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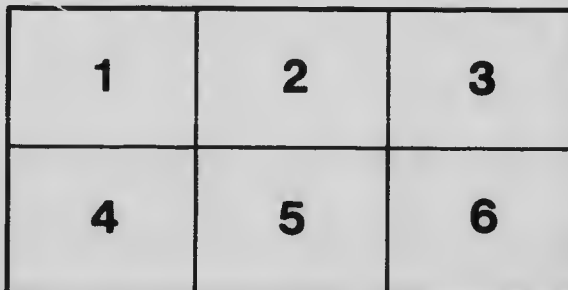
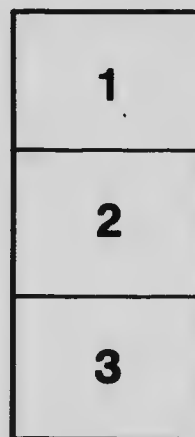
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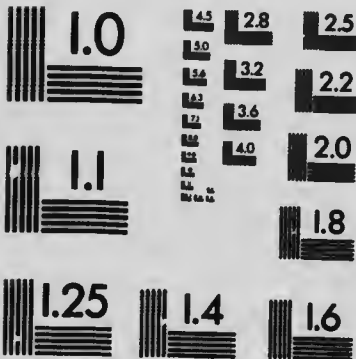
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SYLLABUS OF A COURSE OF LECTURES  
ON

**“The Jewish Christian Church,  
St. Paul, and His Letter  
to the Galatians”**

BY

**ALEX. J. IRWIN, B.A., B.D.**

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Prepared for use in connection with the Institutes for the Extension of University Teaching in Old and New Testament Literature and History, and the History and Institutions of the Christian Church, under the auspices of the Educational Society of the Methodist Church and the General S. S. and E. L. Board.  
(See article in latter half of this Syllabus.)

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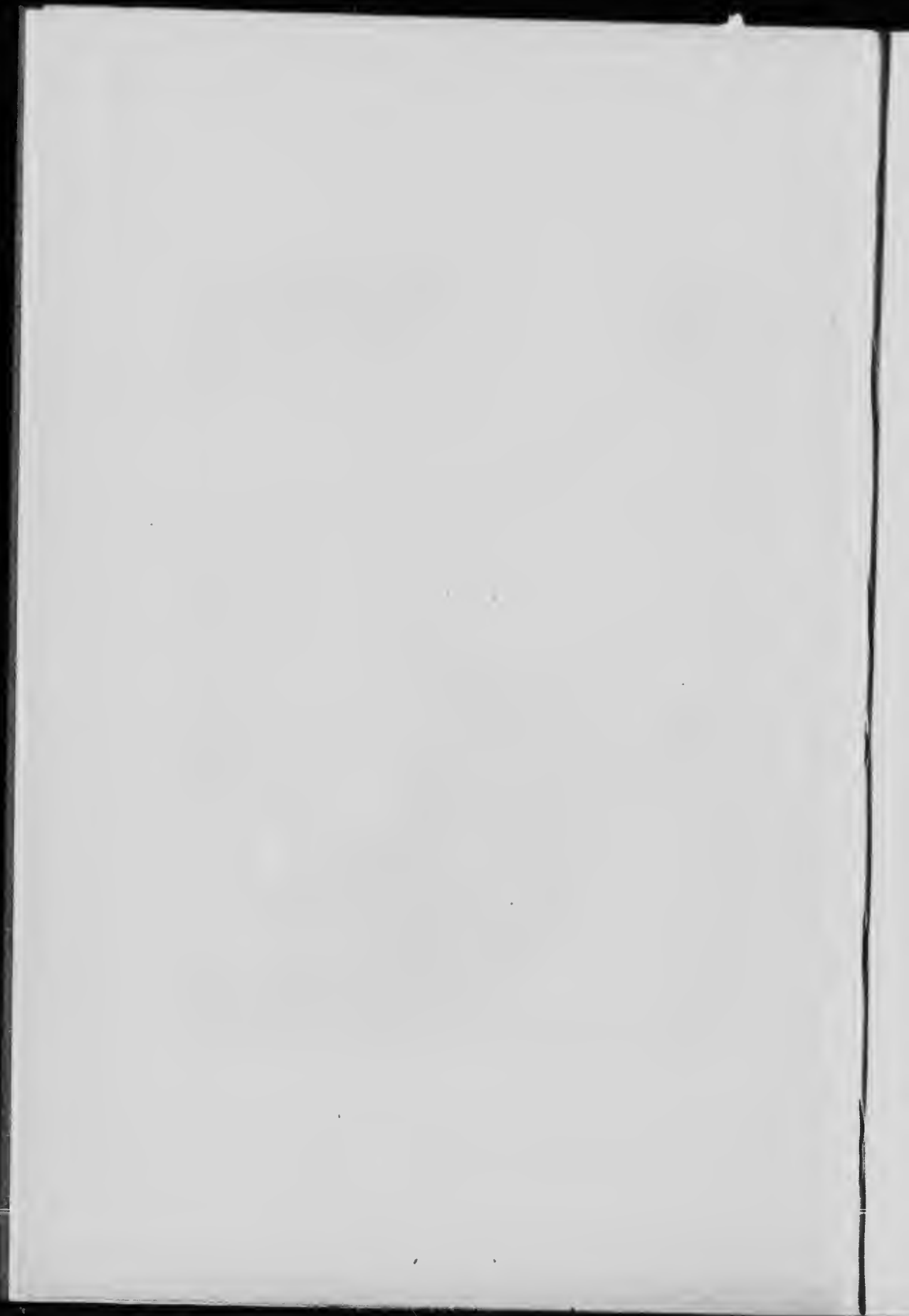
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Outline map, to be filled in during the study of the courses, either with reference to a recent map or under the guidance of the instructor. (On any but recent maps the Galatian boundary line is incorrect.)







# THE JEWISH CHRISTIAN CHURCH, ST. PAUL, AND HIS LETTER TO THE GALATIANS.

BY

REV. A. J. IRWIN.

"Christianity is spiritual life and the Church is its organized form."—Stevens.

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## LIST OF BOOKS.

Of the many books that bear upon these subjects, a few only are mentioned, suitable for the most part to the beginner, and more or less readily accessible. None, save those in the New Testament, are *essential* to a profitable enjoyment of the Institute. All are well worth consulting :

- The Acts of the Apostles.
- "In the Apostolic Age," R. A. Watson.
- "Judaistic Christianity," Hort.
- Any history of the early Christian Church.
- Any life of St. Paul, *e.g.*, "Life of Paul," Stalker.
- "Life and Work of St. Paul," F. W. Farrar.
- "The Church in the Roman Empire," W. M. Ramsay.
- The Epistle to the Galatians.
- Chapters on Galatians in New Testament Introductions.
- Chapter on Galatians in "Epistle of St. Paul," Findlay.
- Chapter on Galatians in "Message of the Books," F. W. Farrar.
- Articles on Galatians in recent Bible Dictionary or Encyclopædia.
- Commentaries on Galatians, *e.g.*, in Expositor's Bible, Findlay.

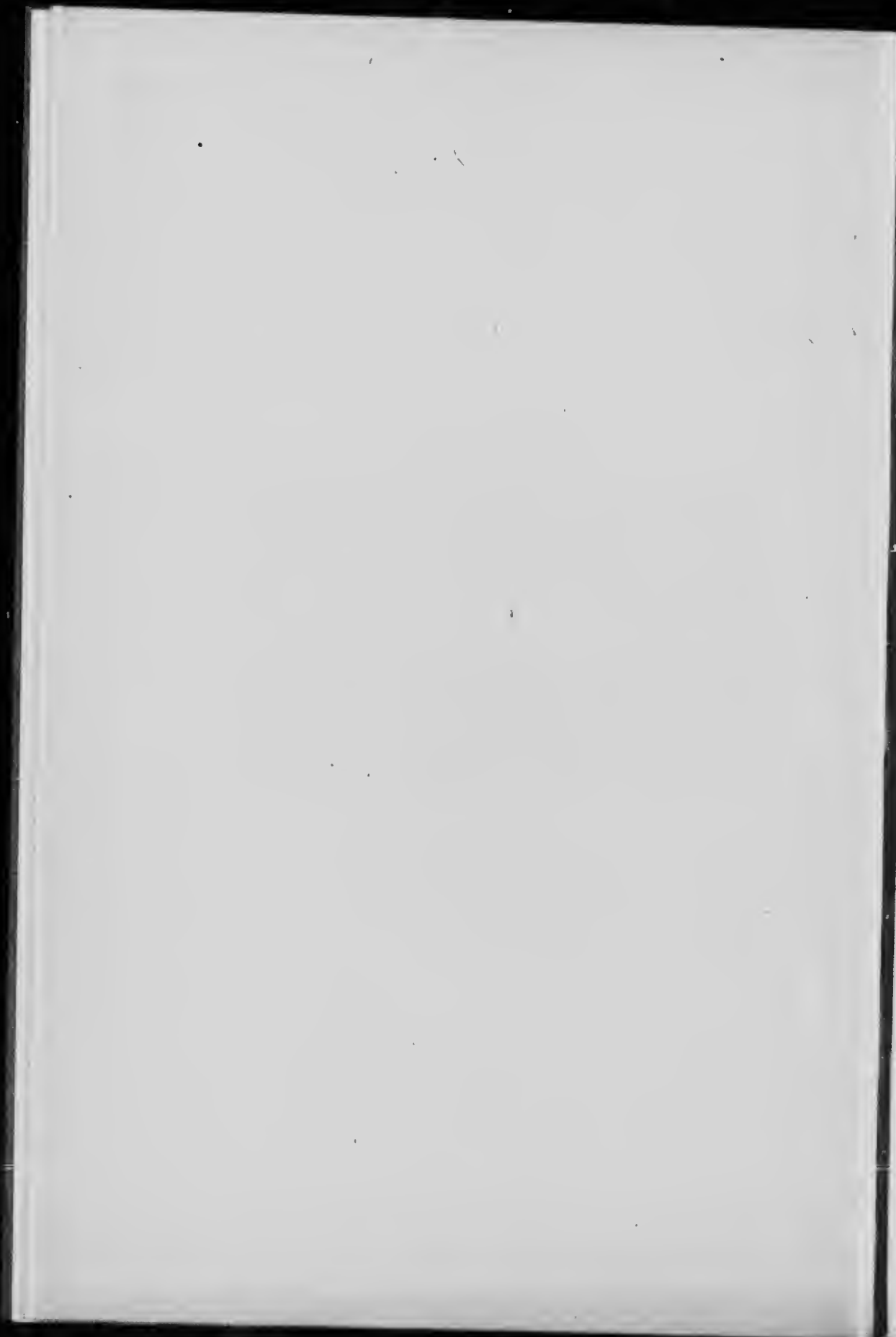
## INTRODUCTORY.

In the complex fulness of the developed life of an institution it is often difficult to determine what are its essential and what its adventitious elements. But if we can acquaint ourselves with the simpler and more vital forms of its origin, and if we can trace its development, noting the causes that from time to time give rise to change, we more clearly discern not only the value of its parts, but apprehend in an increased degree the meaning and significance of the whole.

It is the aim of these lectures to present some of the leading features of the life of the early Christians and of the development of their teaching, as these may be found in the first quarter of a century of Christian history, or from the death of our Lord, until the Judaic controversy is well defined, or even at its height.

Two lectures will be given on the Jewish Christian Church, two on the history, character and work of St. Paul, and four on Paul's letter to the Galatians.





## THE JEWISH CHRISTIAN CHURCH.

"The spirit of Christianity should have made it from the first free, progressive, unconventional, and it was indeed apprehended more or less as a law of liberty by all who followed "the way." There was nothing in the temple service and very little in that of the Synagogue to hamper the Christian congregation or ecclesia in arranging its affairs. At first, indeed, belief in Jesus as the Redeemer of the Hebrew people alone, a form of the new faith which many held exclusively, tended to limit freedom and retard progress. The Hebrews who became Christians could not assume independence in thought and worship, as if the old covenant had been entirely superseded by the new revelation. Some of the leaders never understood that it was their part to move forward boldly, unfettered by precedents, having regard to the great future promised to the Church."—*R. A. Watson.*

"But the conservative instinct was strong and on the whole the feeling was to make no separation, to go on recognizing the customs and sacred ordinances of the Jewish Church."—*Ibid.*

"Now this being the state of things, there was clearly no little danger that the new elements of faith and hope given by Christ—all the distinctive ideas of Christianity, in short—would at first be advanced so timorously as to produce slight impression, and that they would gradually fall into shadow as the time passed and no visible second coming of the Lord fulfilled the trust of the Church. And here we see the extraordinary importance of the events of the day of Pentecost . . . . Here was the spiritual force Christianity needed to carry it forward on its career. It might continue partly subordinate to Judaism, might partly oppose Judaism. There might be a long period of conflict and probation before the new faith should be fully disentangled from restraining conditions. But the ardor of an irrepressible life had been imparted, and we trace the evolution and manifestation of that life in its first springtime of impulse, so exuberant, so intense and heavenly that something like a reformation of Judaism seemed to be at hand."—*Ibid.*

"During the ten or twelve years which succeeded the death of Jesus, so far as the materials of information go, there is not a word or hint of sacrificial expiation, suffering, or pardon from God procured by these, or of imputation or satisfaction. Almost the sole subject of Apostolic teaching was Christ the Messiah of God—but rejected and crucified of men; Christ, the hope of

Israel and of the world ; Christ, in whose name was preached to all men the forgiveness of sins."—*Dr. Young (quoted by Watson).*

"The explanation of the language used by St. Peter is that the Apostles had not before their mind the doctrine of Christ's sacrificial, atoning death."—*R. A. Watson.*

"As Peter personified in himself the normal transition from the Jewish economy into the free grace of Christianity, James represents the transition into that transition."—*Godet.*

"We know that the Hebrew Christians in Judea remained at least for a century in the transitional stage of belief."—*R. A. Watson.*

## BASIS OF LECTURES.

### I.

The period.—Its literary remains ; the early portion of Acts ; the "Two Ways" of the Didache ; the Epistle of James ; and indirectly the 1st Epistle of Peter and the Gospel of Matthew. The apostles were Jews, affected by the religious ideas, sympathizing with the usages and sharing the hopes and expectations of the Israel of their time. Their specific conceptions of Jesus and of the kingdom were superimposed on this mental ground work and influenced by it. Pentecost, the new content of their faith ; its results, immediate and general ; the new life of the Church ; the variety and quality of its manifestations ; its influence on the people ; the elements of their faith concerning Jesus ; the Messiah—His death, His resurrection, His lordship, His coming ; the nature of their propaganda ; its lessons for us.

### II.

The Jewish dispersion.—Its character and influence in the blending of Gentile and Jewish thought ; the nuclei of the new Christian communities beyond Palestine ; their relation to the Jewish Christian church at Jerusalem ; the type of Christianity resulting. The influences at work towards a broader view : the persecutions ; Stephen, Philip, Peter ; the men of Cyprus and Cyrene, Barnabas, "the Jews of the circumcision" ; James, the brother of the Lord ; the interests of the Church in moral discipline rather than in doctrinal conceptions ; the teaching of the "Two Ways" and of the Epistle of James. Certain inheritances of Old Testament teaching and morals secured to the Church by this conservatism, but with serious limitations involved. The need of development of doctrine. The true place of emphasis in Christianity.





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## ST. PAUL.

"The religion of the Gospel is the religion that frees men from all legality, which, however, at the same time lays upon them the highest moral obligations—the simplest and the severest—and lays bare the contradiction in which every man finds himself as regards them."—*Harnack*.

"I am a Jew, of Tarsus, in Cilicia, a citizen of no mean city."—*Paul*.

"In the Græco-Asiatic Tarsus the product of east and west met. Ships of all countries lay at its wharves. A place to stir in an impressionable child thoughts and dreams of the wide world, and to impart an instructive aptitude for mixing with all sorts of men."—*Findlay*.

"The 'Acta Pauli et Theclæ,' as Ramsay has shown, goes back ultimately to a document of the first century, and it thus describes Paul's appearance as he first approaches Iconium: 'Baldheaded, bowlegged, strongly built, a man small in size, with meeting eyebrows, with a rather large nose, full of grace, for at times he looked like a man and at times he had the face of an angel.' This plain and unflattering account seems to embody a very early tradition."—*Ibid*.

"In the apostle Jew, Greek and Roman met. . . . He brought with him to the Christian camp the resources of a trained Jewish jurist, a skilled Rabbinical scholar and disputant. He was the one man qualified to effect the transition in doctrine and institutions from the old faith to the new, to transplant Christianity without destroying any of its roots from the ancient soil of Judaism into the wider and rich field ready for it in the Gentile world."—*Ibid*.

"This" (Paul's conversion) "was the most pregnant event of apostolic history. . . . It was one of those lightning strokes, occurring at decisive moments in the advance of revelation, which precipitate the issue of a long course of previous spiritual development, and liberate new forces for operation in some new era of the kingdom of God."—*Ibid*.

"There was needed a thinker of broader and more massive make" (than John) "to sketch the first outlines of Christian doctrine and he was found in Paul."—*Stalker*.

"It is beyond doubt that the germinal principle from which his doctrine sprang had been revealed to him at an early date. His experience of pharisaism, and the thralldom in which mind

and life had been held, prepared him to receive the truth that the law had no power to save. He was carried back beyond Moses to Abraham and Abraham's justification by faith—an example to which he often recurred. But with this light to guide him he had still far to go in order to find the full and balanced doctrine of salvation set forth in the Epistle to the Romans. He had a vision of truth which already placed him in front of those who were bound to Mosaic ceremonialism. Their conception of Christianity had not lifted them above the temple mount, to which they hoped all nations would yet gather for the worship of God. But Paul had a kind of contempt for the system in which he had been educated; to him Christianity was something greater than any Hebrew vessel could contain. The task was before him of relating the whole work of Christ as the Incarnate Son of God, and especially His death and resurrection, to the generous divine plan and to the needs of the human soul."—*Watson*.

"It is rare to find the highest speculative power united with great practical activity, but they were united in him. He was not only the Church's greatest thinker, but the very foremost worker she has ever possessed."—*Stalker*.

"So that from Jerusalem and round about, even into Illyricum, I have fully preached the Gospel of Christ."—*Paul*.

"In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labors and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches."—*Ibid*.

"In all these ways Christianity as a force in the social life of the time was necessarily arrayed on the side of the Roman imperial policy. 'One of the most remarkable sides of the history of Rome is the growth of ideas which found their realization and completion in the Christian Empire. Universal citizenship, universal equality of rights, universal religion, a universal church—all were ideas which the Empire was slowly working out, but which it could not realize till it merged itself in Christianity.'





The path of development for the Empire lay in accepting the religion which offered it the possibility of completing its organization."

"With the instinctive perception of the real nature of the case that characterizes the genius for organization, Paul from the first directed his steps in the path which the Church had to tread. He made no false step, he needed no tentatives before he found the path, he had to retract nothing (except, perhaps, the unsuccessful compromise embodied in the decree of the apostolic council). It is not necessary to assert or to prove that he consciously anticipated all that was to take place; but he was beyond all doubt one of those great creative geniuses whose policy marks out the lines on which history is to move for generations and even for centuries afterward."—*Ramsay*.

"Indeed, we have here a man of such heroic size that it is no easy matter to define him. Along with the clearest vision of the lines of demarcation between the old and the new in the greatest crisis of human history, and of unaltering championship of principles when real issues were involved, we see in him the most genial superiority to mere formal rules, and the utmost consideration for the feelings of those who did not see as he saw. By one huge blow he had cut himself free from the bigotry of bondage, but he never fell into the bigotry of liberty, and had always far loftier aims in view than the mere logic of his own position."—*Stalker*.

"Here was the true secret of St. Paul's transcendent power. Before everything else he was a *pneumatikos*, a man of the largest spiritual capacity, filled with the living spirit of Jesus Christ."—*Findlay*.

## BASIS OF LECTURES.

### I.

Paul's place in history. The crisis and the man. A difficult problem; a many-sided character; his parentage, home life, city, education; his physical, mental, and temperamental characteristics; his religious intensity; his experience with Pharisaism—its rejection and its residue; his part in the persecutions; his vision of the Lord and its results; the Arabian sojourn; preaching in Damascus, Jerusalem and Cilicia; the beginnings of his doctrine.

### II.

His call to Antioch and work there; the philanthropic mission to Jerusalem; the new missionary venture, its origin and

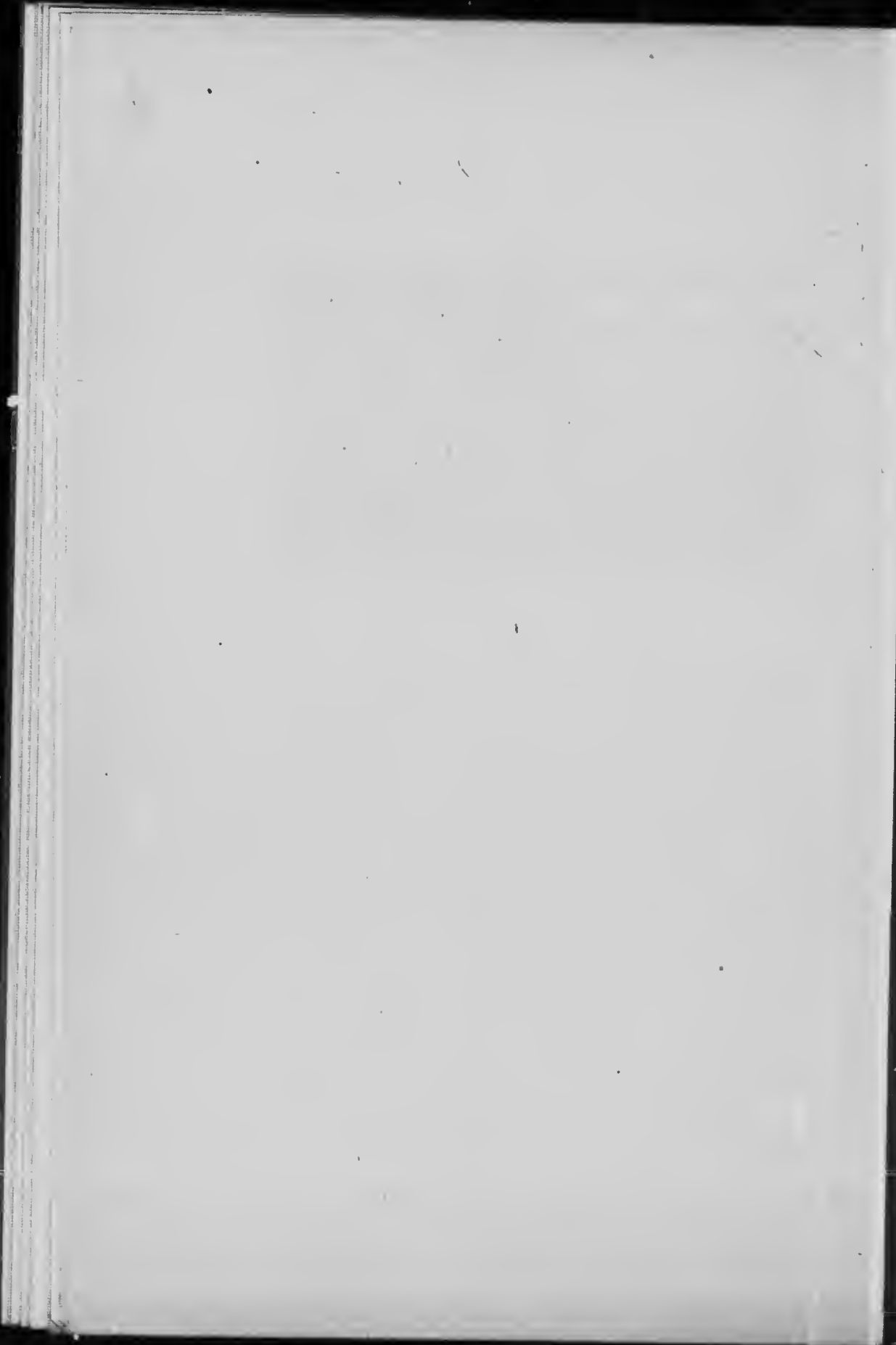
character ; *the emergence of Paul* ; change of programme ; samples of missionary preaching ; churches organized. The new fact : "*a door of faith unto the Gentiles.*"

The second journey. *The advance upon Europe.* Conflicts and triumphs ; an enlarged outlook ; his influence with leading men ; *an imperial missionary policy.*

The third journey. Peter, Barnabas, and certain from James at Antioch ; through Galatia and Phrygia to Ephesus ; Judaizing emissaries in Galatia and at Corinth. *The outbreak of the great controversy.* "Anxiety for all the churches ;" the Galatian epistle ; the Corinthian epistle, and Paul's visits thither ; the financial peace-offering ; the letter to the Romans ; the visit to Jerusalem and the welcome of James ; divergent views and efforts at conciliation ; the principle established that "The Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel."







## CHRONOLOGICAL TABLE OF PAUL'S LIFE AND CONTEMPORARY HISTORY.

(From "The Epistles of Paul the Apostle," by G. G. Findlay, B.A.)

EVENTS OF PAUL'S LIFE.	A.D.	LEADING EVENTS OF GENERAL HISTORY.
Saul's conversion.	36	
Saul in Arabia.	37	Deposition of Pontius Pilate. Death of Emperor Tiberius and accession of Caius (Caligula).
First visit to Jerusalem and acquaintance with Peter and with James the Lord's brother.	38	Aretas in possession of Damascus.
	40	
Saul in Cilicia.	41	Caligula attempts to set up his statue in the temple at Jerusalem. Death of Caius and accession of Claudius.
	43	Herod Agrippa I. made king of the whole of Palestine.
Saul joins Barnabas at Antioch.	43	Conquest of Britain by the Romans commenced.
Barnabas and Paul visit Jerusalem with help against the approaching famine at the time of Herod's persecution.	44	King Herod dies. Judea placed again under a Roman Procurator.
Barnabas and Saul's expedition to Cyprus, Pisidia and Lycaonia.	46?	
First Missionary journey.	48	Herod Agrippa II. made King of Chalcis: his power afterwards extended.
	51?	
Conference of Barnabas and Saul with James, Peter and John at Jerusalem.	51?	
Second Missionary journey of Paul and Silas through Asia Minor, Macedonia and Greece.	52-54	
	52	
	53	Felix appointed Procurator of Judea.
	53	Expulsion of Jews from Rome.
	54	Gallio Pro-Consul of Achaia. Death of Claudius and accession of Nero.
Epistle to the Thessalonians.	54	
	54-55?	
Collision between Peter and Paul at Antioch.	54-55?	
Third Missionary journey of Paul with Timothy and Titus through Asia Minor to Ephesus, then to Macedonia and Corinth.	55-59	
	57	Jonathan, the High Priest, assassinated by the Sicarri.
Epistles to Corinthians, Galatians and Romans.	58-59	
Voyage to Jerusalem, arrest and imprisonment at Caesarea.	59	Nero kills his mother Agrippina.
Appeal to Cæsar and voyage to Rome.	61	Festus appointed Procurator. Revolt of Boadicea in Britain.
Two years of captivity at Rome: Epistles to the Colossians and Philemon, Ephesians and Philippians.	62-64	
	62?	
Fourth Missionary journey. Churches of Asia Minor, Macedonia and Greece revisited; Spain (?) and Crete evangelized.	64-67?	Martyrdom of James at Jerusalem.
	64	
	65	Great fire at Rome, July 19-25; horrible persecution of Christians.
	66?	Nero in Greece.
Epistles to Timothy and Titus.	66	Outbreak of the Jewish war against Rome.
	66-67?	
Martyrdom of St. Paul.	68	Murder of Nero.
	68-69	Civil war in the Empire.
	70	Fall of Jerusalem.

## THE EPISTLE TO THE GALATIANS.

"This epistle marks an epoch in the history of man."

"The Epistle to the Galatians is my epistle. I have betrothed myself to it. It is my wife."—*Martyn Luther*.

"It is not a sermon; it is not a treatise; it is a sword-cut delivered in the hour of greatest danger by a combatant who is assaulted by determined foes."—*Gloël*.

"It was necessary to prove, once and forever, the falsity of the position that a man could not become a perfect Christian without becoming a partial Jew."—*Farrar*.

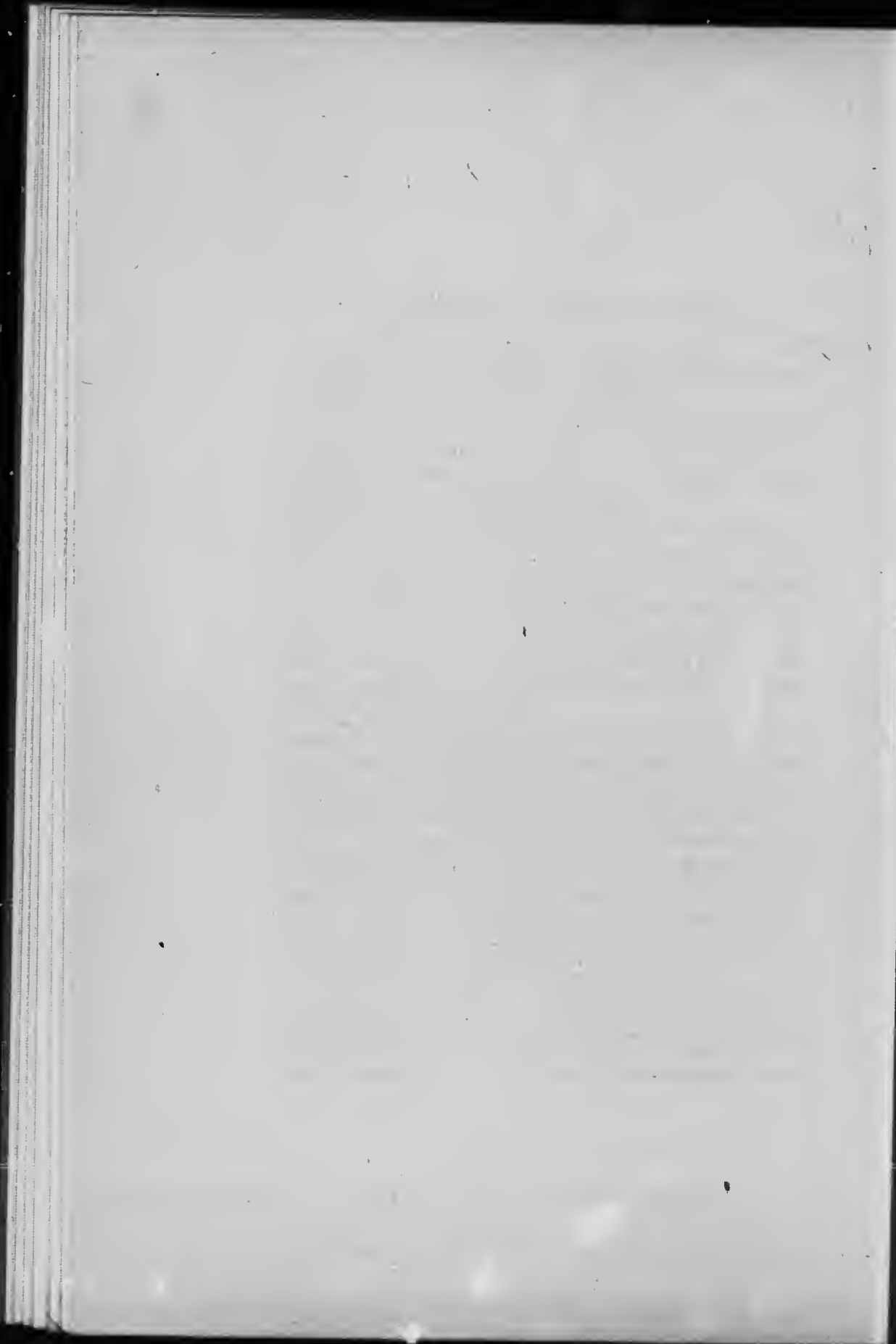
"Perhaps you may think that it was indeed necessary to deliver Christianity from this yoke, but that now the work is done; so that the epistle has no longer any concern for us.

. . . Judaism, you will say, is dead. . . . Alas! such a notion is greatly mistaken. Judaism was something more than a dead system; it is a living tendency. There is a Judaism in the secret heart of every one of us, of which we must be aware, and the more you study this epistle the more you will recognize that the significance of its teaching is as great for the nineteenth century as for the first."—*Ibid*.

"Now, the Law was, as St. Peter said, a yoke which neither the Jews nor their fathers were able to bear; but the Law alone was as nothing to the mass of infinitesimal minutiae, at once preposterous and puerile, which Scribe and Rabbi and Pharisee had built upon it. By argument and inferences, and inferences from those arguments, and arguments from these inferences, they, by the spirit which has been the besetting sin of theologian and commentator in all ages, had darkened God's whole heaven with the smoke of an attenuated exegesis, which curled "out of the narrow aperture of single texts." Religion is a broad, deep, free, bright, loving, universal spirit; broad as the path of God's commandments, deep as the ocean of His love, free as His common air, bright as His imperial sunshine, loving as His all-embracing mercy, universal as His omnipotent rule. . . .

But in the craft and subtlety of the devil and man, religion has ever tended to wither away into Judaism, into rabbinism, into scholasticism, into ecclesiasticism, into Romanism, into sectarianism, into dead schemes of dogmatic belief, into dead routines of elaborate ceremonialism, into dead exclusiveness of party narrow-





ness, into dead theories of spiritual inspiration, into dead formulæ of church parties, into the dead performance of dead works, or the dead assent to dead phrases. Now, it is just the fatal tendency of human supineness against which Paul had to contend."—*Ibid.*

"Its very characteristic is, that it is the epistle of freedom. In writing it Paul stood, as it were, alone upon a mountain-top, and shouted, 'Liberty.' . . . Eleven times in these short chapters the thought occurs. . . . 'Jerusalem which is above is free, which is the mother of all.' Those words are the summary and keynote of the epistle. 'Free from what,' you will ask. Free, I answer, from all things that enslave the body and the soul; free from morbid scrupulosities of conscience; free from morbid anxieties of service; free from manifold rules of 'touch not, taste not, handle not'; free from the encroachments of a spiritual usurpation; free from the strife of contending sects, which make religion consist in shibboleths and badges; free from timorous ritualisms and small ceremonial punctualities; free from anything and everything but the law of faith, the law of grace, the royal law of liberty, the law of those who are not slaves but sons; the law which is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself.'"—*Ibid.*

"It was the manifesto of that spiritual reformation which was involved in the very nature of Christianity. . . . To the churches of Galatia he never came again; but the words scrawled on these few sheets of papyrus were destined to wake echoes which have lived, and shall live forever and forever. Savonarola heard them, and Wycliffe, and Huss, and Luther, and Tyndale, and Wesley. They were the Magna Charta of spiritual emancipation."—*Ibid.*

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#### OUTLINE OF THE EPISTLE.

(From "*The Messages of the Books*," Cannon Farrar.)

It falls into three marked divisions:

- I. Personal.
- II. Doctrinal.
- III. Practical.

*I. Personal.*

1. Greeting (i. 1-5).
2. Instead of the thanksgiving a complaint of their fickleness (i. 6-10).
3. A vindication of his personal independence and authority.
  - (i.) Negatively he was an apostle before he had any intercourse with the twelve (i. 11-24).
  - (ii.) Positively (a) the twelve had acknowledged his equal mission; and (b) he had openly withstood Peter at Antioch (ii. 11-21), including his argument against St. Peter's standing aloof from the Gentiles.

*II. Doctrinal.*

1. Our justification by faith, not by external observance, as provided by
  - (i.) the Christian consciousness (iii. 1-5).
  - (ii.) By the Old Testament (iii. 6-18).
2. Hence the true position of the law is shown to be secondary.
  - (i.) Objectively, by the very nature and universality of Christianity (iii. 19-29).
  - (ii.) Subjectively, by the free spiritual life of Christianity (iv. 1-18).
  - (iii.) After affectionate warnings against those by whom they have been misled, he illustrates his argument by the allegory of Sarah and Hagar (iv. 11-30).

*III. Practical.*

1. The nature of Christian freedom (v. 1-12).\*
  2. Warnings against its abuse, both general (13-18) and special (v. 19; vi. 10).
- Closing summary of his main thesis (ii. 17), polemical (12-13), personal (14 and 17), doctrinal (15-16), and blessing (18).

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\*Findlay includes this portion under II.







## BASIS OF LECTURES.

## I.

## INTRODUCTION.

The writer ; the time and place of writing ; the churches addressed ; their composition ; previous history and character ; the occasion of the Epistle ; the features of the attack ; the Spirit of the Epistle ; Outline of Epistle ; The address (i. 1-5) ; the introduction—" Another Gospel" (i. 5-10).

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## II.

## PAUL'S GOSPEL AUTHORITATIVE AND INDEPENDENT.

The claim to represent the teaching of the original Apostles. The authority of Paul's Gospel based on Revelation of Jesus Christ (i. 11-12). The call of the Apostle and the nature of his apostleship. His independence evidenced by his not going up to Jerusalem, but to Arabia, (i. 13-17). By his brief and partial acquaintance with the leaders at Jerusalem (i. 18-23). By his subsequent visit with Barnabas to Jerusalem and his conference with the leaders. The occasion, manner and results of the conference. The case of Titus a vindication of the truth of the Gospel. Paul's attitude toward those of repute. Their recognition of his position as being entrusted with the Gospel of uncircumcision. The fellowship and commendation of the leaders of the Jewish Church (ii. 1-10). By the action of Cephas at Antioch, and the censure and implied victory of Paul on that occasion. By Paul's personal experience in relation to law and to the new life of faith in the Son of God (ii. 11-21). The characteristics of this new life—the law, the antithesis of Christ.

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## III.

## THE RIGHTEOUSNESS OF FAITH : ITS FOUNDATION AND CHARACTER.

The personal experience of the Galatians in their new life (iii. 1-5). Supported by the case of Abraham (iii. 6-8). The blessing of Abraham in contrast with the curse of the law, from which Christ redeems (iii. 9-14). The covenant of Abraham based on the

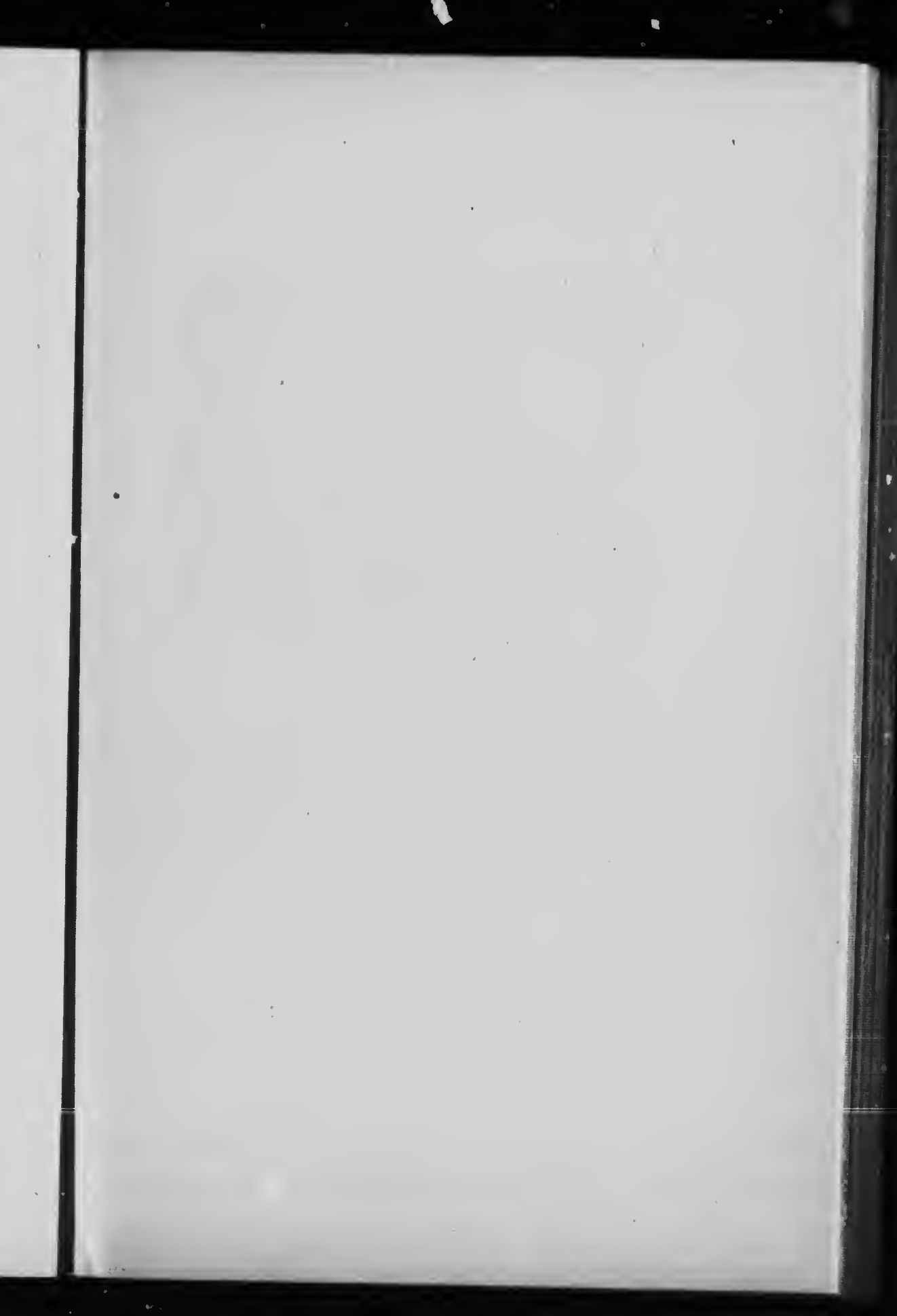
promise, not on the law. The latter later and subordinate. The true nature and use of the law, to educate as to the nature of sin. Faith the real principle of relationship to Christ and to the covenant of Abraham, to which all alike have access, Jew and Greek, bond and free, male and female (iii. 15-29). The position of the Jew under old dispensation like a child in his minority, his regimen including elements of the world. We obtain our majority and the full privilege of sons of God in the gift of the Spirit through Christ (iv. 1-7). For the Gentile believer to subject himself to Jewish law was retrogression. It was in principle a return to those worldly elements characteristic of his heathen position (iv. 8-10). Paul's anxiety lest his former labors should be undone and his entreaty, based on the warmth of their reception and their wholesouled devotedness to him (iv. 11-20).

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 IV.

## THE LIBERTY WITH WHICH CHRIST SETS FREE.

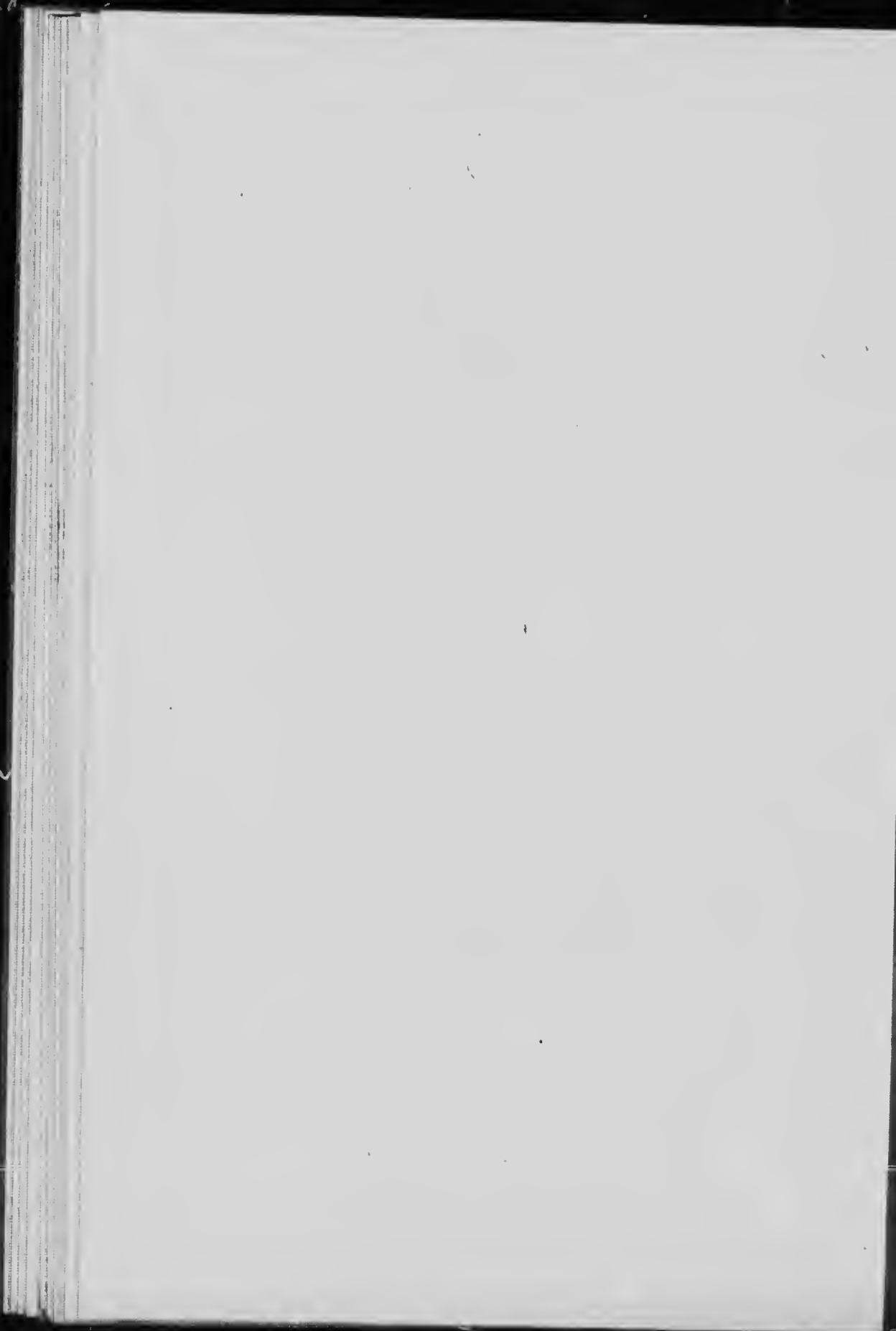
A further illustration of the contrast of the position under the law and that effected through faith in Christ, based on the rabbinical allegory of Abraham's two sons (iv. 21-31). An exhortation to maintain this freedom, as against the Judaizers' claim for circumcision. Circumcision as preached by them implied an obligation to keep the whole law, and cuts the very nerve of grace. Faith is the essential condition of righteousness and circumcision is immaterial. The new trend not of God, but the work of a disturber. Paul's rejoinder to false inferences from the circumcision of Timothy (v. 1-12). Two antagonistic powers strive for the mastery in all human life, each hindering the full effect of the other. The flesh sums up human life as consisting merely of human elements and seeking human ideals. The Spirit is the divine element which still, as of old, broods over the chaos of human affairs, to impress upon them, if it may, a divine order. It is the peculiar work of Jesus, to procure this Spirit in his fullest measure, and this is His gift to all believers. This only is the effective antidote for the evil which rules through the flesh. Such as are directed by this Spirit live in a realm that transcends the sphere of the law, for while the outcome of the rule of the flesh is everywhere manifest in vile and corrupting abominations that exclude from God's Kingdom, the working of the divine life induced by the Spirit is of such excellence and moral beauty as to



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be beyond the reach of law. Now the fundamental condition of relation to Christ is the crucifixion of this life of the flesh and the dominance of the life of the Spirit (v. 16-25). A warning against vainglorying and the contemptuous judging of the erring—perhaps induced by ritualistic tendencies (v. 26 ; vi. 5). An exhortation against neglect to communicate with teachers, and to doing good, as we have opportunity (vi. 6-10). The Judaizer seeks to escape the hostility which the doctrine of the cross begets among the Jews. He would glory in the conformity to fleshly rites. But Paul glories in the cross of our Lord Jesus Christ, in the suffering it entails, for he has found therein the secret of victory over the world and over his own flesh. To accomplish this circumcision and all observance of law proved vain ; the new life in Christ alone availed (vi. 11-15). The Epistle closes with a double benediction, in the course of which occurs the striking phrase which describes believers as the Israel of God, and with a personal allusion to the scars he has won in his conflict for the cross. These evidences of sufferings for the cause of Christ are a better badge than circumcision ; they are, as it were, the branding in his body of the marks of Jesus (vi. 16-18).





THE INSTITUTES FOR THE EXTENSION OF  
UNIVERSITY TEACHING IN

**Old and New Testament Literature and History**  
and the History and Institutions of the Christian Church

under the Auspices of

*The Educational Society of the Methodist Church and the  
General S. S. and E. L. Board.*

Directed by a Committee of the General S. S. and E. L. Board.  
Secretary-Treasurer of the Committee, ALFRED E. LAVELL, Waterloo, Ontario.

**SEASON 1905-6**

**OFFICIAL CENTRES**

OTTAWA, Oct. 9-13, 1905.  
KINGSTON, Oct. 16-20, 1905.  
WOODSTOCK, Feb. 5-9, 1906.  
LONDON, Feb. 12-16, 1906.  
Each of these begin Monday at 8 p.m.

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REV. EBER CRUMMY, B.Sc., D.D.  
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  - (1) The Babylonian Period—the History.
  - (2) The Babylonian Period—the Literature.
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10 a.m. to 11 a.m.—Course No. 3.  
11 a.m. to 12 a.m.—Course No. 2.  
3 p.m. to 4 p.m.—Course No. 3.  
4 p.m. to 5 p.m.—Course No. 1.  
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THE POPULARIZATION OF THE OLD AND NEW  
TESTAMENT LITERATURE AND HISTORY,  
AND THE HISTORY AND INSTITU-  
TIONS OF THE CHRISTIAN  
CHURCH.

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Do the people need instruction in these subjects?  
What agencies seek to give this instruction?  
Could our Colleges make these agencies more efficient?  
Does this work really belong to the Colleges?

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I. DO THE PEOPLE NEED INSTRUCTION IN THESE SUBJECTS?

*Bible and Church.*

A word as to the linking of these two subjects together. Always putting the Scriptures first, and as the essential base; a knowledge of the history of the Church, to the effective member of the Church, stands to the former somewhat as applied mathematics does to pure mathematics in the training of a civil engineer, and has the same effect upon him as the study of history has upon the student of philosophy. The hand of the same living God who did the deeds recorded in the Scriptures built the Christian Church and is building it now.

Since the Church of the present faces the same fundamental problems as the Church of the past in the application of the principles of the Gospel to the world, how can we efficiently do our work to-day and properly cope with the practical problems of the present, no matter how exact our knowledge of Scripture, unless we have some intelligent grasp of the mistakes, the successes, the defeats, and the victories, the methods, defects, and experiments of the fathers. Given a knowledge of Scripture, the necessity for a knowledge of the Church's history follows inevitably, and is an essential condition to progress.

This has not always been held, but in proportion as this knowledge has been lacking in those in control of the Church, who will say that the Church has not lost tremendously? And in these democratic times the people increasingly control the Church. Is knowledge of Scripture and Church History by the people not imperative, then, and its neglect more fraught with danger than ever?

*Vital and Accurate Knowledge of these Essential to an  
Intelligent and Stable Faith.*

The knowledge of these two subjects is essential to an intelligent and stable faith. An unintelligent faith is a very unstable affair. The progress of the Church has ever been due to men who have desired a more intelligent and rational religion. The most troublesome heresies, on the other hand, which have retarded the progress of dogma, have been those resulting from lack of knowledge or intelligence, and as in the past, so in the present.

How is it that our people, often good, sincere people, leave the Church of their fathers, and bow the knee to the high prophetess of Christian Science, or flock to the temple of the second Elijah in Chicago, or are convinced by the involved logic of the Antinomian, or the highly Scriptural and detailed facts, figures, and glittering generalities of the pre-millennialist? Many an attractive and manifestly earnest teacher of the Bible may teach the most irrational theories and dogmas, and proceed on the most unscientific methods and the most unwarranted and unsupported assumption, and yet if he be clever, well-intentioned, and especially if heralded as "undenominational," many good people, innocently thinking that all Bible teaching—especially of a certain sort—must be true, take him as the exponent of final and absolute truth. "A little learning is a dangerous thing," and their very little learning, often superficial and undigested, has been a too great danger to them? They have lacked an intelligent faith, and were ready to be carried away by any wind of doctrine.

*Let Knowledge Grow.*

And in these days we cannot curb knowledge. Our only course, then, as a Church, is to "let knowledge grow from more to more," and answer our prayers by changing the dangerously little knowledge and many false conceptions of our people re-

garding our Scriptures and the Church into an adequate knowledge and an intelligent faith, as of those who have been persuaded. And then, upon a membership who, in proportion to capacity, have been reasonably convinced upon the basis of sound knowledge, the Church can build without fear in the midst of all sorts of abnormal conditions.

*Are we Protestants ?*

The Roman Catholic does not have our problem. He can take the other road, and hold his people back—a hard matter—from prying too closely into either Scripture or the Church's history and institutions. I have met some Protestants, some Methodists, who quite unconsciously took up this same thoroughgoing Roman Catholic position. Let us remember that liberty, knowledge, and progress are three essential planks of Protestantism. They are essential planks, and this being so, surely the progress of the Protestant Churches, instead of being smaller is rather far greater than could have been expected in the light of our appalling ignorance. Can we wonder that we have not done more, that we have been so often in error, that we have been so often timid, so often over-rigid, so blind to opportunity ?

*Vital and Accurate Knowledge of these Essential to the Success of Christian Missions.*

The knowledge of these things gives us, too, our only basis for the proper understanding and support of missions. Appeals for missions are ineffective in proportion as the people lack either knowledge of the Scriptures or of the history of the expansion of the kingdom of Christ. Arguments based on loyalty to "the Church," or upon a few general principles or particular texts may bring some response, but this response is neither adequate nor permanent. But given the spiritual life resulting from an intelligent, vital and consecrated study of the Scriptures, and a knowledge of the facts, of the problems, and battles and triumphs of the Church in the past, and one has only to add to that a knowledge of present conditions and needs to bring forth an adequate response, a response which will be made whenever needed, because it is the result of intelligent conviction based upon knowledge.

*Facts, the Fuel of Missions.*

A word of caution should be added here. Facts, it is said, are the fuel of missions. There is certainly much truth in this, but two modifications should be noted in the statement. The facts for the best fire are not all modern or recent facts, nor are they facts, by any means, which all have an easily seen bearing upon the task facing the present firing line in the Church's advance. Then, too, the facts are not the fire. The most convincing and clearest statement of facts, the most exhaustive and logical array of the world's needs are only effective in proportion to the spiritual life in the person hearing them. If the spirit of devotion, of service, of Christ, be there, then in proportion to its presence will the facts draw action. And, as we shall notice in a moment, there is nothing which takes the place of the earnest, open, vital study of the Bible in arousing and developing spiritual life, and on this the cause of missions is essentially based.

*Vital and Accurate Knowledge of These Subjects by the People, Essential to Church Union and All Other Such Movements.*

Again, without a proper knowledge of these two subjects by the people how can we ever hope for a lasting union of any of the denominations now composing the visible Church of Christ?

Church leaders may come together and negotiate union with the very best intent, but without the seal of the intelligent, popular conviction of the bodies concerned, based upon a deep and sympathetic knowledge of Scripture and Church, the cat tied to the dog gives a truer picture of peace.

But with the spread of a true conception and knowledge of Scripture and biblical theology (no dry thing) by our people, and with the study by the best of the membership of all the churches, of the great trends and periods and men of the whole Church, what would be the inevitable result but a gradual coming together and uniting of the various sections of the Christian Church? No power on earth, if they be Christian, could hold them apart. They would find not merely a basis of union, but a wise and rational basis, and of a lasting union.

*Vital and Accurate Knowledge of These Subjects by the People the Essential Basis for Real Revival of True Religion.*

Nay, may we not go farther and deeper and say that a sane, scientific, clear, sympathetic knowledge of the Scriptures by the people, not merely the ministry, is essential for a true revival

in the Church ; and the knowledge of the Church's history is essential if this spiritual power thus gained is to be used most effectively for the furtherance of the kingdom. Many earnest Christian people in every age, whose spirituality could not be questioned, have learned, all too late, lessons from their own mistakes, which they should have learned from those of their fathers, and have failed to grasp the meaning of their times or to use them to advantage, because they knew not the history of the Church and how its present had come from its past.

But first must come revival of spiritual life, and the basis of this is not hard to find. Whence have come the greatest revivals of history? Whence came the revival of the last fifty years of the first century? The publishing of the good tidings of Jesus and His teachings, the "examining of the Scriptures whether these things were so," the teaching, the "disputing daily," the faithful and painful searching for the truth with mind and heart ; these led the true leaders of that great age to the intelligent conviction in spite of prejudice, formalism and immorality that here was the Truth, and this vital, rational, enthusiastic faith of the people, based on knowledge and experience, expressed in humble but mighty service, was the great revival. Whence came the Protestant Reformation? At the basis of that great outburst there lies the Renaissance. The New Learning, as it came up through Italy and Europe ; the study of the Greek, especially by students anxious to know ; the study of the Greek Scriptures ; the thoughtful comparison of the things that exist with the things they found, according to the Scriptures, ought to be ; all these led directly to the Reformation.

Earnest literary study, by men who in ignorance thirsted for knowledge, when directed to the best literature, resulted in ideals which burst the bonds of tradition and custom and smug contentment and churchly pretension and moral death.

And that which has been shall be again. Surely there cannot be the shadow of a doubt that this marvellous popular thirsting after knowledge that we see to-day, this desire of the people to investigate Bible and Church, if it be but directed in the right way, will result, and at no great distance of time, in the most glorious and substantial revival of spiritual life and high ethical and godly principles of conduct that the Church has yet seen.

*But is Not This a Dangerous Step?*

Of course, there will always be those who, with a touch of cynicism and pessimism, pronounce the popularization of know-

ledge to be impossible. They point out the dangers. People may get wrong views. They have them now ; and anyway, is it not far preferable to see the people with erroneous views resulting from a real thirst for knowledge which that same continued thirst would correct, than have them with no ideas of their own whatever? The dangers of an attempt to acquire knowledge are far to be preferred to the safety of a contented ignorance. It was the holding of the reverse of this which well nigh suffocated the Church in the Dark Ages.

*And Will It Not Mean Superficiality ?*

There is one danger, however, in the popularization of knowledge which must be noted, that of superficiality, which, of course, goes hand-in-hand with narrow dogmatism. This is all the worse when linked with earnestness. But to assert that the attempt to popularize Bible or other study is to be necessarily superficial is, I think, to show great ignorance of the problem. Let us understand our terms. If you mean by the popularization of any study that everybody is to be certainly and at once aroused, instructed and inspired, then the thing is practically impossible, and to succeed is to but reach a shallow mediocrity.

But by popularization of study I mean the bringing of opportunity attractively, inspiringly and comprehensively to every one who desires knowledge and whose desire to know is sufficiently strong that he will make a reasonable effort to acquire.

And there are many of our workers—and these our best—who would make use of opportunities of knowledge which it would be useless to expect the majority of our people to appreciate. There are a few of these in every social grade, in country and in city, in every church, whom no earthly wisdom could select from the general crowd, but who would gladly come forward to make use of an opportunity for the literary and historical study of the English Bible and the history of the Church and the discussion of living, present topics arising from this.

*The Saving Remnant.*

The remnant is the salvation of the people now as in old Hebrew days. But we are apt to think this remnant too small and to be content with too low a standard. You say most people do not seriously wish to know ? I answer that a great



many people do wish to know, and these are of the salt of the Church. They read; they think; they puzzle over problems of Scriptures, of dogma, of the relations of the churches, of the reason for this or that. They are not sheep to be led. They are so comparatively few in each church, and are so often misunderstood, that the pastors, with their regular work, and for other reasons, pay little attention to them. The only way to get this remnant, larger than it seems to be, these our people—young men and women especially—who are puzzling and wondering and thinking, focussed for the best work, is by taking them seriously.

It is to reach this class of people, this large class, large in the aggregate, who will be found among our brightest workers or among those who might be such, that we should bend our energies.

*Let us Take the People Seriously.*

Let us take them seriously. Do we believe in the intrinsic merit of the Scriptures? Surely we do, and look upon it as the Church's first business to open them to the people. The historical and literary work that has been applied to the Scriptures in the last quarter century, together with the archaeological investigations, have combined to give the Church an opportunity to this end which she has never before possessed.

As I have said, so far as the study of the Scriptures and the history of the Church is concerned, I would pay little direct attention to those who manifestly have no desire to know more or whose desire is simply for varnish. There is surely a large enough number who do not desire superficial but real knowledge. I would have the Church reach to even the humblest and most ignorant of these. I would take him seriously. If he reject or neglect it, the responsibility is upon him, not upon the Church (where it rests now), whose business is to publish and teach the good tidings to all.

*To Sum Up.*

If it be desirable that all read the Bible, it is just as desirable that all read it intelligently.

The incorrect interpretation and the misunderstanding of the Bible are a great hindrance to the advance of the Kingdom of God in the world to-day. They make many earnest people fanatics. They make many intelligent people put the Bible aside, the more devout revering but not reading it, the less devout doubting and not reading it.

Some people—to put it with extreme caution—in every community, are searching, consciously or unconsciously, for a reasonable faith, and their number increases with the growth of knowledge.

The intelligent study of the Bible is one of the surest and safest paths to a reasonable faith, and the careful study of the history and institutions of the Church is essential to the working out of that faith in the most effective Christian service.

The Christian Church, as the exponent of the Gospel of Jesus Christ, should put forth every effort to attract human souls to this quest, and to assist those on this quest, and to these ends it should in every possible way strive to bring about the open-minded, God-fearing, truth-loving, intelligent study of the Bible and Church by all.

## II. WHAT AGENCIES SEEK TO GIVE THIS INSTRUCTION?

It is impossible to speak of all, but among the many agencies seeking to give instruction in these subjects directly to the people, let the two greatest be mentioned, the Pastor and the Sunday School. But in working to this end these have at present certain great limitations.

### *The Pastor.*

The Pastor who most zealously endeavors to effectively do the work is the one most conscious of these limitations. His work, with its vast object, the salvation of men, is many-sided. He more than any layman can appreciate, sees his task loom so large, feels the claims, the pressure, the important and urgent call of so many interests, each of which has some part to play in the working out of the programme of Jesus, that he cries with Jeremiah, "Ah, Lord God! behold I cannot." He feels at times as would a farmer who was set to work a thousand-acre farm single-handed. This work of instruction may be supremely important, but so are the other tasks before him. Then, too, his talents, temperament and training may lead him to naturally emphasize other features of the great work, and since he sees that apparently but few are interested in this he may largely neglect it. Even in his preaching the demands of his heterogeneous congregation limit him often in his attempts to do solid work in this direction. Finally, the multifarious calls upon him at all hours and on all hands strongly, and sometimes success-

fully, tempt him away from close study; and if he study not, he grows not, and if so, how can he teach!

#### *The Sunday School.*

The Sunday School is the greatest department of the Church. Its aim frankly is to carry out the principles we have laid down. Its staff of teachers and officers is composed of all sorts and conditions of men and women with this one thing in common. They desire to help in the good work. Sometimes with a very strong and intelligent desire, sometimes with a very weak and inadequate one; sometimes with a clear perception of what is implied in the aim of the Sunday School, sometimes quite ignorant, sometimes quite careless or half-hearted concerning these. One dare not make too sweeping a statement in the face of great work done, but that generally the staff is handicapped by lack of knowledge and training, and lack of real opportunity to gain these, will be most quickly acknowledged by the best workers.

#### *Literature.*

The work of both Pastor and Sunday School is inestimably assisted by books and other literature. Some think that if these were taken sufficient advantage of, these two agencies could do complete work. The fact remains, however, that in spite of the immense quantity of helpful literature, the point has not at all been attained; and for many reasons. Books are good, bad, and indifferent, and sometimes, through advertising, the two last are placed more prominently before the people than the first. They cannot read all the books alleged to be worth while. What are they to read? And, after all, books, though great, are not all 'even though grouped in excellent "reading courses"), or if so, where is the need of schools and colleges? Direction and discussion and the personal individual touch are needed.

#### *Denominational Assemblies.*

Conventions are, and will be, of much value. Their natural tendency and possibly their greatest value is, however, to deal mainly with methods and thereupon to have discussion among the members with little outside expert direction. Summer and winter "schools" are a laudable attempt to make the "convention" count for more and to induce study, especially of the facts

concerning modern missions, and some Bible study with this end in view. No summer schools (because of the season), however, can give at all complete and satisfactory answer to the problem raised. The "winter schools" promise much more and the plan outlined below contains all the most proven and successful features of these schools.

*The Interdenominational Convention.*

This has some of the best features of the denominational convention and some others added, but the inevitable limitation of the interdenominational convention is that compromise must necessarily shut out all theological and biblical subjects which might offend denominational susceptibilities; and the officers and speakers generally, no matter how excellent, feel constrained to be so guarded and politic as to be colorless on many really vital matters.

III. COULD OUR COLLEGES MAKE THESE AGENCIES MORE EFFICIENT?

Among other agencies in the Church which have the same high aim as controls the Sunday School is the Theological College. Free, revered, independent, cautious, progressive, scientific, handicapped by none of the limitations of the Sunday School, it stands out pre-eminently for the accurate, reasonable and vital instruction of the people in knowledge scriptural and ecclesiastical.

This it accomplishes largely through the ministry who have in its halls been educated for this work. In other words, it has to do its work indirectly and through an agency handicapped, as we have noted above. This is the one grand limitation of the College.

If all could come to it, it could reach all directly; but to attend it means a sacrifice of time, an expenditure of money, a journey, which, to the great majority of people, make attendance an absolute impossibility.

Here, then, is the College with all its strength and possibilities of helpfulness; yonder are most of the people and most of its allies in sore need of its assistance; between them is a great gulf. Is there no way of bridging this? Is there no way by which the College could at least to some extent come into closer

touch with the people outside its present direct reach, the ministry after college attendance is past, the Sunday School and other workers and students of the Church, all the seekers after an intelligent faith, to the end of better progress in the advance of the Kingdom of Jesus Christ?

*What can the College do for the Pastor in this direction?*

But even supposing there were, you ask, what could the College do for the ministry? A thought as to what the College is should make answer to this unnecessary. It could help far more directly than it does to keep the minister a student after he leaves College. It could help him keep in touch with the literature, movements, thought and methods, which would give him greatest effectiveness in his great work. By direct work done among those of his congregation who would appreciate the opportunity, the College would assist the pastor to do or arrange for the accomplishment of a work which he now finds, for reasons given above, largely out of his reach.

*What for the Sunday School?*

What could the College do for the Sunday School? The two institutions have the same fundamental aim. One is handicapped by lack of efficiency, but is directly in touch with the people, the other is efficient in men and equipment, but is out of the reach of most of the people. If one could be brought into co-operation with the other the College could certainly aid the teachers and officers of the Sunday School to greater efficiency and at the same time the Sunday School—or better, this together with the full Quarterly Board—supplies the local means through which the work now outside the reach of the college could be carried on.

*Methods and Matter.*

The College should be able to increase the effectiveness of all our local educational agencies in regard to methods. It should do more. The trouble lies not so much in the *how*, but in the *what*. If our Sunday School and other workers had intelligent knowledge of the Bible, loving it with all their mind as well as all their heart, there would be an enthusiasm for the teaching of it which is often sadly lacking now, and which would speedily mean a demand for and a gaining of the best methods of pre-

sentation. The College cannot change elm to maple. It cannot give brains or a new heart even to those attending its classes at headquarters, much less can it do this by any machinery to those outside. But in proportion as it comes into touch helpfully and vitally with souls desiring knowledge it should be able to inestimably increase their enthusiasm, interest and effectiveness in the spread of the kingdom of God.

*The University Extension Movement.*

Based on a belief in the wisdom and feasibility of extending the culture of the university to those outside as well as inside the college walls, the University Extension Movement has had its rise, and for a quarter of a century in Europe and America, has made its way. It has taken various forms adapted to various situations. Its essential difficulties have been as follows :

*Difficulties Great.*

1. The short time in which instructor and pupil meet, the inadequate time for study, and the brevity of the courses, which have necessarily to be short and simply arranged in order to attract the busy yet worth-while citizen.

2. The small percentage of people which the study of subjects like English literature, music, history, etc., appeals to in any one community, and consequently the difficulties of organizing a "centre" in any place for a course of lectures. Subjects in which the people will take an adequate interest, and instructors capable of attracting, interesting and instructing, are the two strategic points in all University extension work, and it is no easy task to secure them.

3. The cost, especially in the absence of endowment, or when the work is not definitely connected with a University.

4. Correspondence has given valuable assistance, and where this is relied on *solely* the absence of the personal meeting of the instructor and pupil face to face for question and explanation constitutes a grave defect.

*A Great Success, Nevertheless.*

These are great difficulties, but in spite of them the movement has had, on the whole, wonderful success and has shown great stability. This is largely because of the fundamental truth upon

which it is founded, and the wisdom, energy and faith of its promoters, and it has been proven that the culture of the University is desired by the people in sufficient numbers to make it possible and worth while to give it to them.

*Can this Method be Applied to the Solution of Our Problem?*

The Institutes being held at Ottawa, Kingston, Woodstock and London, under the auspices of the General E. L. and S. S. Board and the Educational Society of the Methodist Church are an experiment to see whether the *proven* results of this University work cannot be applied to the problem of encouraging the spread of the knowledge of the Scriptures and the Church among the people. There is no reason to doubt the complete success of the experiment in all essential features, and this being so, its application is possible on a very wide scale. If the staffs of our colleges were sufficiently large to permit some of them to be available at all times through the season to conduct University Extension Institute work for the study of Bible and Church, there is every reason to believe that the movement thus applied would be a success in every way.

*The Difficulties.*

The University Extension Movement where rightly carried on is a success in spite of the difficulties. Most of these difficulties do not exist when the idea is applied to the question in hand. Of course, the first does and must exist, the time is short and the courses must be brief. But life, too, is short, and all courses of study are relatively brief; yet there is time for much excellent and permanent work to be done.

A number of short courses make one longer course. It is a case of doing the best we can, and we can really do no small thing. THE OTHER DIFFICULTIES DO NOT HERE EXIST. The "centres" are already there—the churches, their Quarterly Boards and Sunday Schools. The subjects are of fundamental interest to all—no fanatic's narrow and futile dream, no transient value. Every church member ought to be interested. Ten per cent of these surely ought to be heartily and actively in sympathy, and would make it well worth while to church and college to undertake the work.

*Financial.*

Even less than this small percentage paying an annual fee of one dollar solves the financial problem of having every year in



each district at least an institute or other arrangement for courses of lectures, etc., in which the correspondence or independent work of the year could centre. Whether it would completely pay its way is, of course, open to doubt, but it would come more nearly doing this than does any other department of College work.

*Distinctive Features.*

Attractive courses, short enough to attract even those who humbly stand in most fearsome awe of "University work," with printed syllabus of each, other literature, correspondence where necessary, with added features of the personal meeting of instructors and pupils for helpful question and discussion, and all at a minimum cost and within the intellectual reach of the humblest reader who desires knowledge, as well as stimulating and helpful to men and women of scholarship, the instruction being brought to the very doors of the people, and the instructors being professors or lecturers of the regular College staff. These are the prominent features of the University Extension Movement as applied to the problem in hand.

IV. DOES THIS WORK REALLY BELONG TO THE COLLEGE ?

That it is desirable for the College to serve the people through the Sunday School and Quarterly Board, as representing the whole Church, has been proven above ; that it is a feasible proposition has now also been demonstrated. All that is necessary now is the co-operation of the substantial "saving remnant" of the people who desire knowledge that they may have a reasonable faith, and that they may be effective servants of Christ, with the College. The advantage to the people and Church would be inestimable. So, also, the advantage to the College. To systematically bring out the College staff into touch with the rank and file church-worker would have a broadening and healthy effect on all concerned. But is it possible that though the people might be willing the College might not ? This surely need not be considered. The ideal, as expressed some time ago by Principal Gordon, is that of the true University.

"There is a certain type that some regard as the perfect product of University life and training, the man who is well informed, but exclusive, critical, reserved, oracular, a consciously superior person. But, instead of aiming at producing this kind of scholar, is it not rather the true aim of the University to stretch out its hand to the representatives of many classes, to help them climb



the heights from whence they can get clearer, truer views of life and its manifold interests, to lead them along lines where they shall find their own life unfolding into greater fulness and perfection, to fit them for larger and ever-increasing service to their fellows? The production of a narrow and exclusive circle of scholars is not the main achievement of the University; rather it is the wider extension of learning, the broadening of intellectual privilege, the enrichment of the nation at every point at which, by means of its great variety of students, it can reach the life of the people. The University recognizes that true wisdom does not sit solitary, that she is not exclusive, cut off in fancied superiority from fellow men, but that she 'rejoices in the habitable parts of the earth and her delights are with the sons of men.'

*University Extension Preceded the University.*

It is worth while, too, to note that the great modern universities of Europe had their birth in just such work. What would now be called University Extension work—and that, too in the theological realm—was the seed from which sprang the University. Wherever the wandering scholar-teacher taught, there was the College. The University has, no doubt, developed far beyond the dream of these scholars, but let it not forget its humble, precarious and daring beginning—to put learning *within reach* of all who sought it.

There is the same need now as ever. In some way the attempt ought to be made to meet it. This method seems to be feasible through existing agencies and to the great betterment of these agencies. It is the noblest task to which our Colleges can turn their energies, not to the neglect of their present work, the direct inspiration and instruction of the few for the sake of the many—but rather for its more efficient accomplishment. The present method of reaching the people is indirect, let them also take the direct method. There is no clashing between the two. There would be much mutual advantage and far better accomplishment of the fundamental task of the College.

*The College Alone can Cope with the Problem.*

The work proposed does not call unnecessarily upon the College as the only power which can properly cope with it.

It is a strange idea that though it takes experts to teach students at college, any one can teach "the people." Strange fallacy.

If by the people we mean those of the great mass who, though never able to come within sight of a College building, desire better knowledge of things relating to our faith and Church, I say that the very best instructors we have are none too good. I do not mean to throw books of philosophy and syntax at them, but let our ablest educators tax their best energies to satisfy these people. They will never find higher or more fruitful work.

Let our ministry do this. Let the Department of Homiletics in our colleges be understood to include the training to teach. And, then, perhaps, through some such scheme as we have outlined, we may do some work on a large scale through our conferences, through short courses in English Bible and Church history and institutions, with printed outlines, conducted by the best instructors, who will be able to offer our people, including our ministers—and the best of these would most quickly take advantage of the opportunity—instruction in the Bible and the records of the Church as high and effective as our young people can now get in any of our educational institutions in Shakespeare or in ancient history.

Three or four days' meeting of instructors and students is a very short time. But let us not think it so short as to be ineffective. So far as we can gather from past experience in partly similar work, the proposed institute will be surprisingly effective.

But will it pay its way? You do not ask that question of our colleges. If so, they would stand condemned at once. It is utterly aside to argue against such an educational proposal on such grounds. But, if we can get even five per cent. of our membership—which hardly equals half our Sunday School teachers alone—to take the matter up, the plan will pay its way.

This scheme is only a small part of the great work of the popularization of the study of the English Bible, and the Church's history and institutions. But it may do great things. It adds no machinery. It increases the output and efficiency of present machinery. It is on safer financial basis—more nearly self-supporting—than any other educational scheme of the Church. It deals with no transient subjects, but the most fundamental. It duplicates no other existing machinery. It takes the people seriously. It is being begun on but a small scale and will grow as its effectiveness and value are seen.

Some points in it may need to be modified, but it has no feature which has not in practical working elsewhere been proven a success. The only experiment is the combination, but

the fundamental success of this is a foregone conclusion. It goes on the assumption that the growth of knowledge through the public school and similar agencies have made certain problems of church and Sunday School so great as to demand an immediate answer. This is one among many answers, some in harmony, some out of harmony with it. God alone can rightly weigh and sanction them. "We see dimly in the present what is small and what is great," but all that has been written and proven above makes us believe that beyond doubt this movement is sanctioned of God, and that the work it will accomplish for the advance of the Kingdom of our Lord and Master is incalculable.

#### *Other Effects.*

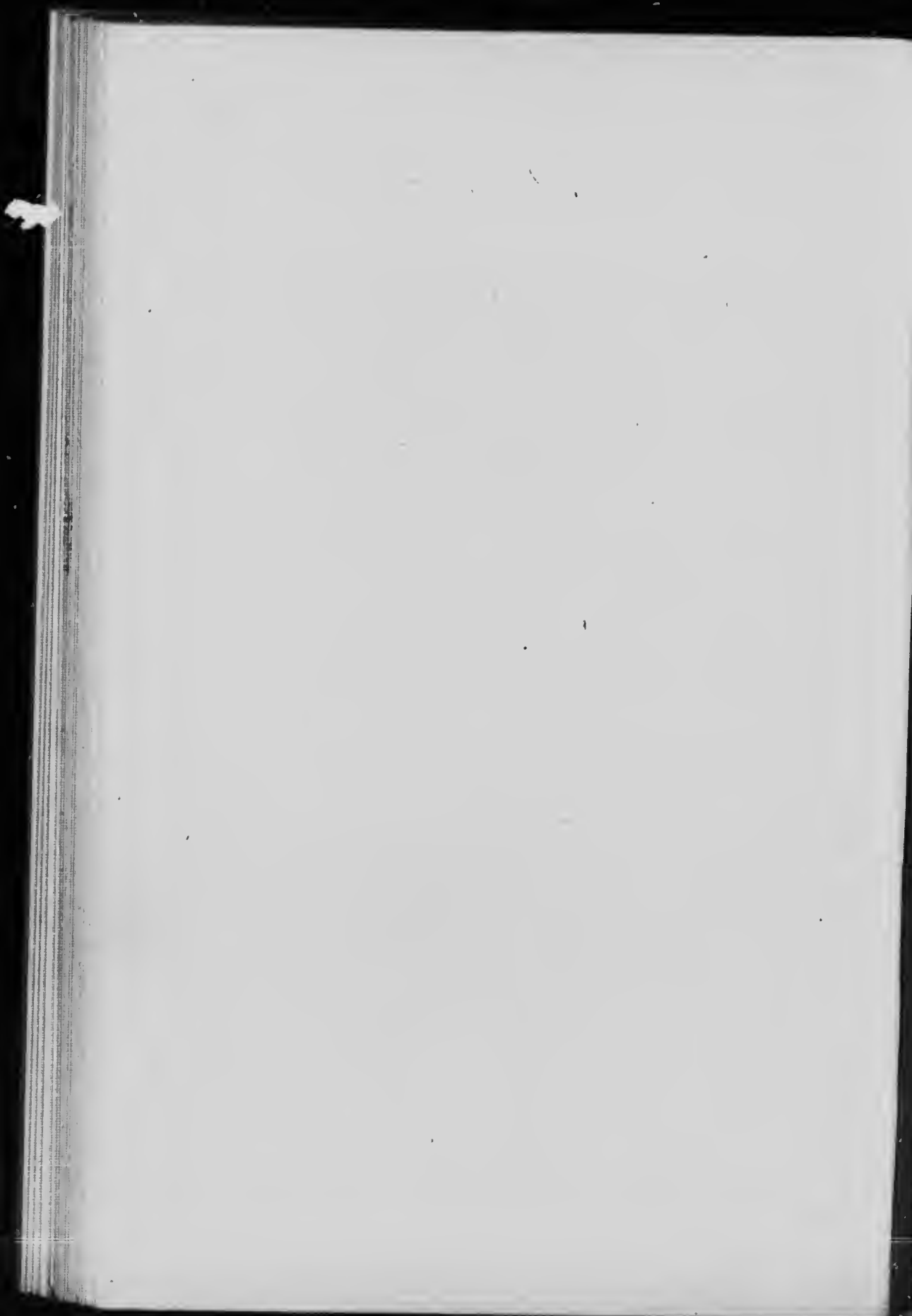
Without doubt such University extension work as this would have many other beneficial effects.

Certainly it would be an ADVERTISEMENT of the colleges doing such work and advertisement of the very best kind. If their influence be extended for good, the consciousness of good received by the people will gain for them the interest and sympathy of the people financial and otherwise.

INCREASED ATTENDANCE may ensue. There are doubtless many who have financial ability and time to take at least some extended work in College or to send others, but who have no real knowledge of what the College is. A taste of this as given in these University extension courses may easily mean the attraction of many to a College course.

THE AUGMENTING OF THE NUMBER OF THOSE OFFERING THEMSELVES FOR THE MINISTRY may easily be the direct result of this work. Men designed by God for the ministry are sometimes, because of inadequate knowledge and the misunderstanding of the facts, lost to this service, and their gifts are used in other less effective directions. This University extension work, with its large outlook on Church and Bible and Gospel, its grasp of problems, its reasonableness, its culture combined with its deep spirituality and intense Christian enthusiasm, is sure not only to arouse the laity to better service as laymen, but also to bring not a few to the consecration of their lives to the glorious toil of the Christian ministry.

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