'the breaking of bread?' Do you suppose Luke would have had any difficulty in giving a detailed description of the custom. Surely not. Then if Theophilus had written, "There is one part of your description of the church-life of the converts of Pentecost which I find myself unable to realize, viz., 'fellowship,' one of the four things to which you say, they were *given* up, what usage do you indicate by that word? What did it feel like to them? What did it look like to other people?" Does any one imagine that St Luke would have had any greater difficulty in describing the one than the other? I should say not; for Luke only uses the word as a compendious expression for that which he had himself witnessed, or had had glowingly described in detail to him. There can be no valid objection to the opinion that it here has the meaning of confidential intercourse. That there is an antecedent likelihood that such intercourse would form an essential element of primitive church-life is obvious, for two reasons: (1) Even under the Old Testament, wherever there existed a sound kernel of vital godliness within the shell of the Mosaic ritual, there were confidential gatherings for the statement of religious experience. To mention only one reference will show the line along which many may be found; nothing less can be meant by the distinction pointed out in Psalm cxi. 1, "I will praise the Lord with my whole heart in the assembly of the upright and in the congregation," or, as the Prayer-book version of the Psalms gives it, "I will praise the Lord secretly among the faithful and in the congregation." There seems to be peculiar significance in the occurrence of the distinction here, as this is the opening verse of those Eucharistic Psalms, a portion of which constituted the "Hallel" of the Jews, sung at the feast of the Passover, and used by our Lord, in all probability, at the institution of His supper. So the Jewish element in the Church would not be entire strangers to the idea of "fellowship." (2) All the peoples with which Christianity first came into contact were familiar with voluntary religious societies; such associations

multiplied under the successors of Alexander, the religious element becoming more and more apparent. The meetings were opened by prayer, and each society had religious officers, often of both sexes. Banquets were held, to which all the members were admitted. The only condition of admission was a moral one, the candidate was to be, according to their standards, pious and good. Freedmen and slaves were admitted as members. The outward bond of union was that the members shared in the sacrificial feast of some particular divinity.

As a matter of fact, then, did fellowship, or the communion of saints, as realized in meetings for mutual edification and spiritual enlivenment, form a large and vital element of primitive church-life? The very frequent allusions to the love-feast in the writings of the Fathers, in the works of heathen assailants, and in the canons of councils, prove that these confidential gatherings of the faithful were greatly relied upon to carry forward the work of the Church. Julian the Apostate, though the bitterest enemy the Christians ever had, could not help bearing testimony to the usefulness of this practice, which he looked upon with an envious eye, as that which he imagined chiefly to uphold the Christian religion and undermine the religion of the Gentiles. In one of his letters to the Gentile priests he provokes them to the exercise of charity by the example of the Christians and their feasts of love. "These begin," says Julian, referring to the Christians, "to work upon honest-hearted Gentiles with their love-feasts."

For the first three centuries the love-feasts were usually held in the churches, but as Jewish or pagan notions of local sanctity began to gain ground, the custom was discouraged. The third Council of Carthage (397) forbad the clergy to join in these love-feasts if held in a church, and the people were as much as possible restrained from feasts of this kind. It required, however, 330 years of sacerdotal rule to quench the fervent charity of the people, and to prepare the Church for the banishment from the sanctuary of that beautiful and blessed service, which had been so vitally and organically connected with the Supper of the Lord. But by the close of the seventh century the sanctity of places was more regarded than the sanctity of

God's people, and that of the material rather than that of the spiritual temple. After the love-feasts had been excluded from the places of worship it rapidly declined. It is easy to see what a check these free mutual ministrations must have put upon sacerdotal institutions; and what a clear field the extinction of the meeting for reciprocal confession and admonition left for the growth of the confessional, with all its dread consequences, it is not hard to realize. And ever since, in one form and another, the conflict has raged between the confessional and meetings for mutual confession.

There are many references in the epistles also to the free social services of the Church, where the command was obeyed, "Comfort yourselves together and edify one another, even as also ye do;" and where the duty was performed of "teaching and admonishing one another in psalms and hymns and spiritual songs." Yet it is true nothing is said in any of the epistles as to the precise mode of exercising all this mutual vigilance, realizing this mutual membership, and condensing into an effective working force this strong and universally diffused sentiment of a sort of "belonging" to one another. The end, however, was secured. A passage in Philemon will help us here (vv. 5 and 6) to understand two things: 1. What was the end to be accomplished? 2. Something concerning the method of securing it. "Hearing of thy love and faith," writes Paul to his friend Philemon, "which thou hast toward the Lord Jesus Christ, and toward all saints, that the communication (fellowship) of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." The end to be secured, then, is that the "love and faith," which is the individual possession of one, may have opportunities (in many ways, no doubt, but one of which was the confidential gathering of "the Church in Philemon's house") of overflowing, so as to enrich and fertilize and gladden other hearts and lives. Our personal faith is given us for our own soul's salvation, in the first instance, but is also given to us for the good of our fellow-Christians; and whatever measures of light, conviction, confidence and comfort God deals out to us, He requires us to communicate to others. It is very possible,

and, I fear, very common, for the faith of even a sincere and earnest Christian to be suppressed. Suppressed by the ensnaring fear of man, by a peculiar backwardness of nature, by a petty slavery to conventional codes of social or religious decorum, by a sensitive bashfulness which often becomes morbid, by over-indulged peculiarities of temperament, by erroneous teaching and training, or by an unhealthy and certainly unscriptural sentimentality. Such suppression is certainly a grievous loss and a grave peril to the individual, and also to his fellow-Christians it is an indefensible wrong. It is the wrapping up in a napkin the personal experience of Divine light and love, the most precious and productive talent entrusted to us by our absent Lord; and such hiding will surely expose us to our returning Lord's condemnation, "Thou wicked and slothful servant." But how was this "communication" of "faith and love" made? By the "acknowledging of every good thing which is in you in Christ Jesus." Now, how would this work? How could it be realized in the case of Philemon and that portion of the Church which gathered for its confidential intercourse in Philemon's house, and over which Philemon seemed to have some charge or spiritual oversight, a sort of class-leader to that section of the membership which found it convenient to come to his home as a centre for the securing of instruction and spiritual heartening. Philemon could, in the first place, communicate his faith to the rest by leading their devotions in a "fervent effectual" spirit, and then by "acknowledging the good that was in him in Christ," by telling them, in fact, what God had done for his soul—done, not only at first in his conversion, but since their last meeting. Then would be accomplished what Paul intimates in the seventh verse, "The refreshment of the hearts of the saints." No man's spiritual enjoyments are intended for himself alone. St. Paul valued the durable riches of righteousness in the form of the inward consolations of divine grace chiefly on account of the power thus entrusted to him of reaching and helping others. "Blessed be God," he exclaims, "who comforteth us in all our tribulation, that we may comfort them that are in any trouble by the comfort wherewith we ourselves are comforted of God." "The

acknowledging of every good thing that is in us in Christ," how important! how desirable! For want of it, how is the great Giver defrauded of the gratitude which is His due and His delight! How we also defraud ourselves of joy and hope and strength! What a wrong to our fellow-Christians, and to the kingdom of God in the world!

Summing up, we will be able to see at a glance the design and advantage of the gatherings for mutual edification in the primitive Church.

1. The gratification and strengthening of the social instincts of the new nature; the supplying to the converts facilities for a safe and healthy social religious enjoyment and sympathetic spiritual excitement, in exchange for the frivolities and rivalries of the world, its "pomps and vanities," the frantic revellings of heathen sacrificial feasts, the circus, the theatre, and the gladiatorial show, a relic or almost revival of which we now have in what is misnamed the manly art of self-defence; to provide facilities for a rapid and vivid interchange of holy sentiment, and for evoking the sympathy which exists between all the members of the body of Christ.

2. To make keen and sensitive in every Christian heart the love of his brother "whom he hath seen."

3. The free interchange of spiritual commodities in the form of knowledge, etc.; the alternate reception and communication of light.

4. The sheltering, nourishing, and manifestation of the spiritual life.

5. Mutual vigilance and mutual confession of failings, lest failings should become faults, faults, sins, and sins of surprise should become sinful habits, and sinful habits issue in apostasy

6. To promote the overflow of elevated thought and purified feeling to the submerging of self, and the growing by each other's help to a common standard of experience, character and course of life; for it was not Christ's design to found a small aristocracy of sanctity or perfection, but, on the contrary, to make the attainments of the most advanced in light and love, but exemplary and helpful to all the rest, "till we all come unto a perfect man, unto the measure of the stature of the fulness of

Christ." This may be called the associated search for salvation, for the problem which Christianity solves is the redemption and uplifting of the individual man. "Speaking the truth in love" we "grow up into Him in all things who is the head, even Christ."

7. To draw out the timid and retiring, to ascertain and to utilize their gifts for the benefit of all.

It remains, then, for us to speak of a twofold obligation: (1) Upon the Church—to make such provision in her arrangements as will conduce to the easy and orderly carrying out of these objects; for we find the absence of any such provision in the regular ecclesiastical system in the Middle Ages, for the realized communion of saints drove the seekers for salvation into all kinds of eccentric and perilous expedients for the satisfaction of this profound want of the awakened soul. This provision the Methodist Church has certainly made in her social means of grace—class-meetings and love-feasts; that relic of apostolicity which has been bequeathed to the Moravians and Methodists. Churches which still celebrate their eucharist with wonderful pomp, have in connection therewith but little that would remind a Christian of the simplicity and utility of the primitive fellowship meetings.

Then there is, in the second place, an obligation upon the individual believer to prepare himself for engagement in these exercises of the Church, to his own enjoyment and the edification of others. In order to attain these ends two things are necessary on his part; first, that he should have a desire for knowledge, then that he should have a taste for devotion. Peter, who learned many life-long lessons from his unfortunate fall—one cause of which was a culpable partial knowledge of God, of himself, and of his duty—emphasizes in his epistles the necessity of laying broad and deep the foundations of the Christian life and character. He makes the phrase "the knowledge of God" the key-note of his second letter; "grace and peace" are to be "multiplied" through "the knowledge of God;" "all things that pertain unto life and godliness" are given through the knowledge of Him that hath called us. God, having done His part in awakening in our dull and darkened

understanding a desire for light, and imparting the same by an experimental knowledge of Himself, by which we can escape "the corrruption that is in the world," places us under a peculiar obligation to make the best of His gifts. "All things" given by God, demand "all diligence" given by man to the culture and increase of the cluster of Christian graces, which is to "adorn" the character of the man who holds "the doctrine of our Lord Jesus Christ." Midway in the list of these Christian graces Peter places "knowledge," which in this connection means practical discrimination of good and evil, an intelligent appreciation of what is the will of God in each detail of practice. "These things" subsisting in us, Peter adds, will make us that we will not be as a "barren" or inactive field; "these things" abounding in us will make us not "unfruitful" in the "knowledge of God." That is to say, the good seed of the kingdom sown in our hearts will bring forth fruit unto righteousness; and if we "go forth weeping, bearing the precious seed we shall, doubtless, come again with rejoicing, bringing our sheaves with us." If we value spiritual life, then, we should place a high estimate upon the knowledge of divine things, those mysteries of the Gospel which are "spiritually discerned." Can it be that any Christian is satisfied with the husk and repining not over the non-possession of that which alone can constitute him a "Nazarite indeed?" In the degree in which we have "life" we have that which is the "light." That subtle thing we call influence depends on life; if life be deep, natural, free, full of God, then our influence is—like Peter's shadow—a miracle-working benediction; while if life be poor and constrained and shallow, it fails to enter the kingdom itself, and keeps out those who would enter in. In the degree in which we have life there is something contagious about our individual existence, about our character—and our character is the great interpreter of the Gospel, the commentary upon it. By our graces its meaning is understood, "and this is life," even "life eternal to know Thee the only true God, and Jesus Christ whom Thou hast sent." We should seek to come, then, to the confidential gathering of the Church with a desire to know those higher spiritual truths of the Gospel which are

revealed "from faith to faith,"—from the exultant overflowing faith of the one who has gained the "substance of the things he hoped for," to the receptive faith of the one whose prayer is, "Teach me, O Lord, Thy way." Come with a desire to know the truth by which the Saviour says, ye shall be made free; a desire to know "the Comforter, even the Spirit of Truth" whom the Father will send to testify of Christ. Freedom and comfort—the Saviour indicates—two of the essentials of our well-being and advancement are obtained by a knowledge of the truth. Then cultivate a love of the truth; cultivate the lovers of the truth, for "they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was kept, and they shall be Mine in that day when I make up My jewels, saith the Lord."

Then we should have, also, a taste for devotion. It is a great help to be acquainted with the arguments which forcibly attach us to religion. It is a great advantage to be able to arrange with conclusive propriety the arguments which render virtue preferable to vice. It is a high favor to be able to proceed from principle to principle, from consequence to consequence, so as to say of the excellence of piety, "I am persuaded that the religious life is the best and happiest life." But this way of soaring to God is not always sufficient and satisfactory. Arguments may, indeed, impose silence on the passions, but they are not sufficiently powerful to eradicate them. However conclusive demonstrations may be in a book, in a school, in the closet, they appear extremely weak when opposed to the sentiments of anguish or the attractions of pleasure. The arguments adduced to suffer for religion lose much of their efficacy, not to say of their evidence, when proposed to a man about to be tortured on the rack or burned at the stake. The arguments for resisting the flesh, for rising superior to matter and sense, vanish for the most part on viewing the objects of desire. How worthy, then, is that man of pity who has no other way of approaching God but that of discussion and argument? But there is another way of leading us up to God, much more reliable, another way of inducing us to abide in fellowship with Him whenever the delights of communion with Him is

experienced; the way indicated to the enraptured prophet of old, who beheld such wonderful visions of this latter-day glory, and "unto whom it was revealed that not unto himself but unto us he did minister the things which are now reported unto you by the Holy Ghost sent down from heaven." What are his words? "They that wait upon the Lord," wait upon Him in the way of prayer and meditation, "shall renew their strength, they shall mount up on wings as eagles." Happy the man, who, in the conflicts to which he is exposed from the enemy of his soul, can oppose pleasure to pleasure, and joy to joy; the pleasures of religion to the pleasures of the world, the delights of converse with heaven to those of brilliant circles and of worldly dissipations. Such a man is firm in his duty because he is a man, and because it becomes not a man to refuse affection to what opens to his soul the fountains of life. Such a man is attached to religion by the same motives which attach the world to the objects of their passions which seem to afford them exquisite delight. Such a man has support in the time of temptation, because "the peace of God which passeth all understanding keeps," so to speak, the propensities of his heart, and the divine comforts which inundate his soul obstructs his being drawn away to sin. Cultivate a taste for devotion, and to this end "forsake not the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." It is certain that the recollection of pleasure attracts the heart to pleasure; the man, therefore, who would become more sensible of the pleasures of devotion should apply himself to devotion, and the man who would become less attracted by the pleasures of the age, should absent himself from the circles of such pleasure. Let us say to Jesus, but in a sense more exalted than the imperfectly informed Philip of old, "Lord, show us the Father and it sufficeth us;" and pray, "Lord, give me to know by experience the joy that results from the union of a soul reconciled to its God, and I shall ask no other pleasure, for such ravishing and absorbing comfort and delight shall blunt the power of all other joys."

JAMES E. FORD.

Editorial Notices of Books and Reviews.

Christian Doctrine. By thirty-seven different writers. Edited by Bishop Jonathan Weaver, D.D. United Brethren Publishing House, Dayton, Ohio, 1890.

To Christianity an organized form, which we call the Church, is a necessity, as affording a basis of fellowship and development of spiritual life; and to the Church a system of doctrine is equally a necessity, because all true doctrines are practical principles. They are such, or to us they are nothing. I know of no Christian doctrine without its direct practical relations, hence the essential place of dogmatics in any ecclesiastical system. It is absurd to decry dogma, as this unbelieving age is wont to do. It is essential even to ethical as well as spiritual progress. It would be as absurd for the University School of Applied Science to ignore and contemn the facts and theories of science as to seek to maintain religion without doctrine. Religion is dogma translated into life. The history of Methodism illustrates this, and so does the history of this other Methodism, the United Brethren.

The work before us is compiled by Dr. Weaver, one of the Bishops of the United Brethren, an American Church which is Methodist in nearly everything but name, and which commenced in 1752 under the labors of Otterbein and Boehm, before there was a Methodist Society in America. Like its duplicate, it was the offspring of a revival. This volume is of a composite character, and therefore somewhat lacking in uniformity. Thirty-seven different contributors to a system of Christian doctrine could scarcely have absolute agreement, as the various departments necessarily overlap each other. The wonder, however, is that there is so much harmony, and this fact signifies that independent study has led these able men in the same clear path of Wesleyan Arminian interpretation of Scripture.

The Christian world should be interested in knowing where this respectable body of Christians, as represented by this admirable work, stands on the great theological issues of the day. With such interest, and with some curiosity, the following points of varying importance are noted:

On the Divine existence the Ontological argument of Anselm is given, presumably with approval, notwithstanding its rejection from theistic evidences by Diman, and many other representative writers in this department. Evolution is not condemned, but by Dr. Etter is made subordinate to Christian theism, and "demonstrates a God of infinite wisdom and power." Materialism, "the gospel of the flesh," that "we are what we eat," is treated with merited and logical severity by this same writer. Mr. Rock

rejects the idea that with God all duration is "an eternal now." On the infinity and spirituality of God he gives a clear-cut statement of the divine personality without any pantheistic coloring. The work does not appear to pronounce upon the question of the eternal sonship of Christ, nor upon the doctrine of the procession of the Spirit. The statement of the mystery of the Trinity by Mr. Long, has something of a Sabellian cast. The doctrine of Man's Moral Agency, as presented by Dr. Thompson, is as clear as Whedon himself could state it. Evidently in this other Methodism our Greek, Arminian, Wesleyan Freedomism is losing none of its power. There is no hint of any need of revision just here. At the same time, perhaps, it would have been well for both Whedon and Thompson to enlarge a little more on the relation between grace and good volitions. This defect in this work is, however, fully made up by Dr. Mobley's uncompromising presentation of the doctrine of Man's Complete Depravity. The chapter on the Atonement by Dr. Hott is an excellent one, and after an historical statement of nine theories he very properly, like Pope, in an eclectic spirit, seeks for the various elements of truth found in most of them. He does not, like so many American preachers since Miley's able work on the Atonement appeared, exaggerate the Grotian theory at the expense of others. Without examining thoroughly subsequent chapters, it is noticeable that the work gives no uncertain sound as to the essential immortality of man and the everlasting punishment of the finally impenitent. Dr. Kebhart's definition of Inspiration of Scripture will not likely go unchallenged. "The Holy Spirit so moving, influencing, controlling, and using the sacred writers as to make them His organs through which to give a written revelation of His will of the plan of salvation." The chapter on Prayer, by Mr. Starkey, is very sensible. The Episcopacy taught by Dr. Berger is so innocent and scriptural, it might as well be termed Presbyterianism at once. This is in accordance, however, with the traditional teaching of the United Brethren since 1814. Every Methodist will be satisfied with the prominence given to the experimental doctrines of Regeneration, Adoption, Witness of the Spirit, and Sanctification. Mr. Kephart's able chapter on the last subject will, of course, not satisfy everybody.

A more scientific work of dogmatics could easily be obtained, but a more comprehensive hand-book of Methodist doctrine it would be difficult to find. It is a cause of thankfulness that the doctrinal attitude of this large and growing Church of the United Brethren shows such a conservative and intelligent adherence to the great body of Wesleyan theology, which has to do the world even still greater service in the future than in the past.

Wesleyan College, Montreal. W. I. Shaw.

Studies in Theology. By the Rev. R. S. Foster, D.D., LL.D., Bishop of the Methodist Episcopal Church. Hunt & Eaton, New York.

This is the modest title of a great work. Already it extends to three octavo volumes, and promises seven more. It is, in fact, a most exhaustive

discussion of the most fundamental subjects in theological science. Having regard to the difficult and often obscure nature of the subject-matter, the style of the work is remarkably lucid. While the fulness of illustration and of statement is more than is required by the professional student, it renders easy and almost attractive to any intelligent reader some of the most difficult problems. Of the three volumes before us, we are bliged to defer the notice of the second and third to our next issue. The first volume is occupied with the "Prolegomena" of Theology. These include the underlying philosophical and psychological questions, an answer to which is presupposed in every system of theology, and the answer to which really shapes the theological system. The prolegomena of the older theologians we are left largely to gather from contemporary history, and from incidental reference in their works. More recent writers, like Dorner, make them a part of their work. Bishop Foster begins by defining his method and the spirit of his work. It is sufficient to say of both that they are thoroughly in harmony with the spirit of modern science. He addresses himself to his work as a seeker for truth, and not as a defender of dogma. We know of few theological treatises in which the scientific ethics are more conscientiously practised than here. We say practised, because the professions of a candid spirit made in the first chapter seemed to be carried out to the full throughout the volume.

The questions discussed in these prolegomena are embodied in the following paragraph:

"What is that impalpable something which we call truth? What is knowledge? What are the limits of the knowable? What are the grounds of knowledge? May the mind rationally affirm of the unknown? May it affirm of the unknowable? What is the difference between knowing and comprehending? What is mystery? What is the function of reason with regard to the mysterious? What is belief? Wherein does belief differ from knowledge or knowing! May truth be an inclusion of belief? May belief ever dominate the mind with the same authority as knowledge? What are the grounds of belief? What is determinative of the value of beliefs? Have we control over our beliefs? Is there ethical responsibility for beliefs? What is the proper attitude of the mind with respect to its beliefs? What are the distinctions between faith and belief? These are some of the questions which we propose to discuss in the *prolegomena*, as supplying a fit and needed introduction to the discussion of matters pertaining to Christian faith hereafter to be discussed." To attempt even a summary of the bishop's answers to these profoundly important questions would lead us altogether beyond our limits. Suffice it to say that our readers will be well repaid for the labor of reading the volume for themselves. To his position on three points, conscience, faith and inspiration, we would take some slight exception. We think he unduly minifies the importance of the intuitional or emotional element in conscience. After criticizing the idea of the mystic that conscience is a "cognizing faculty"

by which "God is directly known, and His will directly perceived," he says, "In the last analysis, it is found that that within us which we call conscience is simply a feeling, or a something which feels, in the presence of some kinds of acts, or proposed actions which we have differentiated as moral—that is, which we view as right or wrong. The act on which the feeling arises is taken up and differentiated by the reason or intelligence, and the appropriate feeling ensues." Further on he says, "The conscience knows nothing, believes nothing, discerns nothing," etc. This, we think, is too strong a statement for the facts. If, with Tertullian, we question the soul not of the philosopher but of the common humanity, we think it will be found that the feeling first and immediately arises in the presence of the act, as the joy of beauty springs up in the presence of the beautiful. Rational differentiation and the formulation of moral laws are later things. We think there is thus a revealing of God's will with imperative force directly in conscience. This, however, is an old point of difference between thinkers inclined to the rational on the one hand, and to the mystic on the other. Dr. Foster's tendency is evidently strongly rational. This appears again in his presentation of faith, in which he seems to present the following order: First, intellectual beliefs, then an emotion of rest or trust as a consequence. These he seems to distinguish sharply from each other, and very widely from the intuitional apprehension of primary truths. We are not disposed to deny that well-founded intellectual beliefs of the great truths of religion may lay the foundations in a general way of that profound religious experience known as saving faith. But the faith itself we think is far more nearly related to intuition. It is at once directly cognitive and emotional, an inouition of God's love in Christ revealed by the Holy Spirit, and not any mere reflex result in the emotional nature of intellectual belief or reasoning powers. Saving faith cannot be produced by logic or by proofs. The third point, the question of inspiration, is more difficult. Identifying inspiration and revelation, and at the same time seeking a solution of all rational difficulties, our author would seem almost ready to abandon the claim that all Scripture is inspired. (See pp. 283, etc.) We must, however, in fairness wait for the direct discussion of this subject in the later volumes before we can venture any detailed criticism.

N. BURWASH.

The Ethical Problem. By Dr. PAUL CARUS. The Open Court Publishing Company, Chicago. Price 50 cents.

The little book before us consists of three lectures delivered by invitation before the Society for Ethical Culture, of Chicago, in June, 1890. The subjects discussed are: (1) Ethics a science; (2) The data of ethics; and (3) The theories of ethics. Anything like a complete discussion of the great and broad themes would be quite impossible in the limited space at the author's command, but it also would be quite impossible for him to

have crowded more thought and suggestiveness within the same compass. The lectures show that the author has read widely, thought deeply, has kept pace with the latest literature upon these questions, and has courageously formulated his own conclusions. There is about them an air of masculine independence, and of scientific inquiry according to the latest and most approved methods of investigation. With much of his teaching we can most heartily agree. The following statements have a clearer ring than Utilitarian or Hedomistic ethics can furnish: "To measure the ethical worth of actions by pleasurable sensations is not superficial; it is radically erroneous." "All egotism will in the end defeat itself." "We maintain that there is a criterion which does not depend upon whether they (the feelings) are pleasurable or painful." "It is a mistake to make pleasure and pain the standard of moral estimation" "The moral worth of a man does not depend upon the amount of pleasure he provides for himself and others, but upon the amount and scope and weight of duty he is able to carry."

These passages have apparently the bracing atmosphere of Intuitionalism about them. And yet our author cannot be ranked as an Intuitionist, "a theory," he says, "which we thought belonged to the dead past."

Such a theory of ethics, as ordinarily conceived, has for him too much of the supernatural element. It rests ultimately upon the will of God, the Divine nature, man's personal immortality, or some kindred view, and for these doctrines he evidently has no sympathy. "The religion of science recognizes that there is a power, an all-pervading law in the universe, which is not personal, but super-personal." "We need not search the skies to find this God." "The God of science demands no creed, but deed."

As to immortality, he teaches that man should ever live with it in view. "We must regulate our motives according to the ethics of eternity." It is, however, the immortality of the race, not of the individual, of which he thus speaks. "We must think, and feel, and act as the immortal human soul, which is the soul of mankind." The souls of our ancestors and their thoughts are as little lost as is the work of our school-days. They continue to live in us, for our souls have grown from theirs, they are a reproduction, a re-formation, a continuation of their soul life." Much of this is undoubtedly true, but if it expresses *all* the truth then we have greatly misread and misinterpreted the facts and inferences pertaining to our human *personality*.

"Conscience is nothing supernatural; it is of a natural growth." This position is simply stated, but not worked out. That it has as yet been worked out by any evolutionist we are far from being prepared to admit, or that it can be worked out on any *materialistic* theory of evolution we do not believe possible. To call it in man a *moral* instinct begotten of his *social* instinct, and so doing for him what instinct as ordinarily understood does for the animal, needs more than the simple statement itself before it can hope to pass for verified teaching.

"What are ideals? Ideals have a very humble origin; they are not of

celestial or transcendental parentage. Ideals are the children of our needs." We believe this to be an entire misconception of the nature of an ideal. An ideal does not so much mean the satisfaction of a present want or need, as the goal toward which our development should move. In itself it is a proof of our freedom and a declaration of a nature within us capable of increasing and unlimited growth. If "ideals are the children of our needs," it must be understood in the sense that our nature is such that it legitimately makes demand for something higher, more ennobling, and more enduring than mere materialism or animal functions can supply.

The craze for ethical culture, resulting in the organization of ethical societies in various parts of the Union, is occasioned by the failure of religious teaching to meet the wants of the present day. The author says: "The ethical movement, as I understand it, is started because dogmatic religion no longer suffices as a basis of ethics; accordingly it must lay a new basis that will suffice." "We no longer believe in the possibility of a supernatural revelation, and search for another and a natural reason why we should live morally." "The old ethics is based upon revelation, upon absolute ideas, upon anything, but not upon facts. The new ethics is based upon facts, and is applied to facts." If the *raison d'etre* for these ethical societies is the failure of the churches to meet present day demands, it is deeply to be deplored, but we could ardently desire that teaching less objectionable on many points than that under review should take the place of that which it attempts to supersede. The destructive parts of the lectures are often very satisfactory and telling in their effect; of the constructive parts we cannot speak so favorably. The questions as presented are deserving of careful study.

E. I. BADGLEY.

Lux Mundi; a Series of Studies in the Religion of the Incarnation. Edited by CHARLES GORE, M.A., Principal of Pusey House, Fellow of Trinity College, Oxford. 16mo, pp. 441. John W. Lovell Company, 142 to 150 Worth Street, New York. W. Briggs, Methodist Book and Publishing House, Toronto. Price $2.

Similar in origin to the once notorious "Essays and Reviews," "Lux Mundi" resembles that volume in that it has attracted a world-wide attension. It consists of twelve essays, the work of eleven authors, dealing with questions vitally related to Christianity and the Church. The interest which it has awakened in the Old World is evinced in the fact that, though it is only a very few months since it was published, the American, is printed from the fifth English edition. This has arisen, no doubt, in part from the high reputation and standing of its authors, but chiefly from the fact that it has been understood to be a reverent and scholarly attempt to restate some of the most important doctrines of the Christian religion, in the light of the present advanced state of knowledge. For, notwithstanding the prevailing scepticism and unbelief, and the flippancy with which shallow

thinkers speak of Christianity as an effete system, a creed that has lost its hold upon the faith of intelligent people, it is remarkable that there never was a time when any book professing to deal with the essential verities of this religion, especially if understood to be the result of competent scholarship and of an earnest spirit, had so many readers or was so eagerly studied as to-day. Even many of those who profess to be not only Infidels, but Agnostics and Atheists, and peradventure honestly believe themselves to be such, like Professor Tyndall, in moments of "clearness and strength," find that this unbelief is on the surface, and that deep down in their spiritual being there is a substratum of faith which, however it has been overlaid with speculative rubbish, has not been destroyed. Then there are multitudes who, though they have not given up the faith of their childhood, have, as the result of their reading and studies, become involved in perplexities, and the subjects of so much questioning and doubt that they scarcely know whether they are believers or not. Indeed, at times, they find themselves driven to the conclusion that, if faith is what it has been represented to them to be, by men who appear to have never reasoned, and therefore, have never had any doubts, they have no faith. They do not want to be unbelievers ; they would give anything to have the simple faith of their parents, of the martyrs, confessors, and reformers of an earlier age, and of the purest, the noblest and best men and women they have known in their own lifetime ; but they find themselves passing through the flames of sore trial, their faith is in the crucible, and so much that they once thought to be pure gold has proved to be dross, or so appears to be at present, that they wonder whether, when the fire has done its work, anything will remain.

It is for these classes, especially for the latter of them, that works like "Lux Mundi" have the greatest value and charm. Indeed, it is in the special interest of such, if we have rightly apprehended the aim of its writers, that this book was written. The primary object of these essays was not, as we understand it, to storm the citadel of unbelief by argument, to discomfit and put to flight the hosts of the enemies of the faith, or even to rescue their captives who have become reconciled to their lot and voluntarily submitted to wear their chains, but rather to assist in girding for the battle such as are fighting the good fight of faith, and by putting them in possession of the key to the position of the enemy, to make the conflict less arduous and the victory more certain. Though essentially polemic in its character, the style is not controversial. Its authors have, we think wisely, sought to accomplish their purpose by exposition rather than by argumentation. Acting upon the assumption that Christianity is its own best defence, that it only requires to be stripped of the disguises with which it has been invested during the progress of the ages, so as to be seen in its own divine simplicity, in order to have its claims recognized, their aim has been to separate the precious from the vile, the wheat from the chaff, the gold from the baser metal with which it has become mixed, in order that its true character may be more clearly apprehended.

The origin and aim of the book, as the story is told by the editor, is full of interest. A coterie of Oxford professors, feeling, no doubt, the severity of the attacks which were being made upon the Christian faith, found themselves compelled, for their own sakes, no less than that of others, to attempt to put "the Catholic faith in its right relation to modern intellectual and moral problems." Such common necessity and effort led to not infrequent meetings, in which a common body of thought and sentiment, and a common method of commending the faith to the acceptance of others, tended to form itself. One of the results of these meetings, and of this association and co-operation, is the production of this volume, to which each member of the company has made his contribution. It represents "an attempt on behalf of the Christian creed in the way of explanation." The authors, as they tell us, "have written with the conviction that the epoch in which we live is one of profound transformation, intellectual and social, abounding in new needs, new points of view, new questions; and certain, therefore, to involve great changes in the outlying departments of theology, where it is linked on to other sciences, and to necessitate some general restatement of its claims and meaning." The distinction, too, between religion and theology has been constantly kept in mind, including the unalterable and eternal principles of the former, and the changeful and progressive character of the latter. While fully recognizing the doctrine of theological development, the evident object of these writers has been to guard this doctrine from the two opposite extremes into which it is liable to run—a narrow dogmatism on the one hand, and, on the other, a loose and irreverent radicalism, which "fails to preserve the type of the Christian creed and the Christian Church."

Such is, evidently the design of the authors of these essays, and such is the spirit in which they have undertaken their work. How far they have succeeded in this, of course, can only be ascertained by a careful and thorough examination of the several essays composing this volume, in the light of Revelation, and of all those collateral sources of information which aid us in the interpretation of those inspired documents which contain the record of this disclosure of the character and will of God. This, however, it will be readily understood, is by far too arduous an undertaking to be accomplished within the space of a brief notice of this kind. All that can be done, or even attempted, here is to indicate in the briefest way the topics discussed and the trend of their discussion.

The subject of "Faith" is discussed by the Rev. H. S. Holland; "The Christian Doctrine of God," by the Rev. Aubrey Moore; "The Problem of Pain, its bearing on Faith in God," and "The Incarnation in Relation to Development," by the Rev. J. R. Illingworth; "The Preparation in History for Christ," by the Rev. E. S. Talbot; "The Incarnation as the Basis of Dogma," by the Rev. R. S. Moberly; "The Atonement," by the Rev. Arthur Littleton; "The Holy Spirit and Inspiration," by the Rev. C. Gore; "The Church," by the Rev. W. Lock; "Sacraments," by the

Rev. F. Paget, D.D.; "Christianity and Politics," by the Rev. W. J. Champion; and "Christian Ethics," by the Rev. R. S. Ottley. The mere mention of these subjects is sufficient to indicate the wide extent of the area covered by these studies, and to show how impossible it would be to subject them to a critical examination within the brief space which can be given to a notice of this kind. It goes without saying that their style is admirable. They are written, too, in a liberal and candid spirit. The authors are Anglican clergymen, with High Church tendencies, and a good many of our readers will not be able to see eye to eye with them in respect to the Church and sacraments. But probably most of them will be surprised to find so little even in their treatment of these subjects from which they will be inclined to dissent. The essay on "The Holy Spirit and Inspiration" is that part of the work which, perhaps, needs to be read with most care. We prefer, however, to reserve anything which we have to say upon this subject for some future occasion. In the meantime, we have no hesitation in recommending the work as a whole to the readers of the METHODIST QUARTERLY as a valuable contribution to the theological discussion of the time.

Personal Creeds; or, How to Form a Working Theory of Life. By NEWMAN SMYTH, D.D. 8vo, pp. 210. Charles Scribner's Sons, New York. William Briggs, Toronto. Paper, 60 cents.

This is a book for the times. It is for those who cannot accept church creeds *in toto* as a basis for religious life, and for those who may have assented to church creeds, but have not found such formulas either vital, inspiring or regenerating.

It is, in short, for those who want a *vital creed*, not a statement, but a *credo;* not a science of divine things, but the art of holy living.

An apt statement of the gist of the book is found in the quotation from Whittier on the title page:

> "And simple trust can find Thy ways
> We miss with chart of creeds."

It opens with the thought that life is always simple in its beginnings—never highly elaborated or complexly organized at first. Life finds its first home in the single cell, whose parts and ingredients are very few. "Hence when a man has to form a creed for himself, if it is to be a real and vital creed, he may be sure that in its beginning it will be something very simple. The initial truths of it will be like the vital cells which the biologist finds, of which all the tissues are woven."

If a person wants solid genuineness in the beginning of religious life there must be no attempt to believe everything, but there should be an effort, not great, but sincere, to find some elementary point of moral truth which will be fixed and abiding. Such a point will soon become, like the sun, central to a whole system.

An illustration of such an experience is given in the case of Frederick W. Robertson. At one time in his experience he slipped away from traditionary opinions, and came to this "simple beginning of faith," "It must be right to do right."

The first chapter thus teaches that a man must take root somewhere in moral reality. Now, the best way of doing this is to live close to, side by side with, some life that is full of spiritual reality.

The second chapter shows that the first Christian creed, "Thou art the Christ, the son of the living God," grew out of life with Jesus. His life was full of reality. John says: "And the Word became flesh and dwelt among us full of grace and truth." It was this fulness of spiritual reality which influenced, inspired and sustained the disciples of Christ. The effect upon their hearts, when Christ first tested it, was Peter's utterance of the personal creed of the disciples.

Any man can repeat the experience of the disciples thus far, "he can try to live with the spirit of Christ through a single day's business."

"This, then, is our present open way of coming to a Christian creed." We may attempt to live with the Spirit of Christ as a spirit of spotless truthfulness, or as a spirit of unfailing humility, or as a spirit of absolute generosity." "And this is the outlook for him who willeth to do the will of God: he shall know of the doctrine."

The third chapter is entitled, "Nearer Ends of Heavenly Truths." "We are to lay hold of divine truth by those near ends of the doctrine which are let down into our earthly life, and then we may hope to gain faith in the more heavenly truths." "If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" A man climbs by grasping lower branches first. So must our progress be in building a Christian creed. Christ wished to tell Nicodemus three truths, viz.: (1) Salvation through the coming of the Son of God; (2) the unfathomable love of God; and (3) the need of a spiritual birth in order to grasp the truths of the kingom of heaven.

But the Divine Sonship and the depths of the Father's love are of so heavenly a nature that He does not speak of them first, but rather speaks of what a Hebrew ought to understand, viz., that a spiritual renewal was necessary in order to a prophet's vision of the divine will. Nicodemus stumbles, and Christ says, If you do not understand this truth of earthly experience, how can you be expected to discern the heavenly truth? Thus a law is revealed—that we must begin with near ends of divine truth.

This law is applied in chapter four to our grasp of the being and nature of God. Through thought, will, conscience and love we find what of God is in our own lives, and thus come to grasp His presence and power through their nearest manifestations. The same method is applied to the great doctrines of divine forgivenness, individual immortality and future retribution in succeeding chapters. The near and earthly ends of these great doctrines are found in human forgiveness, in the glowing consciousness of life, to-

gether with the moral love of it, and in the indestructible sense of justice under which "love will forgive and be patient, but cannot endure undisturbed and unvisited sin."

The writer endeavors throughout, with his well-known ability, to make the reader realize that this simple, undogmatic and human method of teaching was the method of Jesus, the Prophet of Nazareth, and is beyond all others the successful method.

Apostolic Organism. By J. C. MAGEE, D.D. With an Introduction by J. C. W. COXE, Ph.D., D.D. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. William Briggs, Toronto, 1890. Price $1.00.

The True Historic Episcopate. As seen in the Original Constitution of the Church of Alexandria. Episcopal in Government; Succession Through Presbyters; A Primitive Eirenicon. By Rev. MASON GALLAGHER. Funk & Wagnalls, New York. William Briggs, Toronto, 1890.

The subject presented in these two new works is almost as old as Christianity. For centuries it has been the subject of much heated controversy, in every case each party retiring from the contest with a fixed determination to renew the struggle at every possible opportunity, and to maintain its own views.

It has recently been brought to the front again by the claims and pretensions of the English Church, set up in direct opposition to the facts of history, and which can be successfully maintained only by the mutilation of the records of some of the most stirring and well-known events in English history. The world is to be taught that the Church in England is not, and never was, a Protestant Church, never was, strictly speaking, a part of the Roman Catholic Church, against which it never protested, and from which it was not separated at the time of the Reformation; but its history in the past has been the history of a national organization from the beginning, when introduced into the island, until the present time, and that to-day it is the Catholic Church of the world in sisterhood with the great Roman Catholic body. These claims, if recognized, would of course make it more easy to reject, in utter disregard of their correctness in doctrine, and their fruitfulness in labor, the validity of all other ecclesiastical organizations, and to represent them to mankind as without any true sacraments or authorized ministry.

Such an attitude, on the part of any ecclesiastical organization, makes it necessary to other bodies to assert their rights to life and recognition, and to state again and in new forms the grounds of their claim to be as truly as any others the genuine successors of the apostles.

The two works above named are able contributions to this department of ecclesiology.

The first states the question fully and fairly, and then carefully examines the portions of Scripture having any bearing upon it, and then subjects to a careful criticism the claims to exclusive apostolic succession of the Roman

Catholic Church, the Greek Church, the Anglican, the Protestant Episcopal, the Moravian, and the Culdee Church, in Scotland. To our minds the application of the test leaves all without any vestige of claim to exclusive authority transmitted directly from the apostles.

The work was not written for the learned, but for the general reader who may be interested, and was originally prepared for circulation among the author's own parishioners. This fact makes it the more helpful. It is a useful book, deserves a wide circulation, and cannot but render valuable service to Christianity. It is noticeable that, being controversial, it is sweet in spirit, and free from all the abuses of controversy.

"The True Historic Episcopate" opens with an examination of the practice of the Church of England toward other ecclesiastical organizations, and brings convincing testimony that for more than a hundred years in its early history after the Reformation that Church did recognize the validity of the ordination in churches without any episcopacy, and that ministers in the reformed churches were appointed to parishes in the Church of England, and that these ministers, ordained by the Presbyterians, were authorized in England to use the Prayer-book and to administer the sacraments without being reordained in the episcopal form, and that this took place not merely during the eighteen years when Presbyterianism was the established church in England, but it was the custom of the English Church after the Reformation, and the exclusive ideas of that Church as to ordination are an after-thought of comparatively recent times. This recognition of the ordination of other churches is further shown to be consistent with the practice of the patriarchal church of Alexandria, where for more than two centuries after St. Mark no episcopal consecration or succession was known. Extensive, yea, exhaustive testimony is quoted from the English Reformers, from seventeenth century authors, and from modern episcopal writers. To all this is added the testimony of Roman Catholic authorities, and a full answer to the objections that are urged against these views. The work is a vast accumulation of evidence, and will serve as a useful work of reference on the whole subject.

These works are along the same line as Dr. T. G. Williams' recent valuable book on "Methodism and Anglicanism;" and Dr. Stafford's contribution on "A United Church" traces the growth of the episcopal order, and its constant assumptions of new powers. All of these works are of great value in the present discussion.

The Church of England is great enough, and occupies a position high enough in the respect and esteem and veneration of all good men to be able to afford a hearty recognition, without any condescending patronage, of the equal rights with herself to an inheritance in apostolical authority, doctrine, and practice. Her work has been great, and still is, her future is without any doubt as to usefulness and influence upon mankind, and therefore she needs no attempt to strengthen herself by assuming an attitude as hostile to historic facts, as it is to true catholic feeling throughout Christendom.

The Theology of Christ, from His own Words. By JOSEPH P. THOMPSON, D.D., LL.D. Cloth, 8vo. E. B. Treat, New York. William Briggs, Toronto. Price, $1.50.

The fact that Christian theology should be pre-eminently Christian, *i.e.*, should revolve about the person of Christ and be evolved from the life of Christ, is beginning to be more fully recognized. The basis of Christian theology should be in the real, historic Christ, not with a metaphysical, supernatural God; in the seen revealer rather than about the unseen revealed. The life and teachings of Jesus is the true theology, here we get not only the manifestation of God in man, but an interpretation of all revelation. Theology is not a speculative system produced by a philosophical systematizing of the Scriptures, or by the individual formulation of spiritual experience forensically established by proof texts. It is a progressive science, not a fixed theory; a science founded on facts ascertained from the Bible as a revelation of God and from God. The scientific method by the inductive process is, without doubt, the proper procedure in the study of the Scriptures. That study of the Scriptures which makes them support an already formulated system, must give place to such an unbiased examination of the text itself as will enable us to deduce the doctrines taught. In other words, Systematic Theology should be the result rather than a guide, and Biblical Theology the system of Bible study. As in science the true method is the inductive, by which facts are observed, and through the knowledge thus obtained laws deduced, so the true system of theology is to be attained through the inductive study of the Scriptures. The Bible must be studied as a book of facts, and our Theology must be made to harmonize with these facts. The great central fact is "God manifest in the flesh." A personal Christ is the "Gibraltar of the Christian system." Hence an inductive investigation of the life and teaching of Jesus is all important in reaching a true theology. By such an examination of the Word we arrive at no *a priori* assumption, speculative dogma, or mere hypothesis, but at the formulated statement of divinely verified facts. Such a study of the Bible would ever give to theology a progressive freshness, and save the Church from becoming the slave of stereotyped phraseology, and enable the theologian to readjust doctrinal statements in the light of the "present truth" of his own age.

In the *Theology of Christ* we have an able development of the doctrinal teaching of Christ after the inductive method. It is a scholarly examination of every portion of the Lord's teaching, and an unbiased interpretation of each. It is, perhaps, one of the best specimens of Biblical induction, and may be used as a text-book for Bible classes, theological students and ministers. We should have been pleased had this work been placed in the Course of Study for our probationers, as one of the best means of creating the habit of the inductive study of the Bible.

The subjects, which are all treated in a judicial, scholarly, exegetical and reverent spirit, are: Christ a Preacher; The Quality of Christ's

Preaching; The Kingdom of God; The New Birth; Salvation made Possible through the Death of Christ; Salvation Limited only by Unbelief; The Nature of Religion; The Spirituality of Worship; A Living Providence; Of Prayer; Christ's Oneness with the Father; The Comforter; The Holy Ghost; Paradise; The Resurrection of the Dead; The Final Judgment; The Blessedness of the Saints; Future Punishment; Christ's Doctrine our Spiritual Sacrament; The Doctrine of Christ complete as a Revelation of the Father. To these are added, in an appendix, chapters on the genuineness of the Gospel of St. John, and on Dr. Van Oosterzee's Theology of the New Testament.

Studies in Literature and Style. By PROFESSOR HUNT, Professor of English Philology and Discourse in the College of New Jersey. A. C. Armstrong & Son, 714 Broadway, New York. Price, $1.

This is one of the most *helpful* books we have ever perused; indeed, we consider it an invaluable work for the student of literature, whether he be simple scholar, author or critic. We have ourselves derived considerable pleasure and instruction from the reading of it. The book is written in a cultured and dignified style, marked by logical sequence of thought and vigor and incisiveness of expression, and an entire absence of pedantry and bombast—too often found in works of this description.

To quote from the preface, "It is the purpose of these studies to state, discuss and exemplify the representative types of style with primary reference to the needs of the English literary student." Literature in its broadest sense is the result of the mind of man setting forth in its travels, style the special form given by the writer to the expression of such results. Behind the written volume, then, are the intellectual, the ethical and the personal elements of the writer. A *true* book reveals not only the author's thoughts, but the author, and enables you to understand him, not as he seems, but as he is. Hence it will be easily seen what a wide and comprehensive field of study is opened up by the very mention of the word "Literature." Take, for example, the literary history of the Victorian era. To examine that closely you would have to survey all related and tributary topics—ethical and religious, political and social, commercial and practical—in short, all actual and possible forms of human activity. A student of literature must become a scholar versed in the varied knowledge of the period which he is studying. Dr. Hunt recognizes this, and in his opening chapter on the "Claims of Literary studies" bases on it an eloquent plea for literary culture.

We are too apt to look upon literary studies as an amusement—something to dawdle over in idle hours—and so we lose sight of their real disciplinary value. Well, a sentimental drawing-room acquaintance with Rider Haggard and Co. is one thing, while the close study of the world's best thought to aid us in our thinking is another. In our schools and colleges we lay great stress on the "higher mathematics" for the purpose of mind train-

ing, and relegate literary studies to the background. We think it cannot be too strongly emphasized that there is as much disciplinary mind training —"mental gymnastics," if you will—to be found in analyzing the works of any great author as in the pages of Euclid or Todhunter. Literary studies will yet occupy the highest place in the college curriculum, for what use is all our other knowledge if we are not able to embody and express it in words, that "he who runs may read." We commend to the thoughtful attention of teachers Dr. Hunt's weighty words on these points in his opening chapter.

Buffon tells us "Style is the man"; therefore style is diversified and hard to classify; yet there are various circumstances by which it is conditioned.

There are styles peculiar to races, such as the Asiatic, the Hellenic, the Hebraic, or styles belonging to different periods, such as the ancient, the mediæval or modern; then prominent authors have founded styles, such as the Ciceronian, the Baconian and the Addisonian. Again, if you study style in the light of structure, motive or spirit, you may have the critical and the romantic, the realistic and the imaginative, etc. Professor Hunt passes by these, however, and divides style into the Intellectual, the Literary, the Impersonal and the Popular, these including respectively the Critical, the Poetic, the Satirical and the Humorous. He says: "These represent respectively, intelligence, taste, feeling and pleasure. Each will be seen to have its own well defined area and object, while they together make up the sum total of what is called style in literary art." Without doubt these standards are fundamental, and include those mentioned above.

Each of these divisions has a chapter devoted to it; we only wish our space here allowed us to give the analysis of each; but briefly the salient features of each are discussed, guidance given as to the cultivation of the same, followed up by examples from masters of the art.

In our opinion, the best chapter in the book is that on "Popular Style." Here the two distinctions in meaning of the word "popular" are fully drawn out. It ought not to be forgotten that there is a literature of dirt, as well as a "Philosophy of Dirt," that is in a sense "popular." We have plenty of this kind of literature from Tolstoi's "Kreutzer Sonata" up or down to-day, literature that is marked by neither taste nor conscience, and very often by an absence of intellect, its only object being a financial one. There is a great difference between this kind of popularity and the popularity of such works as Scott's or Dickens', a popular style which is "intelligible," "timely and practical," flexible and graphic," and, with it all, "mind sustaining and entertaining." If everything else in the book was humbug, the chapter on this division is worth the price of the whole volume.

The work closes with a plea for the right of the individual to form independent literary judgments. We would like to emphasize this, to ask all students who would be scholars to take no man's opinions, however eminent

he may be, and adopt them as their own, but to form an unbiased opinion concerning the work of any author, for thus only shall they educate themselves to produce criticisms on books which shall be of value. We venture to say that the innate self-respect of the student demands the same. We shall look forward with great interest to the next literary work by Doctor Hunt.

The Doctrine and Function of Revelation and its Relation to the Doctrines of Physical Science. By JOSHUA H. HARRISON, B.A., Principal of McTyeire Institute. 8vo, pp 183. Publishing House M. E. Church South, Nashville, Tenn. Cloth, $1.00.

This book is at variance in its conclusions with many of the accepted ideas of the theological world. It is written, however, in a thoughtful and reverent spirit, and its argument, though somewhat abstruse, is closely knit and forcibly expressed. The author sets out with the idea that the Bible does not claim to be a statement of the doctrines of physical science; that the revelation in the Bible is purely moral and spiritual in its nature and purpose; that the truth to be revealed formed no part of the original constitution of the universe, but must be from above; and yet that in order to become potent in the life of man it must become part of human intellection. A process, which the author calls "hominism," is needed. Genesis is not a revelation. God, creation, sin, needed no revelation. These were all discoverable by man and forced upon him by his own intellectual processes. There is no warrant for the revelation of the cosmogony of Moses. He simply compiled a record of the advances made up to his time in physical science. The true revelation is that of Jesus Christ, the doctrines immediately involved, and the gradual discovery of the character of God in Him.

Working from this basis, the author in the second part deals with the relation of the Bible to physical science. Here he combats the idea of divine immanence in nature. Theism, he says, demands a personal God; immanence, an impersonal God. Herbert Spencer reduces God to an impersonal dynamic unit; Frederick Harrison insists upon a divine personality. Spencer in his definition is scientific; Harrison in his is religious. One destroys the other. So with the doctrine of immanence. If intelligent will be made an integral factor of a physical or mechanical system, it must necessarily lose the attributes of will. Just as man is an entitative creature significantly related indeed to God, but whose actions are his own, so, the author conceives, the universe is a unit, created by God, and preserved by Him, but having in itself all necessary dynamic and material elements for its own government and development. If this be true, it leaves us free to follow the law of induction in the study of nature without any fear of coming into conflict with revelation. As a necessary consequence, he says: "I announce most unequivocally that a man may be a thorough-going evolutionist, and at the same time an equally thorough-going Christian."

"No one," he asserts, "can yet claim the demonstration of evolution;" but, on the other hand, no one can say that, if proven, it must be atheistic, or opposed to real revelation. There are also chapters on "Miracles" and on the "Soul and Instinct." In the third part, which discusses "Man in Relation to the Universe," the author takes up "The Doctrine of Right," "The Doctrine of Depravity" and "Death." These are all dealt with on the line of man's spiritual character and the spiritual nature of revelation. The book demands close thought, but is very suggestive.

Supreme Things in their Practical Relations. By REV. E. F. BURR, D.D. LL.D. 8vo, pp. 430. American Tract Society. Cloth, $1 75.

This book, by the author of "Ecce Cœlum," is a popular devotional work dealing with the most important points of religion in their practical application to every-day life. The style is clear, the matter interesting, the themes inspiring. It contains twenty-one chapters, which appear to have been given at some time as popular lectures. The first theme is "The Supreme Book," and the last, "The Supreme Person;" and between these are such subjects as "The Supreme Evil," "The Supreme Good," "The Supreme Remedy," "The Supreme Decision," etc. The book is helpful and interesting.

The People's Bible—The Psalter. By JOSEPH PARKER, D.D., Minister of the City Temple, London. Large 8vo, pp. 464. Willard Tract Depository, Toronto. Cloth, $1.75.

This is Volume XII. of the series of twenty-five in which the celebrated preacher of the City Temple proposed to embalm the spirit of the Old Testament in the form of expository lectures. The author feels the difficulty, nay, impossibility, of compressing the pith and fulness, the sweetness and power of one hundred and fifty inspired psalms into one volume. With all his enthusiasm and effort, he says that he must leave the Psalter "almost untouched." It is impossible in the brief space at our disposal to criticise or characterize the mode in which Dr Parker has done his work. The reader will find in it the *verve*, the passion, the quaintness, the exuberant imagery, the dramatic terseness alternating with a rush of eloquence, which have made the author famous. An extract or two from his introduction will show the spirit in which he entered upon his work: "All my life long I have revelled in the Book of Psalms. What can I say about it now? It grows upon me in tenderness. Its thunders were never so solemn and majestic; its minor strains never so delicate and comforting. Every psalm bears its own marks of inspiration. Human experience has been anticipated in all its innumerable phases. Is it nothing to have a book which knows the soul through and through, and can express all its sorrow and all its rapture? How mountain-like is the sublime old Hebrew among the languages of earth! and how noble its billow-like swell amid the waves of

meaner speech! David knew me. Asaph is my bosom friend. Solomon is my confidant. All the unnamed minstrels are bringing me music from heaven." "All the other parts of the Bible are in the Psalms. There creation is repeated; there the wilderness is remembered; there the Church is outlined; there Christ is born; there the wail of Calvary sanctifies all other agony. There, too, is Sinai interpreted in righteousness, and there the cross gives welcome to contrition."

To all who delight in expository preaching the book is helpful. A few of Dr. Parker's expressive prayers are scattered throughout the volume, and at the close, as in the other volumes of the series, is the section entitled, "Handfuls of Purpose."

Origin and Formation of the Hebrew Scriptures. By LORENZO BURGE. Small 8vo, pp. 132. Lee & Shepard, Boston. Cloth, $1.00.

The author claims that the greater part of the Old Testament, so-called "The Law and the Prophets," was the work of one man, and that man was Nehemiah. Standing in the presence of a new national life, he felt the importance of inculcating the spirit of faith in and obedience to "Jehovah, their tutelary God," and so had these volumes of testimony made up from various ancient records. The key to the author's position is found in the Books of the Maccabees, which say that "Nehemiah gathered together the acts of the kings and the prophets, and of David, and the epistles of the King concerning the holy city," and which credit him with "founding a library," and also speak of "the writings and commentaries of Nehemiah," adding "They are still with us." In an appendix, which takes up nearly half the book, the author asserts the claims of prophecy, and defends the Old Testament against the assaults of rationalism on the one hand, and the claims of verbal inspiration on the other.

Many Infallible Proofs. A series of chapters on the Evidences of Christianity. By Arthur T. Pierson, D.D. Fleming H. Revell, New York and Chicago. The Willard Tract Depository, Toronto. Paper, 45 cents; Cloth, 90 cents.

There are evidences of Christianity that abide the same forever, as miracle, and prophecy, and the character of the teachings contained in the Book. But, in addition to all these, new facts are constantly developing new arguments both for and against the religion of Christ, and the same facts strike different minds differently, so that there is still room for new books upon this old subject. Then, again, the great treatises of the evidences are very elaborate, and present a heavy study to the reader. He needs much time and familiarity with books, and mental labor to read them understandingly, so that any work which presents the substance of the argument in familiar style, and with simple illustrations easily comprehended, cannot but render an immense service to the cause of truth. To-day the battle is not so much with a few learned men as with the

hurrying multitude. The time has passed when a few men in cloisters do all the thinking, make the literature, and represent their age to all coming time, so that students learning what they were say such was their age, though they were not one in ten thousand of all the people. The people were not to be taken account of at all. The histories of peoples were not written; the histories of rulers, their scrambles, and crimes, were written. In those times, to convince the cloister and the court of the truth of Christianity, was to win the world in the esteem of history and future ages, though millions sank into perdition just at the foot of the throne, or at the door of the cathedral. Now that is all changed. If Christianity can win the people it will be sure to win, or it can be indifferent to the few who rule, and the few others who make learned books read only by a very small, select, yawning circle.

This book of Infallible Proofs is for the wider circle of the people. "Nelson on Infidelity," published more than thirty years ago, was a readable work on the evidences, ran through many editions, read by all classes and did incalculable good. The work now under review is equally attractive in style, felicitous in illustration, and covers a wider view of the subject under discussion. As to its interest, many who cannot afford the time and patience necessary to go into a novel far enough to be interested in the plot will be taken with the first chapter of this book, and follow it to the end. The chapters on the harmony of Scriptural statements with the known truths of science could only have been written to-day, and the facts presented are a confirmation of the belief that the Bible is of God as strong as prophecy itself. In this we have evidence which our fathers had not. Then nearly the whole of the latter half of the book is devoted to the discussion of questions recently pushed up to the surface concerning Christ, "The Divine Person."

Taken as a whole, this is just such a book as may safely be put into the hands of many young people who ask for something that will establish their faith in Christianity, in the face of Ingersollism and the like, but who would find the great works on evidences above their present stage of development; and learned and cultivated men and women always read with profit books like this one, written for the people.

The Psychology of Attention. By TH. RIBOT. Authorized translation. The Open Court Publishing Co., Chicago. 8vo, pp. 121. Price 75 cents.

A celebrated French critic has characterized the monograph of M. Ribot upon the "Psychology of Attention" as the most remarkable production of the philosophical press of France for the year of 1889. M. Ribot, who, in his own country, may be regarded as the inaugurator of modern psychological research, now occupies the chair of comparative and experimental psychology at the Collège de France, and is the editor of the foremost philosophical review of the continent, the *Revue Philosophique.* His works upon the Diseases of Will, of Memory, and of Personality, are universally known.

The investigations of M. Ribot are confined, in the present work, to the *mechanism* of attention. And first of spontaneous attention the mechanism of which is a mechanism of motion ; it is a motion of the muscles. That which, in general, is regarded as manifestation of attention is in reality its indispensable fundament, as, for instance the phenomena of respiration, the movement of the muscles, the face, etc. ; attention, in fact, is nothing more than the subjective aspect of the physical manifestations that express it. M. Ribot then proceeds to Voluntary Attention, which is a product of art, of education, of civilization ; he shows that voluntary attention acts upon muscles and through muscles only, and investigates the so-called phenomena of inhibition or the arrest of movements ; he examines into the genesis of general ideas, points out the tendency to motion in them, and finally deals with the feeling of effort we experience in being attentive. Lastly he discusses the morbid forms of attention—the most interesting chapter of the book—treating of distraction, hypochondria, the manifold and fantastic forms of fixed ideas, crotchets, notions, etc., ecstasy, with historical illustrations, attention in maniacs and idiots, and attention during sleep and during hypnosis.

Jesus of Nazareth: 1. His Personal Character. 2. His Ethical Teaching. 3. His Supernatural Works. Three Lectures before the Y. M. C. A., of Johns Hopkins University, in Levering Hall. By JOHN A. BRODUS, D.D., LL.D., President of the Southern Baptist Theological Seminary. 16mo, pp. 105. A. C. Armstrong & Son, 714 Broadway, New York, 1890. William Briggs, Methodist Book and Publishing House, Toronto. Price 90 cents.

Of course, no intelligent and thoughtful person expects to find in any work of human composition an adequate treatment of the subject of this volume, and least of all in a booklet like this. The books on the life, the character, the teaching, and the works of the Lord Jesus Christ which are constantly issuing in ever-increasing numbers from the press, bears testimony to the inexhaustible character of the theme, and the inability of the most gifted of human minds to do justice to it. Few, perhaps, have ever felt this more deeply than the learned and accomplished author of these lectures. Speaking of the first branch of the subject treated in this volume, he says: "Of a character thus unique, unparalleled, universally reverenced, how can we attempt a portraiture? The effort is foredoomed to failure. It must be disappointing to taste and unsatisfying to devotion. No painter among all the great names has made a picture of Jesus which a loving reader of the Gospels can feel to be adequate." Humble, however, as this contribution to the literature of this great subject is it is one of real value, and one that deserves to be widely circulated and extensively read. It was composed for the benefit of young men ; and it is not easy to recall to mind a book of the same size which is better calculated to prove a blessing to readers of this class. It is the fruit of life-time studies of one of the ripest

Christian scholars and most accomplished Christian teachers on this continent, and has been, as he tells us, prepared with his best exertions and a great desire to promote the knowledge of Jesus, the most excellent of the sciences. Dr. Broadus justly regards the character of Jesus as fundamental to all Christian teaching. In other words, he looks upon it as the guarantee of his teaching and his works. In his treatment of this he lays the foundation, as a wise master builder, for that which follows. In the second lecture, his aim is to correct some erroneous but prevalent views of the Saviour's teachings. And in the third and concluding lecture, he vindicates His Divine mission and His claims upon mankind. In this busy, bustling age it is well to find so much valuable matter condensed into so narrow a compass; and though not intended to take the place of larger works in which the subject is more elaborately treated, it will be a special boon to many who have not access to such larger works, or the time to read them.

Attractive Truths in Lesson and Story. A series of outline lessons with illustrative stories for Junior Christian Endeavor Societies, Children's Meetings, and Home Teaching. By MRS. A. M. SCUDDER, with introduction by REV. FRANCIS E. CLARK, President of the Young People's Society of Christian Endeavor. 16mo, pp. 342. Fleming H. Revell, 12 Bible House, New York. William Briggs, Methodist Book and Publishing House, Toronto. Price $1.25.

The title page, which we have quoted in full, sets forth so completely the character and aim of this book as to leave little more to be said. It is evidently the work of an experienced teacher of Bible truths who has brought both heart and brain to the work, and who has therefore become a mistress of her art. It ought to be a sufficient recommendation to the work that it has received the hearty endorsation of the President of the Young People's Society of Christian Endeavor, who may be supposed, from his position, to have given very special study to this sort of literature. He does not "see why this book, with its wealth of suggestive material, its outline studies on all matters of practical Christianity, and its happily chosen stories, may not be used as a text-book by leaders of these societies." Conductors of children's meetings will find it a valuable help: and nowhere will it be more welcome than in the library of mothers who are laboring to form the character of their children according to the principles of the Holy Scriptures.

Antinomianism Revived; or, The Theology of the so-called Plymouth Brethren Examined and Refuted. By DANIEL STEELE, D.D., Professor of Didactic Theology in Boston University, author of "People's Commentary," "Love Enthroned," "Milestone Papers," etc. With introduction to Canadian readers by N. BURWASH, S.T.D., President of Victoria College. 16mo, pp. 266. William Briggs, Toronto.

This little book deserves to be widely circulated and extensively read.

Antinomianism is not by any means confined to the Plymouth Brethren. It is, as Dr. Burwash well observes in his introduction to the Canadian edition of this volume, the curse of a large part of our modern evangelism. And there is good reason to believe that the ministry of many others besides professional evangelists is marred, and its influence largely neutralized, by Antinomian tendencies. This form of error is the evil genius which has attended what is called evangelical preaching from the beginning, ever ready to obtrude itself and mar the work, unless watched with the utmost vigilance. And never was the danger from this quarter greater than it is to-day. It is in view of this fact, as well as on account of the intrinsic excellence of the work itself, that we earnestly commend this volume to ministers in particular and to the public general.

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series. Translated into English, with Prolegomena and Explanatory Notes. Under the Editorial Supervision of PHILIP SCHAFF, D.D., LL.D., and HENRY WACE, D.D. Vol. I. Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine. The Christian Literature Company, New York, 1890.

The writings of the fathers, or early leaders of the Christian Church, have a permanent value, especially in relation to all controversies about order and doctrine, where claims are based upon the beliefs and practices of the Church in the first centuries. We cannot conceive of any attempt to give the English reader a knowledge of what these men, who stood nearest to the apostles, thought, said, and did, that could command a higher degree of confidence and respect than that which is under the editorial supervision of Dr. Schaff and Dr. Wace.

The present volume, the first of the series, is filled with the writings of Eusebius, of Cæsarea. He lived from about A.D. 270 until 340. He is known as the "Father of Church History," because he was the first to collect and record the facts included in the Church's experience for a period extending from the birth of Christ over the first quarter of the fourth century. And it is a work of great value. He was for his age careful to reject doubtful facts, and the fables that were so commonly then, and are yet, circulated as history. Upwards of three hundred of the beautiful pages of this book are occupied with this first great work on Church history.

Eusebius was an intimate friend of Constantine the Great, and this volume also gives us the life of the first Christian emperor, and the author's great oration in his praise. Probably the historian stood too near to the throne to be an impartial judge in all things of the character of its occupant. We find abundant evidence of subserviency to the high authority under which he lived, and of a spirit ready to laud in every way the subject of his record. But it is worth while to know how Eusebius would write on such a theme. The Church history makes the book one of great value.

Methodism and Anglicanism in the Light of Scripture and History. By T. G. WILLIAMS, Methodist Minister. With an introduction by Rev. W. I. SHAW, LL.D., Professor of Classics, etc., Wesleyan College, Montreal. Pp. 283. William Briggs, Toronto.

With the esteemed author of this book, we heartily regret that the necessity for controversy between the different branches of the Church should ever arise. It is greatly to be deprecated that in this way the Church should be made to wear the appearance of a house divided against itself. But when such occasions do arise, and a denomination has to choose between two evils, either to submit to misrepresentation, and thereby have its influence for good curtailed, or to take up the cudgels and defend itself, it is well for it to have the man at hand who can do the work gracefully and effectively. It has been the good fortune of Methodism from the beginning that whenever occasion for self-defence has arisen she has never lacked a champion. And this little book shows that in this respect history continues to repeat itself. The accomplished author belongs to the sons of the prophets, and is worthy of his lineage. His sainted father was a controversialist of no mean order, who in his day often broke a lance in defence of the doctrines of the Church to which he so ungrudgingly devoted his life; and it is pleasing to know that he has left a son worthy of being his successor, and wearing the armor that he wore. Persons who desire to know the historical relation between Methodism and Anglicanism will do well to read this book.

Regent Square Pulpit. Sermons by REV. JOHN MCNEIL. Vol I., bound in cloth, 26 sermons, $1.25; in limp cover, 13 sermons, 60 cents. Subscription price, 5 cents each; 50 cents for three months, $1 for six months, and $2 for one year, as issued. Nisbet & Co., London, Eng William Briggs, Toronto.

Now that this quick-witted Scotchman has been invited to Erskine Presbyterian Church, Montreal, his sermons will have increased interest for Canadians. These sermons are fresh, pointed, practical and suggestive; and although they may not be characterized by dogmatic or philosophical argument, yet they are not void of that kind of searching moral truth which compels thought. The little Davids of the pulpit would not be able to do valiant service in this Goliath's armor, yet there is not a preacher who could not read these sermons with profit. It is worth something to find out the methods of successful men. A perusal of these sermons reveals the Bible as the great sword of his power. He himself says: "If I have any power among my fellow-men, I know it has only come through this—a gripping, perhaps, more than many other men, of the naked truth of God's Word." Another illustration of the fact that all successful preachers must be Biblical teachers, and reproducers of the truths they preach. Congregations must be made to see the truth.

Sacred Idyls. A metrical version of Solomon's Song, with appropriate explanations. By PROF. JAMES STRONG. Hunt & Eaton, New York. Cranston & Stowe, Cincinnati. Wm. Briggs, Toronto. Cloth, gilt, $1.50.

The turning of this most ancient dramatic composition into English verse, and reproducing the spirit in the phraseology and thought of modern times, is itself an exposition of the Canticles, which surpasses many of the labored commentaries that have been written upon it. The author accepts the Solomonic authorship, that it was written on the marriage of that monarch to the Egyptian princess. The forty-fifth Psalm he regards as a key to the imagery and many allusions of the poem, and views it as a description of the week's wedding festivities. He has treated the book from a Christian point of view, and conceives the song as belonging "to the Messianic prophecies of the Old Testament, and is therefore *proleptical* in its application to the final espousal of the Redeemer and His Church." It does seem that Professor Strong has caught both the spirit and the idea of the poem; and while rising above the objective basis of mere secular history, he has not been carried away in fancy by a subjective view of it. Its elucidation is so clear and enchanting that one reads it with the interest and fascination of a perusal of Longfellow's "Evangeline." In an appendix he critically elucidates the scope and style, authenticity and canonicity of the book, and vindicates his exposition and interpretation. The style of binding makes this a book for the drawing-room, and its style certainly fits it for the casual reader as well as the critical student. It should be found on the table in all our homes.

The Gospel of St. Matthew. By J. MONRO GIBSON, M.A., D.D. Cloth 8vo, 450 pp. Willard Tract Depository, Toronto. Price $2.

This is the last volume of the Expositor's Bible, which is being edited by Rev. W. Robertson Nicol, M.A., LL.D., Editor of the *Expositor.* Already during the past three years expositions have been issued on Genesis, Exodus, 1st and 2nd Samuel, Judges, Ruth, Isaiah, Jeremiah, Mark, the Epistles and Revelation of John, Hebrews, Colossians, 1 Corinthians and the pastoral epistles. Critical, doctrinal, homiletical and exegetical commentaries are all necessary and useful, but none can be really more helpful to the preacher and teacher than the expository. If the volume before us is a sample of the "Expositor's Bible," we would pronounce it the best series, as an aid to expository preaching, yet issued. The author of "The Ages before Moses," "The Mosaic Era," etc., has, in his exposition of Matthew, taken up the Gospel under the following subjects: The Coming of the Christ, His Reception, His Herald, His Baptism, His Temptation, Beginning of His Galilean Ministry, The Gospel of the Kingdom, The Signs of the Kingdom, The King's Ambassadors, The Shadow of the Cross, The Parables of the Kingdom, The Crisis in Galilee, The New Departure, Last Words at Capernaum, Last Days in Perœa, To Jerusalem, Conflict in the Temple, The Prophecy on the Mount, The Great Atonement Day, The

Third Day, and The Gospel for all the Nations through "All the Days." These are all treated in a lucid, descriptive, spiritual manner, that brings the truth home to the comprehension of all minds.

Heard's Synopsis of the Second Year's Course of Study for Itinerant Preachers of the Methodist Episcopal Church. Stiff cover, 136 pp. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. William Briggs, Toronto. Price 40 cents.

This work follows and is uniform with the "Prize Synopsis" of the first year's Course of Study, by Rev. C. M. Heard, last year. The purpose is not to take the place of the works required in the course of study, but to be used for purposes of review, and thus assist the student in preparing for examinations. Used as such the "Synopsis" will be of incalculable advantage. The works covered are: Harman's Introduction to the Study of the Holy Scriptures, Part II.; Pope's Theology, Vol. II.; Mediæval and Modern History; and Logic. There is also a chapter on Definitions, Statements to be Memorized, and Questions on the books covered in the "Synopsis." This syllabus brings all the parts of each work under one view, and would be very useful to our own students who have these subjects in hand.

Studies in Luke's Gospel. By CHAS. S. ROBINSON, D.D. Cloth 12mo, 320 pp. American Tract Society, New York. Upper Canada Tract Society, Toronto. Price $1.25.

This volume completes the second series of expository discourses on the International Sabbath-school Lessons for this year. It is not an extensive commentary, but a study of passages that may be regarded as the core of each lesson. The present volume covers the lessons of the last six months of the year. His treatment is highly spiritual and personally practical, and will prove very helpful to those who are engaged in teaching or preaching along the line of the International Series. Dr. Robinson's expository methods and homiletic treatment of "Studies in the New Testament" has eminently qualified him for this work. His illustrative plan makes the Gospel story very vivid, and enables the reader to see the truth so as to be able to reproduce it. He has similar "Studies in Mark's Gospel," and seems to be devoting himself to this work for the only purpose of trying to help others.

Wilbur Fisk. By GEO. PRENTICE, D.D., Professor in Wesleyan University. 16mo, 290 pp. Houghton, Mifflin, & Co., Boston and New York. William Briggs, Toronto. Cloth, gilt top, $1.25.

This volume is one of the "American Religious Leaders" series, which follow in the wake of "American Statesmen," "American Men of Letters," and "American Commonwealths," by the same enterprising firm. This series includes the biographies of eminent men who represent the theology and methods of the various religious denominations of America, and have

had great influence on religious thought and life in the United States. The object is to emphasize personal character and history as these are related to the development of religious thought or the quickening of religious life. The series, when completed, will not only depict the several great figures in American religious history, but will indicate the leading characteristics of that history, the progress and process of religious philosophy in America, the various types of theology which have shaped, or been shaped by the various Churches, and the relation of these to the life and thought of the nation. Wilbur Fisk is brought forward as a representative Methodist. Showing the influence of "the Methodist invasion of New England," upon this "Green Mountain boy," the author carefully traces his connection with the Methodist Episcopal Church as itinerant minister, educator, theologian, temperance reformer, anti-slavery advocate, preacher, traveller and laborer.

Epworth League Workers. By JACOB EMBURY PRICE. Cloth 16mo, 220 pp. Hunt & Eaton, New York. Cranston & Stowe, Cincinnati. William Briggs, Toronto. Price 90 cents.

One of the most hopeful signs of nineteenth century Christianity is the work being carried on among the children and young people. But a still more hopeful sign is the organization of young people for work by and for themselves. The Young People's Society has become a necessary factor in the life of the modern Church. Now that the General Conference has endorsed and adopted the Epworth League upon the Christian Endeavor basis, for working among the young people of our Church, any literature that will be helpful to the better working of the League is most desirable. The work before us we can most certainly and unhesitatingly pronounce *helpful.* It not only treats of the Young People's Society generally, but from a denominational standpoint, of the Epworth League in particular. Practical hints and suggestions as to methods of work for local societies in every form are given, not as fanciful theories, but as tested schemes. Every department of League work receives careful treatment as to plans of working. Pastors, League presidents and vice-presidents and chairmen of committees should have this book.

Glimpses of Glory; or, Incentives to Holy Living. "An antidote to weariness in well-doing and comfort for the afflicted and bereaved." Edited by ZETHAR. William Briggs, Toronto. Cloth, 50 cents.

It comprises a selection of prose and poetical gems of rare value for the sick room and bereaved home. Rev. R. S. Storrs, D.D., writes of the dawn of "the better day" as follows:

"I remember, when a lad, coming for the first time into this beautiful Portland harbor from Boston by the boat. The night was windy and rough. The cabin was confined, the boat was small; and very early in the morning I went on deck. There was nothing but the blue waste around,

dark and threatening, and the clouded heavens above. At last suddenly on the horizon flashed a light, and then after a little while another, and then a little later another still, from the lighthouses along the coast; and at last the light at the entrance of the harbor became visible just as 'the fingers of the dawn' were rushing up into the sky. As we swept around into the harbor the sunrise gun was fired from the cutter lying in the harbor, the band struck up a martial and inspiring air, the great splendor of the rising sun flooded the whole view, and every window pane on those hills, as seen from the boat, seemed to be a plate of burnished gold let down from the celestial realms.

"We are drawing nearer to the glory of the latter day. I have thought of that vision often. I thought of it then as representing what might be conceived of the entrance into heaven. I have thought of it as I have stood by the bed of the dying and seen their faces flush and flash in the radiance that I could not apprehend. I think of it still. The lights are brightening along the coast; the darkness is disappearing; the harbor is not far off; the Sun of Righteousness is to arise in all the earth, and the golden glory of the New Jerusalem is to be established here."

This may be taken as an illustration of the make-up of the book. This is a book which furnishes a compendium of selections that any preacher will find very helpful in preparing funeral addresses.

The Sermon Bible. Matthew i.-xxi. Willard Tract Depository, Toronto. Price $1.50.

We called attention in a recent issue to the series of volumes of which this is the fifth. This is the first volume on the New Testament, and covers the first twenty-one chapters. The commendable features of the previous volumes appear in this, and we can heartily repeat the favorable opinion previously expressed. Outlines of sermons by eminent preachers are given under almost every verse, followed by very full references to periodicals, volumes, etc., where help can be found. The references are confined to modern literature, and the aim is to tell the student where he can find the best thoughts of the present generation upon the text he is studying. Many of the outlines are strikingly fresh, and all are good. They are suggestive, and in this lies the value of sketches of sermons. Of course, we cannot accept all the interpretations and statements presented. That is not to be expected when men of all schools of thought are quoted. However, an intelligent and discriminating use of these books will stimulate thought and enrich the sermons of any preacher. This much may be said in favor of the series; but we cannot forbear a word of warning to the young preacher concerning the use of all such helps. Use them, as the miller uses the water, to set in motion your mental machinery, and they will help you. Lean upon them, as the lame man leans upon his crutch, for support, and you will go limping through life.

The New Englander and Yale Review.—The chief feature of the June number is the article on "Fifteenth Century Engraving," in Germany, accompanied by twelve full-page copies of celebrated engravings, clearly drawn and unique in their character. There is also a long and interesting memorial address bearing upon the life and work of the late Professor Loomis, one of the pioneer mathematicians of America. The portrait of Dr. Loomis appears as a frontispiece.

The July number has for its leading article the subject of "A Commercial Union with Canada." The writer is very likely mistaken in his estimate of the Canadian longing for the measure. The articles most interesting to ministers are those on "The Scientific and Scriptural Basis of Immortality," and on "Church Music." The former briefly maintains the position that the conditions of immortality which science demands, and which philosophy declares to be sufficient, are the very same conditions as those upon which the Christian Scriptures base the doctrine of eternal life. This number also contains President Dwight's fine review of the life and work of the late President Woolsey.

In the August number we note an article giving the history of "The Louisiana Purchase," and also a discriminating one on "George Eliot as a Representative of her Times."

The September number is one of unusual interest. Its articles are: "The Invincible Armada in Japan," graphic and interesting, in spite of its pretentious title; "An unnoted Martyr of Islam in the Sixteenth Century," being the record of the testimony and martyrdom of a Moslem reformer who appeared at Constantinople in 1571, and proved from the Koran that Christ was greater than Mohammed; "Coraes," an eminent Greek scholar and patriot who, in the days of Napoleon and down to the year 1835, contended for Greek unity and nationality; "Wordsworth," a sympathetic view of his writings; "Ethics of Evolution," and a "Poetical Heartbreak," an answer to a somewhat fanciful interpretation of some of Tennyson's poems in a previous number.

The Theological Monthly for June, July, August and September.—Bain & Son, Toronto. We can do but little more than give a list of the contents of this able review. In the June number we have "Wellhausen on the Pentateuch," a manly and outspoken protest against accepting the shifting guesses and theories of the modern school of criticism, except upon much stronger and more certain ground than it is at present able to show. "The Church and the Age," dealing with the questions of vice, poverty and labor as presented in the charges of the Archbishop of Canterbury; "The Development of Natural Beauty—a Proof of Design and Purpose;" "The Evangelistic Symbols;" "The rendering Symmetrical of Elliott's System," bearing upon the seven seals, seven trumpets and seven vials of the Apocalypse; "Bible Studies," the parable of the prodigal and his brother.

The July number deals with "The Book of Enoch," "Pauline usage of

the Names of Christ," "The Rendering into English of the Greek Aorist and Perfect," "A Prophet—What is he?" "The Pulpit Commentary—volume, Revelation"

The articles in the August number are: "Lux Mundi," an able review by Prebendary Leathes of the endeavor in that essay to harmonize the views of the Church with modern rationalism; "The Day of the Lord's Death;" "The Life of St. Bernard;" "Definitions Wanted—Ecclesiastical, an effort to characterize the various parties in the Church of England;" "Religious Life in Switzerland."

In the September number the articles on "Wellhausen on the Pentateuch" and on "The Greek Aorist and Perfect" are continued in an able and scholarly style. The article, "Questions of the Bible," is suggestive. In the 929 chapters of the Old Testament there are 2,274 questions; and in the 260 chapters of the New Testament there are 1,024 questions. "Footprints of Christ" indicates how lessons for ordinary life may be gathered from Christ's conduct. The closing article is an effort to give the true meaning of the petition, "Lead us not into temptation." This review is thoroughly conservative and evangelistic in its tone.

The Quarterly Review of the Evangelical Lutheran Church for July. This able review is full of choice matter. The article on "Ministerial Education" criticises the ordinary mode of ministerial training on the following grounds: (1) The great prominence given to the dead languages, to the neglect of the English tongue; (2) The lack of the practical element; (3) The want of a thorough Biblical training. "The Historic Episcopate" is an arraignment of the spirit and acts accociated with that form of church government in the past. "Is Protestantism a Failure?" furnishes strong arguments to the contrary. "Christ and the Labor Movement" is an appeal for larger justice and liberality. There are also articles on "The Holy Spirit," "The Liturgical Question," "The Epistle to Philemon," and "The Evidential Value of Prophecy."

The African Methodist Episcopal Church Review for July has, as usual, a long and varied list of contents. It gives a fair idea of the lines of thought in which the educated minds of the African race are running. It sets forth their ambition, hope, and patient struggle after better things. In the article, "Education for the Negro," there is a strong appeal for industrial training, as against the mere literary or professional training, for which there is at present so little necessity. The writer speaks sarcastically of the college graduates who are reduced by necessity to be "Pullman porters, dining-room servants, bootblacks and loafers."

Our Day—Edited by JOSEPH COOK, assisted by an able corps of assistants—is what it claims to be, "a record and review of current reforms." It is devoted especially to Temperance, Labor Reform, the Suppression of Vice, Missions, and Christian Work; and each of these departments is entrusted

to the editorial management of an eminent specialist. The September number, among other subjects, deals with "The American Board and Minneapolis," "Religious Movement in Italy," "Our Toiling Children," "Anti-Lottery Bills in Congress," and "The Use of the Revolver in America." Each number contains the "Boston Monday Lectures," by Joseph Cook. *Our Day* Publishing Company, 28 Beacon Street, Boston. Yearly subscription $2.50.

The Unitarian Review is an ably conducted monthly magazine of ninety-six pages, which, in addition to matters pertaining to the Unitarian denomination, discusses in every issue questions of general interest. Its contributors are generally men of culture and literary ability, with a competent knowledge of the subjects which they undertake to treat, and the editorial work is always well done. In addition to the usual editorial departments, the August number presents the following table of contents: "Two Old-Time Ministries in Lexington," "The Orthodox Church of Russia," "Moore's Gothic Arcnitecture," "Forms of Agnosticism," and "Intermingled Ways of New and Old." The bill of fare for September includes: "A Fourth Form of Christianity," "A Personal Devil," "Rowland G. Hazard," "The Abolition of Prisons," "The Peace Congress of 1890," and "Critical Theology." Among the subjects editorially treated in these numbers are the following: "Professor Carpenter on the First Three Gospels," "Nationalism and Christian Socialism," "The Ministers' Institute," "Kindred beyond the Sea," "Cardinal Newman," "A Memory of Dr. Hedge." Office of the *Unitarian Review*, 141 Franklin Street, Boston. Price $3 a year.

The American Catholic Quarterly Review for July discusses with great logical and literary skill a dozen subjects of deep interest to Catholics, and to Protestants as well, on Juvenal's principal *Homo Sum*, etc. One article of great interest is on "The Immoral Teaching of the Jesuits," and it deals with the late Rev. Dr. Littledale's article on the Jesuits, published in the "Encyclopædia Britannica," in which the familiar charges are repeated that the Jesuits taught the doctrine of probability, and that the end justifies the means. The writer here disclaims the truth of these charges, and claims that they are a perversion of anything taught by any Jesuit author of repute. His version of Jesuit teaching on this point is that the lawfulness of man's deliberate action depends on three principles: "The end which man proposes to himself, the object to which his action of its own nature tends, and the circumstances that accompany and qualify it." These points are explained and illustrated at length, and supported by numerous quotations from Jesuit authorities. But the art of proof by quotation is so easy, that it can scarcely work up the strongest form of conviction, as the reader is not certain what, or how much was omitted, nor how far other authors equally reputable might be found in opposition to the quotations. It will be found a pretty heavy undertaking to convince the world that

generally received impressions on the moral teaching of the Society of Jesus have been wholly without foundation, in either the secret or published literature of the body.

The Universalist Quarterly for July is more historical and philosophical than theological. Its seven well-written articles on weighty topics are a valuable contribution to the thought of the time, while its general review and its survey of contemporary literature are suggestive and interesting.

The Atlantic Monthly for July, August, and September contains a list of articles including history, and fiction, philosophy, science, poetry and review, all in the high literary style which alone secures a place in the *Atlantic*. Dr. Holmes still sits at the tea-table, discoursing in life's evening as brilliantly as he did around the breakfast-table more than thirty years ago. Of the three poems he reads at table, "The Broomstick Train; or, the Return of the Witches," is most in the rollicking style of the Doctor's old self; while "Tartarus," in the August number, breathing a sweet hopefulness for all humanity, indicates that the author's theological opinions are very much tempered by the mellowing influence of age.

The Homiletic Review. With the July number started Vol. XX. of this very ably conducted "International monthly magazine of religious thought, sermonic literature, and discussion of practical issues."

The Andover Review has, among its many able articles in July, "The Natural Grounds of Belief in a Personal Immortality," by Prof. Le Conte; and "The Characteristics of Paul's Styles and Modes of Thought," by Prof. Stevens; and an editorial on "The Temperance Issue in English Politics." In August, "The Philosophy of the Sublime," by Prof. Everett; and "The Westminster Confession and the Thirty-nine Articles of the English Church," by Dr. Tiffany; and an editorial on "The Harm of Unedifying Preaching." And in September, "Modern Reconstruction of Ethics," by Prof. Benedict; "Socialism, in the Light of History," by Geo. Willis Cooke; and "The Hebrew Prophet and the Christian Preacher," by Geo. B. Spalding, D.D.; and an editorial on "The Present Tendency in Theology,"

The Old and New Testament Student, with the July number, opened its eleventh volume. "The Genesis of the Heavens and the Earth, and All the Host of Them," by Prof. Jas. D. Dana, is the leading article in the July and August numbers, and "The Literary Character of St. Paul's Letters," by Prof. E. P. Gould, in the August and September. The "Symposiums" on practical subjects, "Biblical Notes" on difficult passages, and "Synopses of Important Articles" are important features of this magazine.

The Missionary Review of the World has each of its seven departments well sustained, viz.: Literature of Missions, General Missionary Intelligence, Missionary Correspondence from all parts of the World-field, International Department, The Monthly Contest of Missions, Editorial Notes on Current Topics, Organized Missionary Work and Statistics.

Methodist Review, for July-August, has, among other able articles, contributions on "The Titles of the Psalms," by Prof. Henry Green, D.D.; "The Philosophy of Idealism," by H. H. Moore, D.D.; and "Christ's Descent to Hades," by Prof. R. J. Cooke, D.D. Also, editorials on "The Human Quantity in the Holy Scriptures," and on "James Arminius." "The Arena" and "Itinerants' Club" departments are well sustained.

The Chautauquan is the organ of the C. L. S. C., and contains able articles by the best American and English writers, and other hints and helps for those who are taking any of the reading courses. Aside from this special feature, it is an excellent monthly magazine of first-class literature.

Magazine of Christian Literature, in July, has an excellent article on "The Office and Work of the Old Testament in Outline"; in August, Gladstone's article on "The Psalms," and one by Howard Crosby on "The Difficulties in Scripture"; and in September, among many interesting selections, is "Calvinism, an Epoch of Progress," and Archbishop Leland's famous address, "Is Union Possible?" with *The Independent's* consideration of his "Two Proposals."

Cumberland Presbyterian Review, for July, has a most interesting table of contents. Among the subjects treated are: "Ministerial Education," "Inequalities of Human Life," "The Preached Word," "The Mission of the College," "New Testament Communism," "Some Phases of Agnosticism." A profitable department of this quarterly is "Queries, Notes and Suggestions," being contributions of "twenty lines or less" on living, practical topics. Could we not have something of the kind in our QUARTERLY?

The Expository Times, of Edinburgh, Scotland, is one of the most helpful aids to expository preaching that we know of. "Notes of Recent Exposition," "The Great Text Commentary," "The Expository Guild of Bible Study," "Index to Modern Sermons and Expositions," "The Sunday-school," and "Requests and Replies" are the principal standing departments. Vol. II. begins with the October number.

The Literary Digest is a weekly summary of the current literature of the world, a faithful digest of books, a selected index of periodical literature and books alphabetically arranged, and a cosmopolitan chronicle of current events. It is issued by Frank & Wagnalls, and is really an encyclopedic condensation of books and periodicals.

The Law of Husband and Wife. By JOSEPHINE ROBINSON. Lee & Shepard, Boston; Charles T. Dillingham, New York.

Acting on the maxim that "*Ignorantia juris neminem excusat,*" Mrs. Robinson, one of the most successful lady lawyers of the United States, has brought into a very concise form the laws of various States as they bear upon Marriage, Property Right, Custody of Children, Claims of Widow and Widower, and Divorce. This is an admirable little manual, avoiding, as far as possible, all long, technical terms. It sets forth in plain language the duties and laws which bear upon the marriage state, and the various relationships which follow, and we would recommend our friends in the States, in case of any domestic trouble, to consult this excellent little digest before rushing off in "post haste" to see a lawyer.

We have also *The Dawn*, a monthly magazine of Christian socialism and record of Christian progress; *Divine Life* and *Bible Expositor*, one of the best of the publications on "The higher Christian Life; *The Expositor of Holiness*, organ of the Canadian Holiness Association; *The Methodist Magazine*, and Family Repository of the United States; *The Methodist Magazine* of our own Church; and *The Methodist Monthly Greetings*, of Newfoundland, which it would do Canadian Methodists good to read.

The following pamphlets are on our table: "The Scriptural and Historical Character of *Infant Baptism* asserted and defended," by Rev. Wm. McDonagh. It is the 1890 lecture before the Theological Union of the London Conference, and, according to decision of the General Union, should have been published in the QUARTERLY before appearing in pamphlet form. Methodist Book Rooms. Price, 10 cents.

"The Accretive System of Developing *Memory* and Thought," by Jas. P. Downs. This is an address before the Cosmic Club, Jersey City, and advocates the creation of a general memory by growth as against the muemonic systems of Loisette, White, Waus, etc., which burden the mind with associations and comparisons. The accretive method is not "a sworn secrecy," and seems to operate in harmony with the laws of nature. Jas. P. Downs, *Times* Building, New York. Price, 10 cents.

Recollections of General Grant, by Geo. W. Childs. This little sketch is inscribed to Mrs. Julia Dent Grant, wife of the General, and besides containing a most graphic account of Mr. Childs' personal recollections of Grant, an account of the presentation of the portraits of Generals Grant, Sherman and Sheridan, at the U. S. Military Academy, West Point. It is an interesting and valuable *brochure.*

An Appeal to Facts, by B. St. James Fry, D.D. This is a reply to Dr. Godbey's "Defence of Southern Methodism," and goes over the whole history of the Methodist Episcopal Church in relation to slavery, detailing the circumstances that led to the disruption in 1844, giving the "Plan of Separation," the working of the "Plan," and the relations of the two Methodisms. Cranston and Stowe, Cincinnati. Hunt & Eaton, New York. Price, 15 cents.