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MESSIANIC PROPHECY—A SEQUEL.

INTRODUCTORY REMARKS.

SINCE the appearance of my article on this subject in the October number of the QUARTERLY last year, an unexpected and, in some respects, unpleasant agitation has occurred in consequence of it. From some of the exceptions taken to my discussion, as well as from some of the objections urged against it, I find that my theory of prophecy has been sadly misinterpreted. A number of my critics have utterly misconceived the nature and design of my investigation. Had this not been the case, they could not possibly, it seems to me, have misrepresented it so completely as they have.

While certain critics have failed entirely to apprehend my meaning on many important points, it is to me remarkable, if not extraordinary, that, in every instance, the critical scholars who have spontaneously reviewed the article in prominent literary periodicals have correctly apprehended every essential feature of my view, and have duly emphasized its scientific and religious value. Throughout the year, indeed, I have received, month after month, the most encouraging testimonies respecting its nature and importance from special Biblical students throughout the continent of almost every shade of thought.

The former article was merely a condensed outline of the subject. In order to make the investigation at all complete, I was compelled to study brevity and compression. Had I

imagined, though, that the meaning of so many statements would have been misapprehended in the way in which they have, I should have endeavored, even at the risk of being charged with repetition and prolixity, to avoid the possibility of being misunderstood. But I never anticipated, much less expected, so much misconception. However, because the critical reviewers have clearly grasped my meaning on every point, I am inclined to think that misconception has arisen rather from the nature of the subject than from the character of the discussion.

Neither the country nor the Church seems to have been so well prepared for a scientific investigation of prophetic Scripture as I had naturally supposed. Hence, having assumed a larger acquaintance with the subject than really existed, I may, in this respect, have taken more for granted than I should have taken, had I fully realized the true state of the case. If such has been the fact, I exceedingly regret it; and, in any case, I cannot but deplore the unfavorable impression that has been produced by the unpleasant agitation that has taken place.

To many persons inquiry is naturally and necessarily disturbing. Without intending to be suspicious or distrustful, Christian people are easily excited when any subject of a sacred character is approached by scientific hands, however carefully or reverently it may be handled. In the present case, one cannot wonder that uneasiness in many quarters should have been created, especially when one considers that I have been accused of taking Christ out of the Old Testament Scriptures, of denying Christ to be the subject of Old Testament prophecy, and of even denying the existence of Messianic prophecy in the Old Testament at all.

Before attempting to give a complete reply to the criticisms that have appeared in the columns of the QUARTERLY, I have thought it advisable to extend the original discussion, which, for want of space, was very closely and compactly written, and to publish the present article in the form of a sequel to the first. In this sequel, I purpose expanding the portions that were particularly compressed, as well as expounding the paragraphs that have been peculiarly misconceived. In this sequel,

moreover, I shall also endeavor to remove the painful misconceptions which have unfortunately been created in reference to my treatment of Messianic prophecy.

Rightly interpreted and understood, my view of prophecy is just as evangelical in character and purpose as is that of any other Christian writer on the subject. In this article, I hope to show that sceptical rationalism, such as my critics combat, I combat; that destructive criticism, such as they denounce, I denounce; and that negative teaching, such as they condemn, I condemn. In short, I hope to show conclusively that I am just as strongly opposed, in spirit and practice, as any of my adverse critics are to everything of the nature indicated or expressed by these opprobrious terms.

THE PHENOMENA OF PROPHECY.

In discussing the phenomena of prophecy, I have shown that certain general features were common to all primitive prophecy, whether Hebrew or heathen. When making this statement, I had no intention whatever of minimizing the superhuman element contained in all true prophecy. I simply wished to emphasize an interesting and important fact, which I supposed all competent students of the subject had observed and would admit. Instead of ignoring this fact, it seems wiser in every way to recognize and acknowledge it.

In my concise discussion of this portion of the subject, I did not think it necessary to prove the existence of common features in primitive prophecy by referring to the character of the prophets of the god Baal, the worship of whom was predominant at one time among the Phœnicians, the Canaanites, the Chaldeans (in whose country Abraham lived before he came to Palestine), and, indeed, among nearly all the ancient Semitic races, from an unknown period of antiquity. I did not think it necessary either to observe that the dream, the vision, and the power of insight and foresight are phases of prophecy common to all the great historic religions of the ancient world.

Nor did I refer to the probability that in the Hebrew system of religion, the seer occupied a place which corresponded to that occupied by the soothsayer in heathen systems, the differ-

ence between the religious faith in each case *only* making the difference between the functions exercised respectively by the seer or by the soothsayer. According to 1 Sam. ix. 5-10, Saul, accompanied by his servant, went to a seer, with a suitable fee or compensation, to inquire about the best asses belonging to his father; and the parenthetical note in verse 9 furnishes convincing evidence that the Hebrew prophets might be consulted on such matters, and, indeed, on any matter pertaining to ordinary life.

As these facts were all familiar to Hebrew scholars, I did not consider a reference to them necessary in my article. Neither did I mention, as I might have mentioned, the well-known fact that Balaam, the son of Beor, one of whose oracles in Numbers xxiv. 17-19 has been considered Messianic by the Church, is never styled a prophet in any part of the Old Testament. He was merely a diviner, or, as he is called in Joshua xiii. 22, a soothsayer. Prof. Orelli characterizes him in one place as a "sorcerer," and in another place as a "clairvoyant."

But, while admitting that some of the phenomena of prophecy are to be found in heathendom, of which fact Balaam's oracles afford conclusive proof, I indicated clearly and distinctly the two distinguishing characteristics of Hebrew prophecy, namely, its *nature* and its *contents*. "By these two fundamental features," I say, "Hebrew prophecy is essentially differentiated or distinguished from any form of pagan prophecy." As I have further shown, its nature is peculiar in that it claims to be, as I believe it is, a special divine revelation; its contents are peculiar, in that they profess to unfold, as I believe they do, a special divine purpose. "Such prophecy," I have also stated, "is characteristic only of Judaism and of Christianity."

x } By a special divine revelation I mean a progressive revelation of God's truth to man, such as was not given to the pagan prophets; and by a special divine purpose I mean a gradual disclosure of God's purpose toward man, such as was not communicated to the heathen seers. In contrast to all other ancient systems of religion, the religion of the Hebrew prophets unfolds, by slow degrees, God's gracious purpose of deliverance for the race through his Messiah, that is, his purpose of

redemption for mankind in Christ. The continuous unfolding of this purpose is the golden thread which runs mysteriously throughout the entire fabric of Old Testament revelation. Thus Hebrew prophecy differs from heathen prophecy in *kind*, as well as in *degree*. God gave the Hebrew prophets, from age to age, a series of divine revelations, such as were not given to the prophets of any other people on the earth.

Besides carefully discriminating Hebrew from heathen prophecy, by showing how the former is essentially differentiated from the latter, I have tried to emphasize the fact that whatever spiritual elements belonged to primitive prophecy in its oracular or undeveloped stage, they were directly due to the operation of the Divine Spirit upon the human spirit. In Hebrew prophecy, the oracular features gradually disappeared, until it became almost wholly spiritual, in pagan prophecy, the spiritual features gradually disappeared until it became almost entirely oracular. The general description of heathen prophets given in Deut. xviii. 10-12 confirms this explanation. "Hebrew prophecy," as I have said, "was a development upwards; pagan prophecy was a development downwards—a degeneration into soothsaying and superstition."

There is nothing dishonoring to God, or inconsistent with Scripture, in thus claiming that some true knowledge of the Deity is found outside of Judaism, and that some instances of genuine prophecy appear inside of heathenism. On the contrary, this claim or supposition gives us a grander idea of God, a loftier conception of revelation, and a truer appreciation of prophetic inspiration. It enables us to realize that all that was elevating or ennobling in the great religions of the ancient nations was of God, who, of old time by 'divers portions and in divers manners,' has spoken by his Spirit unto the prophets of every primitive people on the earth.

THE ORIGIN OF PROPHECY.

The origin of prophecy is twofold. It has both a human and a divine side. On the human side, as I have said, "it seems to have sprung from a deep desire for knowledge in respect to spiritual realities and temporal contingencies." On

the divine side, as I have also said, "all true prophecy originated through the energizing influence of the Spirit of God." Because of their common origin, therefore, certain general features would naturally and necessarily be common to all primitive prophecy. Whatever spiritual or religious elements it contained, however, were, as I have pointed out before, the outcome of superhuman agency, or of supernatural inspiration.

As Hebrew prophecy presents phenomena entirely distinct from those of heathen prophecy, so also the inspiration of the Hebrew prophets presents phenomena just as distinct from those of any other prophets. Their inspiration was the result of direct divine influence. They claimed not only to be inspired, but also to be inspired of God. They were conscious of receiving their communications, as well as their appointments, from him. In full possession of their faculties, they obtained their messages as active agents, not as passive machines or instruments, of the Spirit. Hence, as I have said, "the Divine Spirit was the originating cause of every prophetic utterance." "In general, therefore," I further say, "all true prophecy originated by the direct influence of the Divine Spirit upon the human spirit, and it entered into consciousness not as an imaginary but as an actual conviction or experience."

But, inasmuch as Messianic prophecy has certain special features of its own, its essential contents, though the outcome of divine illumination, arose from the organic connection of the Old Testament prophecy with the central ideas of the Jewish religion, this organic connection resembling the relation of the germ to the flower, or the relation of incipient truth to developed truth. Of these ideas which were inspired by the Divine Spirit in the hearts of the Hebrew people, there were three that possessed particular significance, namely, the idea of the covenant, the idea of the kingdom, and the idea of 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.'"

From this last idea more particularly Messianic prophecy, in its strict sense as prophecy concerning an *ideal* person, had its origin under God. Messianic prophecy, in this sense, is the

unique feature of Old Testament revelation, namely, an expectation of a great deliverer whose advent should introduce a period of plenty and prosperity, as well as a reign of truth and righteousness. In this restricted sense, it must be carefully borne in mind, the term was used in my investigation.

THE NATURE OF PROPHECY.

In prophecy there are two essential elements, the one a moral and the other a predictive element. According to Old Testament teaching, both elements can be shown to be essential; but, according to Biblical usage, the moral element can be shown to be fundamental. As Delitzsch says, "The prophetic preaching always has a moral end in view." While, therefore, these two elements belong essentially to Hebrew prophecy, the moral element is of *primary*, the predictive element of *secondary*, importance.

This latter statement may be corroborated by careful reference to the work of the chief Old Testament prophets. In the writings of Moses, of Samuel, of Elijah and of Elisha, prediction occupies a very subordinate place; and the life-work of all the great canonical prophets consisted, for the most part, in disclosing the divine purpose, and in declaring the divine will. Thus the predominating spirit of prophecy is the teaching spirit. In spirit and purpose, the historical books of the Old Testament, considered from a Hebrew point of view, are truly and substantially prophetic.

In order to obtain an adequate conception of the nature of Hebrew prophecy, it is necessary to keep the two terms, prophecy and prediction, quite distinct. The distinction is of paramount importance in the study of the subject, inasmuch as prediction signifies only to *foretell*, and prophecy signifies to *forthtell*, as well as to foretell. In this way, prophecy is a more comprehensive term than prediction. It means to disclose something concealed, or to reveal something secret, rather than to announce something distant, or to manifest something remote. This distinction is beautifully illustrated from New Testament usage by a circumstance connected with the trial of our Lord before the Jewish Sanhedrin.

When some of his accusers at the trial struck him on the face, which Mark and Luke affirm was covered, they said unto him, 'Prophecy unto us, thou Christ; who is he that struck thee?' Perhaps, no other passage in the Bible describes more accurately than this the technical significance of the term prophecy. The demand of his accusers was evidently made in ridicule of Christ's title as prophet. They challenged him to give them a specimen of his prophetic power, or power to speak by inspiration—to prophesy, as used and understood by them, meaning specially and particularly to utter inspired knowledge, or to proclaim inspired truth.

In making and emphasizing this distinction between prophecy and prediction, I do not, by any means, disparage, much less ignore, the presence of the predictive element in prophecy. On the contrary, I have not only admitted its existence in the most explicit terms, but I have also tried to put it in its proper place in the prophetic teaching of the Old Testament. After discussing the tendency of sceptical writers nowadays to disregard entirely the predictive element, and of evangelical writers to emphasize only this latter element, I state distinctly, "the one treatment of prophecy is as prejudiced and partial as the other treatment is one-sided and incomplete."

The predictive element being secondary and inconsequential, in comparison with the moral element, it can be shown to be incidental to the main work of the Old Testament prophets. What I have asserted and endeavored to demonstrate is that prophecy is not merely, or even chiefly, prediction, but teaching and preaching. From beginning to end of my discussion, though, I have not, in any single instance, made a disparaging remark respecting the predictive element, which really belongs to Hebrew prophecy, and which should never be disregarded or ignored. Any one who overlooks it or ignores it proves himself to be either a prejudiced or an incompetent student of Old Testament phenomena.

THE OFFICE OF PROPHECY.

According to Old Testament usage, I have pointed out, a prophet signifies originally a spokesman, or one who speaks

from another and *for* another. This usage is illustrated by Exodus vii. 1, where Aaron is described as Moses' prophet or spokesman. In this passage Aaron is represented as speaking from Moses and for Moses; that is, he proclaimed to the people what Moses communicated to him.

In like manner, a divinely-chosen prophet spoke *from* God and *for* God. He was God's spokesman, therefore, appointed and inspired by him to communicate his truth to men. Hence, as I have shown, a prophet, in the technical sense of the term, was an inspired teacher whose office it was to declare the divine will and to interpret the divine purpose, whether his declarations and interpretations related to the past, to the present or to the future. In this latter statement, I have indicated the true sphere of Hebrew prophetism. To deliver a divine message, in obedience to a divine call, is, as I have previously expressed it, "the essence of prophecy or prophetism."

From this fact, it will be manifest that the primary function of a Hebrew prophet was the religious teaching or instruction of his own contemporaries. As the necessity for such instruction naturally arose from the spiritual condition of society around him, it was invariably imparted with particular reference to the circumstances of his own age; that is, he adapted his instruction to the special and peculiar needs of the people among whom he lived and labored in the name of God and for the cause of truth.

Thus the office of prophecy is chiefly, though not wholly, moral and religious instruction. While the Old Testament prophets occasionally delivered predictive utterances, they were especially and emphatically teachers of morality and preachers of righteousness. The main duty of their office consisted in promoting the interests of the kingdom of God upon the earth. This kingdom, which was provisionally established by Moses, was permanently strengthened and extended by the prophets, from age to age, primarily with reference to the Israelitish nation, but ultimately with reference to the other nations of the world.

During the Old Testament dispensation, the prophetic office served a double purpose. By earnestly proclaiming to the

Hebrew people the divine requirements, in a manner suited to the needs of their own times, the prophets instructed the nation in the knowledge of divine grace; and by constantly disclosing to the people the divine counsels, in a way adapted to warn or comfort them, as their state required, they educated the nation in the method of divine government. In the one case, their preaching helped to prevent religious service from degenerating into formalism; in the other case, it tended to keep religious belief from declining into fatalism. By these means, the prophets endeavored to deepen and develop the religious life and faith of the nation, and thus establish a perpetual intercourse between a covenant-making people and their covenant-keeping God.

THE SCOPE OF PROPHECY.

The chief function of the ancient prophets, we have seen, was teaching and preaching. But, while the burden of their message was religious teaching or instruction, inasmuch as it concerned particularly the promotion of the cause of truth and righteousness among the people, the scope or range of their prophetic work was very comprehensive.

That is to say, not only were the functions exercised by the old Hebrew prophets varied in their nature, but also prophecy itself embraced within its own legitimate sphere a great variety of subjects, social and political, as well as moral and religious. An examination of the various prophetic writings of the Old Testament reveals a number of special characteristics, the significance of which is of the greatest possible importance in the study of the present subject. A summary statement of these leading features will here be in place.

The Old Testament prophets were *teachers* or *preachers*, who received communications from the Deity, and delivered them in his name to their fellow-men. They were *poets*, who celebrated in odes and hymns the majesty and glory of Jehovah, as displayed in nature, and his goodness and righteousness, as revealed in providence and grace. They were *patriots*, who devoted themselves to the interests of their country, and labored for the commonweal of the commonwealth. They were *politicians*,

who advised the rulers and governors of the nation in times of danger and difficulty, and taught them the true divine basis of administering the affairs of state. They were *reformers*, who denounced the social abuses of their age, and demanded the removal of all evil practices from public as well as private life. They were *theologians*, who expounded the vital doctrines of revealed truth, and developed the fundamental ideas of religious faith. They were *historians*, who traced the hand of God in the past history of the nation, and presented the leading facts of that history in such a way as to furnish wholesome instruction and profitable matter for reflection for the future generations of mankind.

During the exercise of their prophetic functions, in each and all of these respects, they cherished the most intimate moral and spiritual relations with Jehovah, and were, as they maintained, the constant bearers to the nation of his inspired messages on every matter essentially connected with their sacred office. By admonition, exhortation, and instruction, they endeavored to influence the nation to be what they believed Jehovah desired it to be, in order that it might become what they declared Jehovah designed it to become. Their efforts, though not always particularly successful, were not without significant results. They exerted a powerful and permanent influence upon the nation's life. "It was not the law of ordinances," says Prof. W. Robertson Smith, "but the living prophetic word in the midst of Israel, that separated the religion of Jehovah from the religion of Baal or Chemosh, and gave it that vitality which survived the overthrow of the ancient state, and the banishment of Jehovah's people from his land."

Hebrew prophecy was comprehensive, not only in its range of subjects, but also in its range of vision. Because the primary function of the prophets was moral and religious instruction, imparted with reference to the requirements of the present, accordingly this formed the basis of their utterances with reference to the unfoldings of the future. Moreover, inasmuch as all prophecy has its roots in the soil of the present, the only principle on which the predictive element in prophecy can be explained is, that it had its roots in the historical circumstances.

connected with the nation's life. In this way, as I have shown before, the predictive phase of Hebrew prophecy can best be understood from the general conception of religious instruction which lies at its basis, prediction being, as others have observed, the instruction which prophecy gives as it looks forward from the present into the future. "It is everywhere peculiar to prophecy," as Delitzsch says, "that it goes out from the present, and does not transport itself to the future, without returning to the ground of its own contemporary history."

This fact is worthy of particular attention and consideration. As the future is germinally involved or rolled up in the present, or, to speak with another, "as the present necessarily contains the germ of the future," prophecy always has an outward, onward look. It looks forward toward the fulfilment or accomplishment of the divine purpose. This purpose was a gradually-unfolding purpose. Hence, the utterances of the Hebrew prophets were always directed, alike in practice and in principle, with respect to the progressive development of the kingdom of God. This conception of the character of prophecy may help us to realize partially, at least, how the gift of prophetic foresight necessarily accompanied the gift of prophetic insight; and it may likewise enable us to appreciate practically how the predictive element in prophecy is based upon the ethical or spiritual element.

As moral and religious teachers, the main business of the prophets was to declare what *should* be rather than to announce what *shall* be. On this account, they occupied themselves especially with studying and investigating the laws on which the divine government was based, for the purpose of indicating the conditions on which the divine kingdom was to be established. The prophets were, so to speak, the spiritual officers of the theocratic kingdom. In furthering the interests of this kingdom, they always presented truth in relation to the age in which they lived. This truth was revealed to them in the form of great fundamental principles, which were enunciated by them in connection with the actual practical affairs of every-day life. "The gift of prophecy," as Prof. Sanday says, "was a special gift in reference to particular circumstances. It

was called forth by those circumstances; and if it looked beyond them, it did so as giving expression to principles which were capable of a wider application than the particular issue."

It was by reason of the general character of the principles of prophecy that I previously asserted that they were capable of innumerable applications. "In consequence of this fact," I have stated, "the principles of prophecy are capable of applications so much broader than they (the prophets) 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."

THE LIMITATION OF PROPHECY.

A popular notion has long prevailed, and still prevails, indeed, that the Old Testament prophets and the New Testament apostles belonged, somehow or other, to a different race of mortals from that to which the rest of men belong. Because of their unique relation to the Sacred Scriptures of Judaism and Christianity, they have been placed upon an eminence which seems to exalt them into an altogether separate order of human beings.

But that which James declared of Elijah, and Paul and Barnabas protested of themselves, was true of all the prophets and apostles of the Bible. They were men of like passions with ourselves, endowed with the same natures, furnished with the same faculties, and possessed of the same instincts and infirmities. The difference between them and their fellow-men arose from spiritual training and experience, in other words, from divine education and grace. Whatever the gift of prophecy was, however diverse it was from other spiritual gifts, it was the outcome of the same inspiring power. It was due to a superior measure of the Spirit of God. Though differing in *degree*, it was the same in *kind*, as that possessed by other consecrated men of God under the Jewish or the Christian dispensation.

Being men of like natures, like faculties and like infirmities with ourselves, the prophets, one and all, were subject to similar limitations. In consequence of their limitations, they possessed the Spirit in a limited degree; that is, it was given to them in limited measure. Of only one person is it declared in Scripture that 'God giveth not the Spirit by measure unto him.' That person was Jesus of Nazareth. To all other inspired teachers the Spirit was given partially, not plenary. Even he on whom was bestowed the unlimited gift of the Spirit, in contrast to those who had a limited participation, affirmed that he possessed neither absolute omniscience nor absolute prescience. 'But of that day or that hour,' says Mark, 'knoweth no one, not even the angels in heaven, neither the Son, but the Father.'

In addition to their own human limitations, the prophets were also subject to the limitations of the partial dispensation under which they lived. As ministers of a progressive revelation, they possessed imperfect and incomplete conceptions of moral and religious truth. Their conceptions were of this character, not because God accommodated his knowledge, or adapted his revelation to the requirements of their times, but because the growth of religious doctrine is governed by the laws of spiritual development. Spiritual revelation was gradual and progressive, because the Deity could not reveal his truth to man in any other way. In harmony with the divine method of operation, no other process appears to have been possible or practicable. Hence, as I have stated in the former article, "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."

Though they were men of special spiritual insight into truth, men whom God appointed by his Spirit to communicate his will, men whom he inspired and trained for that particular purpose, they were not conversant with the whole range of knowledge. Indeed, they did not claim to possess all knowledge of any subject, much less of every subject. Prophetic inspiration

did not imply omniscience. Each prophet was limited, not only in his conception, but also in his expression, of divine truth. Moreover, one prophet differed from another in the kind, as well as in the degree, of his personal knowledge. Possessed of various kinds and degrees of knowledge, the prophets, each in his own way, under the influence of the Divine Spirit, suggested new conceptions of truth, or emphasized and developed old ones. But, because the range of their knowledge was limited, therefore, it seems reasonable, as well as necessary, to conclude that the range of their foreknowledge must have been limited likewise.

A proper appreciation of this fact will render it less difficult than it otherwise might be for us to realize the limitation of the ancient prophets in regard to future events. As prophetic insight was limited, so also was prophetic foresight. The one gift must have been subject to the same limitations as the other. If he, concerning whom 'it was the good pleasure of the Father that in him should all the fulness dwell,' was limited in knowledge of the future, how much more must this have been the case with those who possessed only a partial portion of the Spirit, that is, only a certain degree of spiritual endowment. Being limited in their range of knowledge, they must have been limited in their range of vision. As in the case of other men, the future, except as it was specially disclosed by superhuman agency, was veiled or hidden from their view. No other conception of prophetic inspiration seems to be consistent with the development of religious doctrine and the gradualness of revealed truth.

When I said, therefore, in the former article, that "in certain cases, doubtless, the prediction might have been suggested by the existing circumstances to a person of great natural sagacity," I was neither disparaging the prophets' actual power of prediction nor reducing it to mere acuteness of perception. The Hebrew prophets were men of God, living in close communion with him, receiving light and knowledge from him, and, because of their peculiar relation to him, were placed upon a moral and spiritual elevation above that of other men. In this way and on this account, their range of vision was broader and larger

than that of other men. Their natural sagacity, trained and cultivated by intercourse with Jehovah, enabled them to see further, as well as to see more, than those with whom they were associated.

Not only were they men of great natural sagacity, but also of great spiritual insight. It was in consequence of their prophetic insight that they could discover and interpret so remarkably the spirit of the age. This fact I have particularly emphasized in the previous article. "Owing to their prophetic insight," I have said, "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 reasonably supposed."

Because the primary function¹ of prophecy was the declaration of the divine will and the unfolding of the divine purpose respecting the Hebrew people, the prophets could specially foresee results and issues connected with the fortunes of the nation which they were raised up to bring for God. Hence, given the conditions, the outcome of a combination of national parties, like the outcome of a course of human conduct, could be foreseen by them. Their prophetic insight enabled them not only to foresee the result when the conditions were given, but also, in some instances, at least, to determine the conditions beforehand.

Jeremiah's prophecy furnishes a case in point. In chapter xxxvii. 17, the prophet declares to Zedekiah, the weak and vacillating ruler, that he *shall* be delivered into the hands of the King of Babylon. In chapter xxxviii. 16-18, he modifies his previous declaration. Seeing that a change of action or condition would alter the result, he gives the timid and unstable monarch an alternative, by telling him that, if he will surrender himself to the besiegers, his life shall be spared, and the city shall be saved; but that, if he will not surrender himself as directed, he shall be taken captive, and the city shall be destroyed by fire.

It should be borne in mind, however, that as Biblical inspiration was conceptional rather than verbal, the ideas, not the words, of Scripture being inspired, so also prophetic inspiration

was ethical and spiritual rather than incidental and circumstantial. That is to say, prophetic inspiration had special reference to the communication of moral truths and spiritual principles. As the messengers of Jehovah, chosen to declare his will, the prophets were the official organs of a spiritual revelation. They were principally inspired respecting the essential verities of revealed religion, and the fundamental doctrines of the kingdom of God. In other words, the inspiration of the Hebrew prophets had particular reference to God's purpose of redemption towards mankind. Hence, it is in the direction of this gracious divine purpose that we should look for special illumination in the prophets, as it was along the line of this divine purpose that they received, from age to age, their special revelations. On this account, we should be prepared to find that the range of their vision was particularly extended in reference to the office and work of the Messiah, after the idea of a coming ideal ruler or deliverer, under the influence of the Spirit, was conceived by them.

THE DEVELOPMENT OF PROPHECY.

While all true prophecy is inspired of God, Messianic prophecy, I have shown, was a development from certain germinal ideas belonging to an early period in the history of the Hebrew race. This development was not a naturalistic but a spiritualistic process, inasmuch as the germs or germinal ideas were themselves divinely inspired, and were developed under the influence of the Divine Spirit. That is to say, the development was the gradual growth or expansion, assisted by the Spirit of God, in the minds of the Hebrew prophets of germinal ideas, inspired by the Spirit of God in the minds of the Hebrew people.

The development of Messianic prophecy from germinal or formative ideas, as I have indicated, is known and acknowledged by all competent students of the subject. There are those, however, who either ignore or overlook the superhuman agency at work throughout the process of development. In my account of the evolution of the doctrine in the Old Testament, I have everywhere assumed the presence and activity of God's

Spirit upon the minds of inspired men, when apprehending and communicating divine truth. In other words, I have shown that the evolution, as well as the origin, of Messianic ideas was due to supernatural assistance. "By divine revelation," I say, "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."

In this way, or in this sense rather, all my critics who have understood my article have interpreted my teaching on this point. The reviewer for the *Old and New Testament Student*, in his admirable synopsis, says, "The origin of Messianic prophecy, while, like that of all Hebrew prophecy, an outcome of divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on divine truth, was specially connected with the germinal ideas, *inspired by God's Spirit* in the Hebrew people, of the Covenant, the Kingdom and the Theocracy." The reviewer for the *Toronto Week*, in his appreciative article, interprets me in the same way on this point. Referring to my discussion of the development of Messianic prophecy, he represents me as teaching that "*its germ or germs are of direct divine origin.*" Again, he says, "Dr. Workman is strenuous in his assertion of the divine origin of this striking phenomenon of the Old Testament."

Thus, it will be seen that by the development of Messianic prophecy I mean the progressive spiritual development of God-inspired ideas under the constant influence of the Divine Spirit. When illustrating how the divine mind had been disclosed to the human mind by a series of partial revelations, I compared the process of the gradual revelation of truth during the successive ages of the world to the process of the gradual development of vegetation during the successive seasons of the year. In each instance, I attributed the revelation to the self-manifestation of God. With the fullest recognition and acknowledgment of the influence of the supernatural at every period of its progress, I have said, "By the development

of truth, 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."

Moreover, when I speak of the development of prophecy as having been historical, I mean that it was historical in the sense in which the evolution of Scripture, or the development of doctrine, was historical. The Old Testament itself is the record of an historic revelation; and, in consequence of its historic character, every divine idea has passed through successive stages of development. "In the case of Messianic prophecy," I have said, "the development was in harmony with God's method of education in providence, and with his method of discipline in grace. The process 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."

All revelation of the Deity is and must be gradual and progressive. There is a gradual and progressive revealing of his character in providence and grace, and there is a gradual and progressive unfolding of his truth in history and experience. But, as the agency of God's Spirit is required to suggest a divine idea, so the agency of his Spirit is required to develop it. At every stage of its development, from its germination, through its evolution or modification, to its consummation, God's Spirit is both active and operative.

THE IMPORT OF PROPHECY.

The import of Messianic prophecy, I have shown, must be determined by the grammatico-historical method of interpretation. Having, in the former article, explained its leading principles, it is unnecessary to repeat what I have already said respecting it. But, since considerable prejudice, if not distrust, exists in reference to the modern scientific methods of interpreting prophetic Scripture, a few words of assurance in regard to them may be in place in this connection.

The modern methods, like the ancient methods, of interpretation are in strict accord with evangelical truth. They are based upon a recognition of the divine character and the supreme authority of Scripture. Their principles, moreover, are applied in harmony with the development of religious doctrine and the progress of revealed truth. Concerning the recognition and acknowledgment of the supernatural *per se* in prophecy, all Christian scholars are substantially agreed.

Thus, the methods that I adopt, as well as the principles that I employ, are sanctioned by the soundest scholars belonging to the Church of Christ throughout the world. The fundamental difference between my treatment of prophecy and that of other evangelical writers on the subject, is a difference, not of methods or of principles, but of interpretation. In my investigation of prophetic passages, I cannot always reach the same conclusion as to their true meaning that other men have reached. When expounding Scripture, however, each interpreter is responsible for the carefulness of his researches and for the correctness of his results. In this, as in all other things, he must be guided by his own best judgment.

X Exegesis is not a matter of authority but of evidence. One can find authorities for almost any kind of doctrine. One can find authorities, moreover, for the most absurd interpretations of prophetic Scripture; but there is no authority that can overthrow the force of facts. These are the only things to be considered by an exegete. As some one recently, in cautioning Biblical students against paying undue deference to authority, and against making commentaries a substitute for study rather than an aid in study, has observed, "There is no authority in exegesis but that of good reasons. Every student of the Bible, in however humble a way, should take pains to preserve and cultivate his own independence of judgment; to make dictionaries and commentaries his advisers and helpers, not his masters."

Had the principles of the present approved method of interpretation been employed by exegetes in former times for ascertaining the true import of prophetic passages, the doctrine of a double sense in prophecy, or the theory of a double meaning

in Scripture, would never have been suggested, much less adopted, by interpreters of the Bible; and, as a consequence, confusion and contradiction, in a multitude of instances, would have been entirely avoided. The customary practice, in ascertaining the meaning of a prophetic passage, of distinguishing between the sense in which the prophets understood their own deliverances and the sense in which the Deity intended them to be understood is contrary to all rational principles of exposition. It must always lead, as it has always led, to every kind of inconsistency, as well as ambiguity.

Notwithstanding the unreasonableness of this custom, it still continues to be practised by a large class of interpreters. But to assert with Hengstenberg and others that the important thing in studying prophecy is to ascertain the meaning which God intended in the prophet's utterances, and not the meaning which the prophet himself attached to his own utterances, is to assert the one or the other of two absurd alternatives. Either the assertion implies that God did not inspire his chosen messengers with the true meaning of the message which he inspired them to deliver, or it implies that an inspired man meant one thing by his message and that an inspiring Deity meant another.

If the prophets were divinely inspired with a message, they must have been inspired with the true meaning of that message, otherwise they were not truly inspired; and, if they understood the true meaning of a divine message, they must have understood it as God intended them to understand it, otherwise they were not inspired at all. To be inspired by God is to be inspired with the truth of God, and to be inspired with the truth of God is to be inspired with the meaning of God's truth, and to be inspired with the meaning of God's truth is to be inspired with the meaning God intended it to teach. In order to communicate any truth intelligently, one must understand its meaning intelligently. The meaning, therefore, which the prophets attached to their own utterances must have been the meaning which God intended them to attach, otherwise they could not have been divinely inspired. No other view of conscious spiritual inspiration, such as the ancient Hebrew

prophets claim to have possessed, appears to be conceivable or reasonable.

If it be said, as it is sometimes said, that the prophets did not always understand the meaning of their prophetic utterances, and that, after delivering a prophecy, they had to examine their own words carefully, in order to ascertain just what they meant, I must reply that Scripture countenances no such supposition. The Revisers' rendering of 1 Peter i. 10, 11, the passage commonly quoted in support of this view, proves conclusively, as I have elsewhere shown, that the inquiry in the minds of the prophets, to which the apostle here refers, pertained not to the meaning of their own utterances, but to the precise time when the idea represented in the passage should be realized. In Messianic prophecy, as every thorough student of the subject knows, the time element is always an indefinite element. The prophets claimed no inspiration on this point. Indeed, as I have said before, "The insight of the ancient prophets, in respect to the fulfilment of their utterances, was limited both as to mode and as to time."

Though a prophetic passage has but one legitimate meaning, that is the meaning which the speaker or writer himself attached to it; and though we may not distinguish between the prophet's meaning and the Spirit's meaning, as that implies the doctrine of a double sense in Scripture; nevertheless, we may distinguish between the *meaning* of a message in the mind of a prophet and the *purpose* of that message in the mind of the Deity, because, while its meaning was one and single, its purpose was complex or manifold. In prophecy there was, at least, a threefold purpose, namely, an immediate, an intermediate and a remote purpose.

The immediate purpose of a prophetic message was the upbuilding of the kingdom of God among the Hebrew people at a certain time and in a certain place. In this case, the purpose of the Spirit and the meaning of the prophet correspond; that is, the prophet's meaning is the Spirit's meaning at this time. The intermediate purpose was the strengthening and extending of that kingdom from age to age throughout the Israelitish nation. In this case, the original historic meaning

of a prophecy may be modified, that is, its underlying principles may be applied, to suit the circumstances of the time. The remote purpose was the establishment of the divine kingdom in the fulness of the time by Jesus Christ, and the gradual consummation of that kingdom through the Spirit's influence till the end of time. In this case, as in the preceding one, the underlying principles of prophecy receive a special application, not, however, to Jews or Judaism, but to Christ and Christianity.

Thus, while we must not distinguish what God meant from what man meant in a prophetic utterance, we must distinguish between the purport of prophecy and the purpose of prophecy. In other words, when expounding prophecy, we should discriminate between its historical meaning and its doctrinal significance. For the reason already mentioned that the principles of prophecy are capable of applications wider than the special issue to which they were at first applied, it follows that their significance was not exhausted when the original issue had disappeared. Although the prophets understood, in every instance, the true meaning of the message which they were commissioned to deliver, they could not be expected to understand or comprehend all that was involved in the great principles which underlay the divinely inspired truths which they proclaimed. *

The deep divine significance of each prophetic statement in all its possible applications could be fully known beforehand, of course, only to him who, by his Spirit, first inspired it. Its comprehensive doctrinal significance, moreover, could be known by man, and then but partially, only when the divine purpose became sufficiently unfolded to enable him to view each individual statement in the light of the whole revelation. Riehm's remark on this point is exceedingly pertinent and important. "It is only," he says, "when we survey the whole body of Old Testament prophecy, with its many members, and in the progress of its historical development, from the point of view of the accomplishment of God's saving purpose in Christ, that the teleological significance of each individual prophecy can be fully recognized." That is to say, the full significance of each

prophetic statement, in its relation to the complete development of the divine purpose, the ancient prophets did not know and could not know; but the meaning of each statement, in its relation to each stage in the development of that purpose, they could know and did know.

This latter meaning is the one with which an exegete concerns himself, when ascertaining the historic sense of Messianic prophecy. In the interpretation of any passage, therefore, his only question is, What did the prophet mean by his message? What did he consciously intend his hearers to understand by it? Since, however, the purport and the purpose of prophecy correspond at this stage of its history, he may as properly ask, What did God mean at that time by the prophet's message? What did he then intend the people to whom the prophet spoke to understand by it? This is the sole inquiry with which Old Testament exegesis is concerned. As I have said before, "Scientific exegesis in itself has nothing to do with apologetics. It is independent of both doctrine and tradition. It deals exclusively with interpretation."

As exegesis is independent of apologetics, so also it is independent of theology. In the process of interpretation, these two things must be kept entirely distinct. But, if theology be based upon a truly scientific exegesis, there is no necessary conflict between them. Each has its own appropriate sphere. In exegesis, we investigate each particular portion of an organic revelation, considered as a constituent element, by itself; in theology, we investigate each particular portion, considered as a constituent element, in relation to the whole system of which it forms a part. Exegesis, therefore, views each part of a progressive revelation in the light of its own age; theology views each part in the light of the whole dispensation. It is only when the revelation is complete, however, as I have said in other words before, that the whole purpose of God can be properly or adequately understood.

It was in reference to the discovery of the historic sense of prophecy, I should observe in this connection, that I asserted in the former article that we might keep the New Testament closed, when investigating the meaning of the Old Testament.

“*For the time being*,” I say, “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.’”

Although the correctness of Riehm’s canon of interpretation has been questioned, if not challenged, by some writers, yet, if rightly understood, it is incontrovertible. He merely means, as I have tried in the foregoing paragraphs to explain, that the true meaning of prophetic preaching, like that of apostolical or evangelical preaching, is what the speaker, in his own age and circumstances, desired and designed his hearers to understand. In other words, he means that the true historical contents of prophecy include only the sense in which, at the time of its delivery, it was necessarily understood. In saying this, he does not mean that we should measure the contents of prophecy by the intelligence of the prophet, as has been singularly suggested by one of my critics, but that we should determine the contents of prophecy by ascertaining the conscious thought of the person who consciously uttered it. The reasonableness of this position seems to be too manifest to admit of any discussion. As the prophets spoke and wrote for the edification and instruction of their own contemporaries, we must, if we desire to understand their teaching, endeavor to ascertain the meaning which the people took, and which they intended the people to take, from their inspired utterances, otherwise we may as well not undertake to study prophecy at all.

In former times, too little attention has been given by exegetes to a consideration of the circumstances connected with the delivery of prophecy. Overlooking the fact that it was

always presented in relation to the age in which the prophets lived, and adapted to the requirements of the people to whom the prophets preached, expositors have generally failed to realize that an indispensable aid to the meaning of prophetic utterances is furnished by the history of the times in which they were communicated. On this account, it happens that so many persons hold that prophecy can be understood only from the standpoint of supposed fulfilment. But, in the scientific study of the subject, with which alone Old Testament exegesis has to do, we must endeavor to discover the critical meaning of each prophecy as the prophet himself conceived it at the time of its delivery. Hence, as I have indicated in the former article, it is a mistake to assume that the Old Testament cannot be interpreted except in the light of the New Testament. "*For the purposes of interpretation,*" as I have said, "they are, to all intents and purposes, two separate books."

Because the meaning of a prophetic statement is one and once for all, and because the meaning in the mind of the prophet is the only meaning which a critical student of prophecy should seek to ascertain, therefore, I have tried to show conclusively, we have no right to argue from the New Testament fulfilment to the Old Testament significance. The New Testament gives us a conception of doctrine in a developed form; the Old Testament gives us a conception of it in an undeveloped form. There is a sense, of course, in which the New Testament evangel helps us to understand the complete purpose of the Old Testament prophecy, inasmuch, as the outcome of development may enable us to comprehend some things that may have been obscure during the process of development; but, while the Gospel enables us to realize more clearly and fully the true nature of the divine purpose in the ages preceding it, it does not help us in determining the legitimate critical or scientific meaning of individual statements of prophetic Scripture.

The grammatico-historical method of interpretation, however, is neither on its trial nor on its defence. Its soundness is admitted and approved by all who understand its principles. If these principles have been irreverently applied by some of those who have employed them, the consequences may have

been unfortunate; but that fact should not and does not bring discredit on the method itself. While this method of interpretation may sometimes disturb traditional opinions and conceptions, if its principles be reverently applied, it cannot fail to lead all earnest students of the Old Testament to read the writings of the ancient prophets more intelligently, by assisting them to read the prophecies in the light of the times in which they were proclaimed. In this way and by this method, a truer appreciation of the critical historical contents of prophecy will be obtained. For, as I previously explained the subject, "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."

From the foregoing observations, it is evident that, in the process of interpreting Messianic prophecy, the more thoroughly we can transport ourselves in imagination to the times in which the prophet lived, to the circumstances under which he wrote, or to the condition of the people to whom he preached, the more successfully we may expect to understand him. In other words, the more completely we can put ourselves in the prophet's place, and look at what he taught from his particular point of view, the more correctly we may hope to grasp the meaning of his thought. The meaning in the mind of the writer is the meaning we should seek to ascertain. This is the *only* legitimate meaning which prophetic Scripture, or, indeed, which any part of Scripture, properly contains. The difficulty of interpreting Old Testament prophecy, I have shown before, 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," I have said, "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."

THE MESSIAHISM OF PROPHECY.

As my former article was limited to a discussion of Messianic prophecy, in the narrower sense of the term, that is, to a discussion of those Old Testament representations which are applicable to the Messiah himself, I was restricted to a consideration of those prophecies only in which the hope of Israel centres in a Messianic personage. Of such prophetic passages, moreover, I was compelled, for want of space, to examine only a few of the more important. Although a good deal more might be advanced in defence of my interpretation of the passages which I have already studied in detail, it seems unnecessary to add more in that respect at present, as I still abide by my interpretations, and as my purpose in this sequel is the correction and removal of unfortunate misconceptions.

By some of those who have not understood my view of prophecy, I have been supposed to teach that none of the ancient prophets give us a conception of a personal Messiah, and that the Jewish people had no expectation of the advent of such a personage. How such an utter misconception of my teaching could be gathered from my article I am at a loss to understand. In the early part of the previous discussion, I have explicitly stated 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," I have said, "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."

All through the latter part of the discussion, in one form or another, I have reiterated the same thing. Without repeating literally what I then expressed, a brief outline of my argument on this portion of the subject may be given with advantage. Up to the time of the great canonical prophets, or, during the Primeval, Patriarchal, Mosaic and Davidic ages, I have stated, there are only germs of Messianic prophecy; that is, there are only germinal conceptions, which were inspired by God in the hearts of the Hebrew people, and from which the Messianic idea was eventually developed. These inspired germs of prophecy formed the beginnings, so to speak, of Messianic expectations and anticipations. A little reflection on the nature and origin of the doctrine of a personal Messiah will enable us to realize more adequately the correctness of this statement.

Throughout the Old Testament, the name Messiah is never used in that special sense which Christian people are accustomed to associate with it, when they speak of the *Messiah* or the *Christ*. The word with the article, as in the expression 'the Messiah,' is not an Old Testament phrase at all; and the term 'Messiah,' or, 'Anointed One,' in its special technical application, is merely an ordinary title of the human king who was appointed by Jehovah to occupy the throne of Israel. As Gloag observes, "Whilst the title Messiah might be applied to all the three offices (of prophet, priest and king), it was especially attached to the royal dignity. The king was pre-eminently 'the Lord's anointed.'"

Hence, as the title was frequently applied with reference to a Hebrew monarch as the anointed king of Israel, Gloag also properly admits that the Jewish kings might be termed Messianic. "They were not absolute monarchs," he says, "but the anointed vice-gerents or representatives of Jehovah, the true King of Israel." The first royal personage to whom the designation, 'the Lord's anointed,' or more literally, 'Jehovah's anointed,' was applied was Saul. In this technical sense of the title, therefore, Saul was the first Messiah, David was the second Messiah, Solomon was the third Messiah, and so on through the whole line of Jewish kings. Indeed, so long as the Hebrew kingdom lasted, every rightly constituted Hebrew

monarch was a true Messiah, and was called 'Jehovah's Messiah,' or 'Anointed One.'

This explanation should enable us more clearly to understand the use of the term, especially throughout the Book of Psalms. The lofty poetical compositions, which constitute the collection as we now have it, are connected, in every instance, with historic circumstances, and are based, in every case, on personal or national experiences. In so far as they were written during the Davidic age, and in so far as they have reference to a royal personage belonging to that age, as they have in a large number of passages, the reference, though Messianic, is Messianic only in the sense of referring directly and exclusively to a definite historic individual, who was an earthly king. It was in consequence of this fact that I previously asserted, "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.'"

After the disruption of the Hebrew kingdom, the people naturally looked back to the period of their prosperity and power during the time when their kingdom was united and consolidated in the reign of David. Reflecting, among other declarations, on the nature of the Abrahamic covenant, which formed the starting-point of Messianic prophecy, as I have shown before, and believing in a gracious divine purpose concerning Israel, the representatives of the nation cherished a firm and steadfast hope that the expectations of their fathers, both before and at the time of David, would, somehow or other, still be realized. As the idea of national greatness was distinctly connected with king David, and as the succession to his royal throne was explicitly promised to David, they expected a future ruler and deliverer, who was to be a descendant of David. Hence, in process of time, the coming one was technically described as a second David. In the days of Christ, he was popularly designated as 'David's Son,' or, 'the Son of David.'

In some such way as this, we may suppose, under the

influence of the Divine Spirit, the Messianic hope, that is, the hope of a personal Messiah who should recover the lost fortunes of the nation, grew out of a genuine national need. In this way, too, it may be seen, no Messianic prophecy, in the personal sense of the term, should be expected during the Davidic age, or, indeed, during any of the ages prior to the disruption of the Hebrew kingdom in the time of Rehoboam. "Thus," as I have said before, "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." As I have also stated in the same connection, the idea of the covenant inspired a lofty hope; the idea of the kingdom suggested a universal dominion; the idea of the theocracy foreshadowed a glorious 'Prince of Peace.'

Detailed descriptions of the Messiah do not occur in Scripture until after the middle of the eighth century before Christ. In Isaiah ix. 2-7, as I have previously shown, there occurs the first Messianic prophecy, in the true sense of the term; that is, in this passage we meet for the first time with the idea of a personal Messiah, in the sense of a coming ruler or deliverer. In the technical sense of the term, it must be understood, only such passages are strictly Messianic as refer to an ideal person who was expected in the future. When I speak of the ideal Messiah, described in ancient prophecy, I mean that the representations are ideal. I do not mean that the ancient prophets did not expect a real person. From the time of the great canonical prophets, as I have just explained with reference to Isaiah ix. 2-7, the prophetic ministry had clearly before their minds the advent of a personal Messiah. What I have endeavored in my former article to make clear is that this personal Messiah was perceived by them only in the great outlines of his character and office and work, and that individual representations, given by the prophets to portray the coming one, are taken from circumstances connected with their own times, which can be applied to our Lord only in an ideal or in a spiritual sense.

From various passages, such as Isaiah ix. 2-7; xi. 1-10; Jeremiah xxiii. 5-8; Micah v. 1-4; Zechariah ix. 9, as I have

shown before, we find a similar reference to this ideal person whom the Hebrew people expected, and whom the Hebrew prophets foreshadowed, as the Messiah who was to come. The Jews, however, as I have stated in the latter part of my discussion, expected an earthly kingdom, a national deliverer, a temporal prince; whereas, Jesus Christ, the New Testament Messiah, represented a heavenly kingdom, a universal deliverer, a spiritual prince. In this way, it will be seen, the two conceptions are not quite equivalent, for the reason, of course, that the Messianic idea in Old Testament times had not reached its full development.

We must not regard the ancient prophets, when foreshadowing the future Messiah, as having been transported out of their circumstances and surroundings so that they beheld, as in a vision, the actual historic Christ. They published their conceptions of the Messiah in harmony with the development which the Messianic idea had reached in their own day. At that time, these conceptions were necessarily imperfect and incomplete, because, as I have said, they were but partially developed. On this account, their representations of the coming one, although embracing lofty spiritual ideas, were rather temporal than spiritual. In other words, they were conceived and expressed in temporal rather than in spiritual forms. When I said, therefore, in the former article, that there is no prophetic passage in the Old Testament that has an original reference to the New Testament Messiah, I meant that there is no passage in which Jesus of Nazareth stood objectively before the writer's mind, or in which there is a direct, detailed reference to his personal life as distinguished from his official work.

The conception of Jehovah's anointed, together with the ideas of the covenant, the kingdom and the theocracy, we have seen, suggested, under the influence of the Spirit, the conception of a Messianic ruler or deliverer, a glorious Prince of Peace, as Isaiah beautifully describes the coming Messiah in the first explicit reference to him that occurs in Hebrew Scripture. This reference is, as I have shown, of an ideal or official nature. From the time, therefore, when the idea of a personal Messiah was definitely conceived and proclaimed in history, the ancient

prophets continued to foreshadow the coming one in the general outlines of his office and work, of his character and kingdom. Since Messianic prophecy, in the sense of explicit reference to a personal Messiah, does not definitely appear in history until the time of Isaiah, the son of Amoz, a brief enumeration and description of the special, personal Messianic passages will illustrate what I have just said. For the purpose of indicating these passages, so far as possible, in the order of their historical succession, I shall follow the chronology adopted by my late revered friend and instructor, Prof. Franz Delitzsch, in his last work on the subject.

During the pre-exilic age there are several passages, namely, (1) Isaiah ix. 2-7, which contains the conception of a *powerful ruler*, who should occupy the throne of David, and who should reign in righteousness as a Prince of Peace. (2) Isaiah xi. 1-10, which contains the conception of a *prudent counsellor*, who should be descended from the family of David, who should be endowed with the spirit of Jehovah, and who should be an administrator of justice and righteousness to the people. (3) Micah v. 1-5, which contains the conception of a *majestic ruler*, who should proceed from Bethlehem, the city of David, and who should maintain a peaceful government over Israel. (4) Jeremiah xxiii. 5, 6; (5) xxxiii. 15, each of which contains the conception of a *rigorous ruler*, who should deal wisely, and who should execute judgment and justice in the land. (6) Jeremiah xxx. 9, which contains the conception of a *royal ruler*, whom Jehovah should raise up to the people, and who should be called by them a second David. During the exilic age, there are two passages, namely, (1) Ezekiel xxxiv. 23-24, (2) xxxvii. 24, each of which contains the conception of a *royal shepherd or teacher*, who should feed the people with instruction, and who should be known among them as a second David. During the post-exilic age, there is one passage, namely, (1) Zechariah ix. 9, which contains the conception of a *royal deliverer*, who should humbly but triumphantly enter Jerusalem, who should proclaim peace to the surrounding nations, and who should exercise authority and dominion throughout the world.

Because the expression Messianic prophecy has both a

narrower and a wider application, as I have previously observed, therefore, in addition to these *nine* personal passages, or passages containing representations of a Messianic person, there is a large number of impersonal passages, or passages containing representations of a Messianic age. In its wider application, the term embraces a description of everything relating to the consummation or final accomplishment of the kingdom of God. In this extended sense, it may be made to embrace the greater part of the whole Old Testament revelation. While this extended application may have its advantages for doctrinal or theological purposes, this use of the term is neither appropriate nor exact. In strictness, the term applies *only* to those prophecies in which the hope of Israel centres in an ideal person. Hence, as Messianic prophecy, in its strict sense, includes simply the representations applicable to the Messiah himself, and as my investigation was limited almost exclusively to the personal aspect of the question, a consideration of the passages bearing on the characteristics of the Messianic age, and the consequences of the Messianic work, did not properly come within the scope of my discussion.

While the personal passages shadowed forth the leading features of the Messianic character and office and work, and thus helped in the development of the idea of the Messianic king, the impersonal passages shadowed forth the general characteristics of the Messianic period, and thus helped in the development of the idea of the Messianic kingdom. These latter passages also helped in the evolution of evangelical and apostolical doctrine. The fifty-third chapter of Isaiah, for example, though not Messianic in the personal sense of the term, inasmuch as it refers originally to the Servant of Jehovah, a collective term, and not to the Messiah, an individual term, nevertheless, contains the germs of doctrines which were developed more completely in New Testament times. On the prophetic teaching of this chapter respecting the suffering Servant of Jehovah the evangelical doctrine of vicarious suffering is directly and legitimately based. In a similar manner, I might show how the great fundamental ideas which dominated both Old and New Testament revelation alike, such as the

ideas of sin and repentance, of faith and forgiveness, of holiness and righteousness, of redemption and salvation, are germinally contained in the great body of impersonal prophecy belonging to the Old Testament.

The nine passages discussed, however, are the special ones in the Old Testament containing definite detailed descriptions of a personal Messiah. There is one other passage, namely, Hosea iii. 5, which corresponds somewhat in thought to Jeremiah xxx. 9; but, concerning the person of the second David there named, Hosea mentions nothing definite. Indeed, in that passage, as Prof. W. R. Smith observes, "The name of David is the historical symbol of a *united* Israel." The great point of the prophecy, moreover, as Delitzsch admits, is the *union* of Israel with Judah. For these reasons, I do not embrace the passage in my enumeration. Before indicating the significance of the representations given in the nine personal passages, it may be interesting in this connection to indicate the development in the Messianic idea after the conception of a personal Messiah first appears in history. The coming one is represented by Isaiah, (1) as occupying David's throne, and (2) as belonging to David's family; by Micah, as proceeding from David's city; by Jeremiah and Ezekiel, as being a second David; by Zechariah, as exercising universal government.

Grouping together the leading features of the various representations given in these passages, we may get an understanding of the general conception which the ancient prophets entertained respecting the Messiah. They foreshadowed him as a ruler, as a counsellor, as a teacher, and as a deliverer or saviour. In other words, they foreshadowed him in his character and office and work. When the fulness of the time came, Jesus of Nazareth, God's Messiah, appeared on the earth, and bore the character and exercised the office and performed the work which the ancient Hebrew prophets outlined. This is the conception of the Messiah that I find presented in the prophetic writings of the Old Testament. To assume, as some of my critics have assumed, that I have tried to take the Messiah out of prophecy, or that I have tried to exclude from prophecy all reference to a personal Messiah, is as false to the fact as it is

unfair to me. Jesus of Nazareth, the New Testament Messiah, according to my view of Messianic prophecy, was foreshadowed spiritually and officially in the way that I have indicated by the Old Testament prophets.

My view of Messianic prophecy, moreover, is illustrated and, as I believe, corroborated by the principle on which our Lord himself interpreted the method of foreshadowing the future that was characteristic of the Hebrew prophets. In Malachi iv. 5, it is asserted that Jehovah will send "Elijah the prophet" to call the people to repentance before his great and terrible day shall come, in order that the time of his appearing may not be for their destruction. Supposing that by Malachi Elijah the Tishbite was intended, the Jewish people ever since have cherished the belief that Elijah would actually appear once more in person, and exercise again the functions of a prophet, before the advent of the Messiah should take place. Even Christ's disciples shared the same belief. But Jesus, we are told, dispelled their national delusion by assuring them that, if they were willing to receive the truth, and to know him in his true character, John the Baptist was the Elijah who was to come. Notwithstanding the Baptist's denial, according to John i. 21, that he was (the actual) Elijah, Jesus declared that John the Baptist had fulfilled the prophecy of Malachi by displaying, as Luke relates, the spirit and power of Elijah.

Hence, I regard my principle of interpreting Messianic prophecy as not only consistent, but also identical, with the principle of interpretation employed by Christ himself. To say that Elijah, though mentioned by name in Malachi, had come again in the character of John the Baptist, because John the Baptist had come in the spirit and power of Elijah, is equivalent to saying that Elijah was announced by Malachi in his *official*, not in his *personal*, capacity, and that is equivalent to saying that John the Baptist was foreshadowed in prophecy *officially*, not *personally*. In a general way, Elijah the Tishbite did the same kind of preliminary work for the great prophets of Israel that John the Baptist did for the greater prophet of Nazareth. As the forerunner of the Messiah, therefore, was foreshadowed by Malachi in his *official*, not in his *personal* capacity, so, I

hold, the Messiah himself was foreshadowed by Isaiah, Micah, Jeremiah, Ezekiel and Zechariah, not *personally*, but *spiritually* and *officially*.

THE APPLICATION OF PROPHECY.

It is remarkable how few of the personal Messianic prophecies in the Old Testament have been applied in the New Testament to Christ. Respecting the substance of the quotations made by the evangelists and apostles, it almost seems, to speak with Dr. Edersheim, "as if mostly those passages had been adduced, which we would least have expected to be quoted." The reason for this lies partly in the fact, as he observes, that all important events in the history of Israel and all their institutions were regarded as prophetic by the Great Synagogue, and partly also in the fact, as Dean Alford says, that, at the time of Christ, 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."

In order to understand the scope and character of the quotations from the Old Testament in the New, we must carefully bear in mind the purpose of the New Testament writers in making them. Their fundamental principle of quotation, I have endeavored to demonstrate, was the moral profitableness of all God-inspired Scripture. The New Testament writers, I have shown, invariably employ the language of the Old Testament Scriptures in the way of adaptation or accommodation, in other words, as I have also stated, in an adapted or accommodated sense. In certain quotations, passages are applied to Christ as being adapted to him, that is, as fitting him *officially*; in other quotations, passages are applied to Christ as being accommodated to him, that is, as being suited to him *spiritually*. In the one case, the application is *primary*; in the other case, it is *secondary*.

All Messianic prophecy proper has a primary and an exclusive application to Christ, as being fitted or adapted to his office and work, because in the Old Testament it has an official reference to the Messiah. Each of the nine personal passages,

described in the previous section as having a direct official reference to the Messiah, has also a direct official application to Jesus as the Messiah. Other Old Testament prophecy has only a secondary or special application to Christ, as being specially accommodated to his circumstances and experiences, because instead of having an original reference to the Messiah in the Old Testament, they refer to some historic personage. All those quotations, therefore, that have no Messianic reference in the ancient Hebrew Scriptures, when applied to Jesus, are applied to him only in an accommodated sense.

It will be understood, of course, by all who are familiar with the subject, that, when I claim that passages, having no strictly Messianic reference in their original application, may, notwithstanding, be legitimately applied to Christ, I mean that the principle which underlies such passages may be consistently applied to him, his circumstances or his experiences. I do not mean that a prophecy, referring directly and originally to a definite historic person or event, may be applied to him literally, but spiritually or in principle. It is the principle, not the prophecy, that is legitimately applicable to him. Having been strangely misrepresented on this point, I wish to say just here that, in every instance, when illustrating the New Testament method of Old Testament application, I have emphasized this very fact.

Along with many other passages, I distinctly stated that, in Matthew xv. 7-9, a passage from Isaiah respecting hypocrisy is applied by Christ, because it contains a *principle* particularly applicable to religious hypocrites; that, in John xiii. 18, a passage from one of the Psalms respecting treachery is applied by him, because it contains a *principle* signally applicable to any conspicuous traitor; that, in John xv. 25, another passage from the Psalms respecting persecution is applied by him, because it contains a *principle* specially applicable to all such hateful persecutors.

From what I say in the preceding paragraphs, it will be manifest that when I stated that "none of the numerous 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," I meant, as I have already explained, that they do not refer to him personally, but spiritually and officially. In other words, they contain principles having a primary application to his office and work, or having a secondary application to his circumstances and experiences. As the prophet Malachi had not John the Baptist before his mind, as in a vision, when he foreshadowed Christ's forerunner officially, under the title of Elijah, so the other prophets who refer to a future Messiah did not have Jesus of Nazareth before their minds, as in a vision, when they foreshadowed him officially in the passages in which they represented him.

These prophets, I have shown, foreshadowed an actual person having ideal attributes; but who he should be, or when he would come, they could not know, and did not attempt to tell, for God had not revealed such matters of detail to them. The Jews of his own day did not recognize Jesus as the promised Messiah when he came, for the very reason that the conceptions which they gathered from the prophetic representations of the coming one were not sufficiently explicit to enable them to apprehend him as the Messiah foreshadowed by their prophets. In accordance with their interpretation of Malachi, they *then* expected the coming of Elijah as the forerunner of the Messiah, although he had already come; and, according to their interpretation of Messianic prophecy, they *still*, some of them at least, expect the advent of the Messiah, although he came almost two thousand years ago.

The conception of the office and work of the prophet that I have tried to present is that God did not raise up the prophetic ministry to predict minute circumstances in the life of our Lord, circumstances which could convey to their own time no definite idea, and which could inculcate no important lesson, but that he raised up this ministry to unfold to the faith of the people of their own day the great fundamental principles of the future Messiah's work and kingdom. The few quotations in the Gospels which are supposed by many to be exceptions to this general rule are, I have tried to show, not really exceptions at all, when properly explained and understood.

THE FULFILMENT OF PROPHECY.

In the former article, having first discussed the literal meaning of the word *fulfil*, having afterwards illustrated this meaning from the usage of the New Testament writers, as well as that of Christ himself, and having quoted important corroborative testimony to my view from standard Biblical authorities, I say, "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 word *fulfilled*, therefore, it is evident that the New Testament writers regarded a special, practical application of the principle underlying an Old Testament passage as, in their sense of the term, a fulfilment of it. In harmony with the literal meaning of the word, they meant that the general conception of the passage to which it was applied, or of which it was affirmed, was filled up or filled out; that is, that its underlying principles were fully realized, or that its spiritual significance was specially accomplished. Indeed, as Mr. Wesley emphatically says, "A passage of Scripture, whether prophetic, historical or poetical, is in the language of the New Testament *fulfilled*, when an event happens to which it may with great propriety be *accommodated*."

Thus, with the New Testament writers, the word 'fulfilled' possessed a flexible significance. "In their use of the word," as I have previously observed, "a new and special application of the principle underlying a prophetic statement was regarded as a sort of *secondary* fulfilment." Strictly speaking, of course, it was a secondary *application* or *realization* of the truth or principle in question. As there are two classes of prophetic Scripture, namely, Messianic and non-Messianic, so also, we have seen, there are two species of prophetic application; and, as there are two species of prophetic application, so also there are two kinds of prophetic realization or fulfilment. All those passages, having a primary and an exclusive application to the ideal Messiah, have a primary and an exclusive realization or fulfilment in Jesus Christ; and all those passages, having a primary reference to some historic person or event, have only

a secondary fulfilment in him. Because Messianic prophecy proper applies to Christ exclusively, therefore, it receives fulfilment in him alone.

Inasmuch as only *unconditional* prophecies, that is, prophecies expressing and unfolding a divine purpose, admit of literal fulfilment, we should not look, I have tried to show, for such fulfilment in the case of *conditional* or *ideal* or *indefinite* ones. Moreover, inasmuch as it is only what the Old Testament Scriptures teach and testify in general outline that is fulfilled or realized in Christ, we should only speak of the fulfilment in him and by him of their fundamental truths and principles. It was in consequence of this fact that I stated, in the former article, that we should speak of Jesus of Nazareth as the *realized* rather than the *predicted* Christ of the Old Testament. So far as Old Testament prophecy was fulfilled in him, therefore, I have also tried to show, we should say that its truths and principles were embodied or realized or accomplished in him; that is, in him the truths and principles of prophecy find their richest possible embodiment, or their fullest possible realization, or their highest possible accomplishment.

While, therefore, we cannot assert the complete identity of Messianic prophecy with Messianic fulfilment, because, as I have shown, in the Old Testament representations the Messianic conception was largely material, owing to the idea having been but partially developed, and because, as I have also shown, the fulfilment or accomplishment of Messianic prophecy implies something more and more complete than can be expressed at any stage of partial development, nevertheless, we may assert that spiritually and officially Messianic prophecy, so far as it was capable of literal fulfilment, was solely and exclusively fulfilled in Jesus of Nazareth, the Messiah of God. We may also assert, as I have previously observed, 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."

An important feature of my view of the fulfilment of

prophecy is that, in addition to finding the principle of quoting and applying the Old Testament in the New, it finds in Jesus of Nazareth the perfect spiritual realization of Old Testament prophecy, not merely of Messianic prophecy, but of all spiritual prophecy. It shows how the evangelists and apostles, when their technical terms are rightly understood, could teach consistently that in the Old Testament prophecy the New is prefigured, and in the New Testament gospel the Old is fulfilled. I may specially illustrate what I say with reference to the fifty-third chapter of Isaiah, which, I have said, is Messianic in the sense of application. In this chapter, the suffering Servant of Jehovah represents an ideal community, not an ideal individual, the prophet having had before his mind, not particular persons, but an ideal collection of persons, namely, the spiritual Israel, or the ideal Israel represented in the body of the pious, of which body the Messiah is the head. But, as the divine principles of all true prophecy are spiritually realized or fulfilled in Jesus Christ, so the divine principles of this chapter, which have been specially and properly applied to his office and work, have also been spiritually realized or fulfilled in him and in him alone. On this account, he could consistently apply the spiritual portions of the passage to himself, because, as I have shown, he meant that what is there said in Isaiah of the ideal body he represents should *also* be accomplished in him.

Furthermore, because the advent of Christ was the *outcome*, and the mission of Christ was the *accomplishment*, of a gracious divine purpose concerning the world, Jesus of Nazareth was the historic realization of the prophetic idealization; that is, the prophetic ideal was actually realized in him, not literally, but spiritually and officially. This is the fulfilment claimed in my discussion. Christ was the perfect realization of all the moral and religious teaching contained in the Old Testament. In other words, the sum of the ethical and spiritual truth contained in the Old Testament revelation was realized in Christ, by being embodied in his person or accomplished in his work. As I have said before, "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."

THE SPIRIT OF PROPHECY.

The special office of a prophet, we have seen, was to declare the divine will and to interpret the divine purpose. The declaration of the divine will had particular reference to the present; the interpretation of the divine purpose had particular reference to the future. Because of his insight into the truth of God and his foresight respecting the purpose of God, a prophet testified both to that which is and to that which is to come. Hence, the office of prophecy helps us to understand the spirit of prophecy.

In harmony, therefore, with the teaching of Revelation xix. 10, which supports and confirms my view of prophecy, the spirit of prophecy, I have shown, is testimony. As testifying or bearing witness to divine truth is the fundamental element which lies at the basis of all true prophecy, so testifying or bearing witness to Jesus, or to the truth as it is in Jesus, is the fundamental feature which characterizes the spiritual prophecy of the Old and New Testament Scriptures alike. For this reason, I have said in the previous discussion, "The spiritual witness or testimony borne to Jesus as its fundamental theme is the sum and substance of Messianic prophecy."

Because Jesus was the outcome of a special divine purpose, and because prophecy was the gradual unfolding of that purpose, therefore, he was spiritually the subject of Old Testament prophecy. Consequently all true prophecy, as I have shown, culminates in him. In my view of prophecy, therefore, not only were the divine communications of the prophets pervaded by the Spirit of Christ, being inspired by the same spirit which fully dwelt in him, but also, in a deep divine sense, he was the essential theme of their prophetic utterances. Hence, I have said, "As the Divine Spirit was the efficient cause of prophecy, so the coming Messiah was its essential theme."

In this way, the whole of the Old Testament revelation was prophetic, and everything pertaining to the Spirit's dispensation in Old Testament times was a silent spiritual prophecy of him

who was to come. "The essential truths and principles both of Judaism and of Christianity," I have said, "all indicate a similar *origin*, and all point in a similar *direction*," that is, to Jesus of Nazareth. "He is the central or focal point," I further say, "in which all lines of Messianic prophecy converge, not in the predictive, but in the ethical sense of the term." Without quoting further I may briefly say, as I have said before, with Peter in respect to Christ, 'To him bear all the prophets witness.' In other words, 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, when they testified in types and shadows of his character and kingdom, of his office and work.

THE PURPOSE OF PROPHECY.

Up to quite recent times, Old Testament prophecy has been almost universally employed for dogmatic or apologetic purposes. Consequently, among the many works that have been written on the subject, there are very few, as Dr. Briggs observes, that have more than a transient value. "For," as he says, "they either use Messianic prophecy as a sword with which to smite the Jew or the infidel, or else as a crutch for a feeble faith in Christ and Christianity."

But the true design of prophecy, I have shown, is evidential, not dogmatic or apologetic. That is to say, it is specially designed to prove, *not* the divinity of Christianity, which is attested by the historic facts of its own origin, *but* the unity and reality of revelation. Old Testament prophecy affords an evidence of God's manifestation of himself to holy men of old, who spake as they were moved by the Holy Spirit. Prophecy being an essential part of revelation, the argument from prophecy is adapted, not so much to beget faith in the unbeliever, as to confirm faith in the believer.

Only the *one* passage concerning his birth at Bethlehem, as I have pointed out before, was ever adduced to guide men to the Christ, and even this prophecy, as Dr. Edersheim 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 Jesus 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. Jesus of Nazareth, therefore, did not claim that he was the Messiah because prophecy testified of him, but he claimed that prophecy testified of him because he was the Messiah. His words in John v. 39, illustrate what I say: 'Ye search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.'

The apostles, however, when addressing their fellow-countrymen and their audiences generally who accepted the Messiahship of Jesus, could consistently point to the prophecies as referring to him, which, I have shown, they did officially as well as spiritually. But in their addresses, like Jesus himself, they did not claim that he was the Messiah because he fulfilled prophecy; they claimed that he fulfilled prophecy because he was the Messiah. His Messiahship was taken for granted by them because it was admitted by many, if not most, of those who listened to them. To speak with Dr. Edersheim, in illustration of their argumentative use of prophecy, when employing it with those who believed in Jesus as the Messiah, "Because he was the fulfilment of the Old Testament ideal, the deeper reality of its history and institutions, therefore, did all the prophecies refer to him. And *when that stood fully out*, then could his apostles (as in their preaching in the Book of Acts) point to the prophecies as referring to him. This is the *unfolding* in the New of what was *infolded* in the Old Testament."

While, therefore, the argument from prophecy should not be used for strictly dogmatic and apologetic purposes, in the way in which apologists have employed it in the past to prove the divinity of Christianity, because the proof of Christianity is Christ himself—his holy life, his heavenly truth, his reconciling and redemptive work, nevertheless, Old Testament prophecy has an apologetic purpose of the greatest possible importance. Its divine purpose is threefold, namely, doctrinal, educational, and evidential.

(1) Prophecy has a *doctrinal* purpose. Germinally, prophecy

proper, as I have said before, is the Gospel before the Gospel. It not only contains the germs of all essential religious doctrines, and illustrates the process of their gradual development from age to age, but also it demonstrates that Christianity, as represented in the life and truth and work of Christ, was the accomplishment or consummation of the evangelical ideas that were latent in Judaism. As I have stated in the former article, "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."

(2) Prophecy has an *educational* purpose. In the divine economy, it served to educate the men of ancient times for the reception of the truth as it is in Jesus. It thus helped to prepare the world for the fulness of revelation that was to be given by him. Although the prophets who foreshadowed him had not the actual historic Christ before their minds, as in a vision, yet by their representations of a personal ideal Messiah, whom Jehovah should raise up to them, they kept before the minds of the people a hope of brighter, better things to come. The presentation of this ideal imparted a practical impulse to the national religious life. It created a deep want; it produced a high expectancy; it inspired a patient waiting for the coming one. As I have previously observed in a paragraph too long to quote in full, "The old dispensation 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."

(3) Prophecy has an *evidential* purpose. It affords an evidence of revelation. It furnishes proof that God has manifested himself and communicated his truth to the people of Old Testament

times. In this way, it demonstrates the truth of the idea, fundamental to both Old and New Testament theology, that God is a being who reveals himself to men. As I have also observed in the former article, "Prophecy 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." "Under each dispensation," as I further say, "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."

CONCLUDING OBSERVATIONS.

My theory of prophecy has been characterized by certain of my critics as *negative*. I must object entirely to the term, or rather to the characterization. If rightly understood, it is just as positive as is that of any other writer on the subject. I maintain that the ancient Hebrew Scriptures are saturated with Messianic prophecy, but in a deeper, diviner sense than Christian people commonly suppose. I also maintain that the Old Testament contains direct prophecies of the Messiah and of his kingdom, which, in a primary sense, apply to Jesus of Nazareth, and which receive their fulfilment in him alone. Moreover, when I show that certain ideas which were never in the minds of the prophets have been read into their prophecies and then read out again, and when I show distinctly and definitely what the true original meaning of each individual prophecy was and is and must be, my result, I also maintain, is not *negative* in any sense, but *positive* in every sense.

Again, my method of interpretation has been represented as *destructive*. I utterly repudiate the representation. If, in applying sound hermeneutical principles to prophetic passages of Scripture, I merely remove that which is not true, that which should never have been taught respecting their meaning

or interpretation, and if, at the same time, I indicate their true meaning and interpretation, my method, I maintain again, is not *destructive* but *constructive*. Inasmuch as my discussion aims at removing excrescences and correcting misconceptions, it may be called consistently *corrective*. In every case, I claim that my method is both constructive and corrective. I also hold that destructive criticism has adequate evangelical value only in so far as it is at once both constructive and corrective.

Moreover, my view of the origin and development of Messianic prophecy has been represented as *naturalistic*. This representation also is false to the fact and unfair to me. Objectionable naturalism is that which denies the presence and agency of the Holy Spirit, which, though working in harmony with natural laws, is, notwithstanding, independent of them and superior to them. But, in no part of my discussion, do I ignore or overlook the presence and activity of the Divine Spirit in the process of prophetic development. On the contrary, I expressly teach that Messianic prophecy was originated and developed in the minds of inspired prophets under the direct influence of the Spirit of God. "As prophecy is a part of revelation," I say, "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." Again, I say, "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." Hence, as I have said substantially before, by the development of Messianic prophecy I mean the progressive spiritual development of God-inspired ideas under the constant influence of the Divine Spirit.

Furthermore, my discussion of prophetic Scripture has been described as *rationalistic*. My answer to the foregoing charges affords a sufficient answer to this one also. With that rationalism which makes reason the originator rather than the receiver of religious truth I have no sympathy whatever. On the contrary, I am stoutly opposed to the general standpoint, as well as to the special methods, of rationalistic writers. I maintain, as faithfully as any man maintains, the evangelical

doctrines of supernatural inspiration and supernatural revelation. Moreover, my investigation of truth has always been conducted in recognition of the divine character and the supreme authority of Scripture, and my recent discussion of Messianic prophecy was written for the purpose of combating sceptical rationalism and of promoting earnest evangelicism.

All through the article I have endeavored to exhibit the true spiritual significance of those remarkable prophetic utterances in the Old Testament, which find their realization or embodiment in Jesus Christ. My object throughout the whole discussion has been not to depreciate prophecy by any means, but to indicate its true nature and importance in the gradual unfolding of the great spiritual kingdom which our Lord was sent to establish on the earth. My aim has also been to direct the minds of students to the deeper spiritual significance of Messianic prophecy, and to dissuade them from a fruitless seeking after fanciful and startling predictions of minute events, as though these were the true tests of the divine gifts of prophecy.

G. C. WORKMAN.

MAN AND HIS MOTIVES—IS MAN AN AUTOMATON?

I.

PROFESSOR TYNDALL, speaking of evolution, remarks: "Modern thought is called upon to decide between this hypothesis and another; and public thought, generally, will afterwards be called upon to do the same. But however the convictions of individuals here and there may be influenced, the process must be slow and secular which commends the hypothesis of natural evolution to the public mind. For what are the core and essence of this hypothesis? Strip it naked, and you stand face to face with the notion that not alone the more ignoble forms of animalcular or animal life; not alone the noble forms of the horse and the lion; not alone the exquisite and wonderful mechanism of the human body, but the human mind itself,—

emotion, intellect, will and all their phenomena,—were once latent in a fiery cloud. Surely the mere statement of such a notion is more than a refutation. But the hypothesis would probably go even further than this. Many who hold it would probably assent to the position that, at the present moment, all our philosophy, all our poetry, all our science and all our art—Plato, Shakespeare, Newton and Raphael—are potential in the fires of the sun. We long to learn something of our origin. If the evolution hypothesis be correct, even this unsatisfied yearning must come to us across the ages which separate the unconscious primeval mist from the consciousness of to-day. I do not think that any holder of the evolution hypothesis would say that I overstate or overstrain it in any way. I merely strip it of all vagueness, and bring before you, unclothed and unvarnished, the notions by which it must stand or fall.* This is, of course, a fair statement of the doctrine of evolution, and from it one can easily learn the sort of ideas that must follow in its train. The existence of God must be relegated to the regions of mythology, the supernatural disappear from human thought, the doctrine of immortality be held to be an old wife's dream, and man himself reduced to a superior sort of brute, differing but little, and that little only in degree, from the horse that he rides or the dog that he feeds and patronizes. The picture is not a cheerful one, and, if true, could hardly tend to the elevation of man or the exaltation of his ideas regarding himself. Still, if it be true, we are bound to accept it, despite the fact that it may not be at all to our liking, and its consequences such as we would rather avoid. Science speaks to-day with an authority which cannot be ignored, and which we are bound both to listen to and regard, unless, indeed, its consequences involve a *reductio ad absurdum aut impossibile*. And even then we need to make quite sure that our logic is not at fault in the process of reasoning by which we reach such a conclusion. It is always necessary, however, to be very careful to distinguish between the true teachings of science and the speculations—often very wild and reckless—of scientific men. It is not too much to say that, with the masses, such a distinction is hardly,

* "Fragments of Science," 5th ed., p. 453.

if ever, made. The assumed infallibility of popes and ecclesiastical councils has been transferred to professors' chairs; and the people seem to-day as ready to place implicit credence in the latter, as their fathers were in past ages to subjugate all their reasoning powers to the former. The benefits of true science are incalculable. She has wrought mighty triumphs in the world by unlocking the secrets of Nature, and showing us how we may best apply the great powers of the universe to earthly comfort and human convenience. She has rescued us from the intellectual darkness of the past, and shed the beams of her beauteous light over the habitations of men. She has taught us to bend the elements to our will, to make the lightning our plaything, and to utilize the mightiest forces of nature. Her power is wondrous, and her benefits are amongst the choicest gifts that have been vouchsafed to mankind. She has waved her magic wand over sterile deserts, and they have blossomed forth with beauty and with plenty. She has spread her blessings around upon the world; civilization has been her boon companion, and education and culture have followed in her train. Truly spoke the poet of her, when he said:

“ Blessings on Science ! When the earth seemed old,
When faith grew doting, and the reason cold,
’Twas she discovered that the world was young,
And taught a language to its lisping tongue ;
’Twas she disclosed a future to its view,
And made old knowledge pale before the new.”

Still, we must not shut our eyes to the fact that very much to-day passes current as genuine science, which is a spurious article, as far removed from true scientific induction as are the most preposterous heresies and fanaticisms from the sober and unerring teaching of the New Testament.

Standing upon the firm set earth and contemplating the various phenomena of the universe interior and exterior to man, things naturally arrange themselves into three great classes, each of which is separated from the other by not simply a wide line of demarcation, but by what we are justified at present in considering an impassable gulf. These phenomena are: 1. *Physical*, that is, those which have to do with inorganic nature,

with its multiform substances that meet us on every hand—earth, air, water—in their almost innumerable forms and appearances, as we behold them in suns and stars, rolling oceans and rock-ribbed mountains, solid metals, liquid fluids and ethereal gases ; the awe-inspiring remote and the common-place near, the superlatively large and the infinitesimally small, the sublime and the insignificant, the transcendently beautiful and the loathsomely offensive, all that confront us everywhere that is destitute of life. 2. *Vital*, comprehending all the phenomena of life, as displayed in what is called organic nature, with the powers of growth and decay, and the function of nutrition and all its accessories. 3. *Psychical*, having to do with the phenomena of mind and all that is implied in the term mental, such as thought, memory judgment, will, understanding, etc. Now, as has been said, these three classes of phenomena are perfectly distinct one from the other, and the laws to which they are subject are entirely different.

This being so, the method employed in studying the one will be more or less unlike that which is resorted to in the investigation of the others ; and the attempts that have been made to bring them all into the same category has given rise to innumerable errors and to very many of the fallacies that prevail amongst us. There is a chasm between each and the others which, up to the present, has certainly not been bridged. True, Professor Clifford stated some time before his death, in an article in a popular magazine, that Huxley had wiped out the distinction between the organic and the inorganic ; but this statement was so far removed from the truth that it is difficult to understand how it could have been made, especially by a man of Professor Clifford's standing and knowledge. For not only did Professor Huxley not bridge the chasm, but he showed most conclusively that no one else had done so. His Presidential address to the British Association for the Advancement of Science, held at Liverpool, in the year 1870, was devoted exclusively to this very question, and the conclusion at which he arrived was that Abiogenesis was entirely without foundation ; that as far as scientific knowledge had then gone, no living thing had been produced except from a prior living

organism. This address—and it is well worthy of perusal—will be found in *Critiques and Addresses*, under the title of “Biogenesis and Abiogenesis.”

The most important question for our present consideration, however, is whether the other chasm has been filled up, that between the physical and the psychical, and I venture to say that it has not, and never can be, for the obvious reason that the spheres have really nothing in common; they differ, as has been said, by the whole diameter of their being. Even Professor Tyndall—who has certainly no leanings in the direction of a belief in spirit—remarks: “What baffles and bewilders me is the notion that from these physical tremors things so utterly incongruous with them, as sensation, thought and emotion, can be derived.”* Again, “You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is the rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life.”† Why certainly. So wild and absurd a theory can do little else but baffle and bewilder. Assuredly the human mind will ever fail to be satisfied with theories not only unsupported by a single fact, but which are utterly opposed to all principles of sound reasoning, and what is more, tend to overthrow all the real knowledge that we do possess on the questions with which they deal. The filling up of this chasm cannot be conceived even in thought. The words of Lotze—one of the greatest living exponents of development—are even more to the point than those of Tyndall. He says, “The sum total of all that is predicated concerning physical atoms—extension, combination, density and motion—is entirely unlike the sensations, feelings, efforts, which we may constantly observe to follow on those conditions, and so erroneously imagine to grow out of them. No analysis will detect in the chemical combinations of a nerve, in the tension, the position and the motion of its smallest particles, any cause why a wave of sound reaching these should produce anything beyond a repetition of itself, or call forth the sensation of a tone. None of the movements excited in the nervous tissue cease to be

* Belfast Address, p. 33.

† *Ibid.*, pp. 33, 34.

movements; none are begotten anew in a flash of light, a note of music, a sweet savor. For these last there must exist a peculiar ground and origin different from these movements." * This, surely, must be obvious to every thinking mind.

The evolutionary hypothesis, fully and logically carried out seems to involve the theory that physical and psychological forces are identical, and that, consequently, they are regulated by pretty much the same laws. This, of course, implies that mental acts are brought about by forces over which the individual in whose organism they occur has no more control than have the earth and the various bodies on its surface over gravitation. Hence, free-will is a figment of the imagination, with which mankind has been deluded since the earliest times, conscience a development of fear, morality a form of prudence, and human actions automatic. In a word, man is an automaton, just as certainly as the piece of mechanism constructed by his skill and ingenuity. Huxley has set forth this view in unmistakable language, bringing to bear upon it a wealth of illustration, a grace of style and dialectic ability well calculated to mislead the unthinking and unwary who may peruse his writings; and Clifford has advocated it with a zeal and a dogmatism worthy of the most bigoted Papist. With the feeling of freedom which every man experiences deep down in his consciousness, it seems almost absurd to be discussing the question whether we are automata; but this is one of the problems which in this age we are called upon, if not to solve, at least to deal with, and to consider in the light of the discoveries of modern science and the so-called philosophy of the age.

That there are many evolutionists who do not hold the notion that human beings are automata is, no doubt, a fact, but such only furnish instances—of which hundreds abound, in connection with all sorts of opinions—of persons who do not see the logical outcome of their views, or seeing, do not care to follow whither accurate reasoning would lead them. "If," says Dr. Elam, "the doctrine of evolution, as now set forth, be a true doctrine, I see, and wish to see, no escape from its logical and inevitable corollary automatism in its fullest sense." † Huxley

* "Mikrokosm," p. 160.

† "Winds of Doctrine," p. 65.

himself speaks plainly on the subject. He says, "But I bid you beware, that in accepting these conclusions you are placing your feet on the first rung of a ladder which, in most people's estimation, is the reverse of Jacob's, and leads to the antipodes of heaven. It may seem a small thing to admit that the dull, vital actions of a fungus or a foraminifer are the properties of their protoplasm, and are the direct results of the nature of the matter of which they are composed. But if, as I have endeavored to prove to you, their protoplasm is essentially identical with, and most readily converted into, that of any animal, I can discover no logical halting-place between the admission that such is the case and the further concession that all vital action may, with equal propriety, be said to be the result of the molecular forces of the protoplasm which displays it. And if so, it must be true in the same sense and to the same extent that the thoughts to which I am now giving utterance and your thoughts regarding them, are the expressions of molecular changes in that matter of life which is the source of life of our other vital phenomena."* This is certainly materialism pure and simple. And that the man who wrote it should tell us, at the same time, that materialism has no sound philosophical basis and that it involves grave philosophical error, is perplexing in the extreme. If the thoughts to which I am now giving utterance, and the reader's thoughts regarding them, are simply the expression of molecular changes in his brain and mine, then not only is man composed of matter and nothing else, but his thoughts and *a fortiori* his actions are beyond his control, and moral responsibility in the general acceptance of the term is a whimsical chimera.

There is, doubtless, some sort of relationship between the brain and the mind, though as no one can tell precisely what it is, that fact can hardly prove a satisfactory basis for a philosophical theory. And the influence of the cerebral organization upon mental acts is, I think, greatly overrated in these days through the all-absorbing attention which is paid to physical science. Professor Alexander Bain—the trend of whose teaching is unquestionably in the direction of materialism—says:

* *Fortnightly Review*, New Series, V., p. 140.

"The doctrine that the brain, as a whole is the organ of the mind is, we conceive, demonstrated; but *not over demonstrated*. Very much less evidence than we have would not put it on a satisfactory basis." *

It avails nothing to point out, as is so often done, that there is a striking similarity between the entire nervous system of man—the brain included—and that of the lower animals. No one disputes the fact. But it proves nothing, except that all the higher animals have been built up upon the same plan, and are of the same type. Indeed, if any argument can be deduced from it, it certainly will not be one in favor of materialism, but rather the reverse, since the tremendous difference between the mental powers of the lowest¹ races of men and those of the highest of the lower animals, will have to be accounted for in some other way. The entire nervous system, both of man and other animals—that is, those possessing a nervous system at all—is made up of two distinct parts, differing both in structure and function. These are, (1) White matter, consisting of fibres of a peculiar structure; (2) gray matter, "consisting of a mass of granules and cells of various shapes and sizes, the latter having numerous branches thrown out in all directions, and now known to become, in many instances, continuous either with similar branches of other cells or with some of the strands of the white fibres already noticed." The white fibres are found in all parts of the nervous system, and their office is simply internuntiant, like the telegraph wires, conveying force to a distance, but generating none. The gray matter it is, therefore, which forms the substance of the brain, and which does the real brain work. This cortical layer is on the outside of the brain, but on the inside of the spinal cord. Now, here it is that, according to the Materialists, thought is generated and consciousness resides; and on the size and character of this organ the degree of intelligence possessed will depend. First, we had the theory that the absolute size of the brain was exactly proportioned to the capacity of the mind. And doubtless in most cases this is so, but there is one very notable exception, which is the elephant. Clearly, therefore, this theory is erroneous, or

* *Macmillan's Magazine*, September, 1860, p. 376.

the elephant would possess more mental power than man. I pass by the fact that some of the most intelligent men who have ever lived have had small heads, and conversely, some of the large-headed men have been noted for their stupidity. Another method was proposed as an improvement on the one just named, which was, that it was not the absolute weight of the brain which regulated the amount of intelligence associated therewith, but the relative weight in proportion to the entire body. This rule, when applied to most of the domestic animals, was found to be satisfactory, and hence, for a time, it was considered to be established. Great importance was attached to it by the phrenologists, and the more ignorant amongst them will often be found referring to it still. Quite recently I met with a travelling feeler of bumps who declared that man had, of all animals, the heaviest brain in proportion to the weight of his entire body. But investigation has shown this rule to be a much more fallacious one than the other. In fact, the singular changes that may take place in a man's body as to his bulk, and which will completely alter the proportion between his entire body and his brain, should have shown all along the absurdity of attempting to make an estimate in this way. Thus, say a young, slender man weighs 140 pounds, and his brain $\frac{4}{3}$ pounds, the proportion will then be $\frac{1}{35}$. This is about the proportion that exists in the ourang outang. In the coaita monkey, it is $\frac{1}{11}$; in the mangabey, $\frac{1}{18}$; in the mole, $\frac{1}{36}$, and in the mouse, $\frac{1}{3}$; so far, therefore, such a man would rank some above these animals. But suppose this young man, as is not seldom the case, becomes extremely fat, and increases in bulk till his weight is 200 pounds, or even 230 pounds, which sometimes happens, his brain remaining the same—for no fat can collect there—will then fall to $\frac{1}{50}$, or even $\frac{1}{70}$, are we to conclude that he will lose a large portion of his intelligence and sink below a score of lower animals, whose brains are now proportionately larger than his? This would be pretty hard on fat people, anyhow. Intelligence would then become a concomitant of leanness, and spare persons, in all matters of intelligence, would carry off the palm. But the theory is completely overturned by the fact that many of the smaller birds have brains

proportionately larger than man. The chaffinch has a brain $\frac{1}{7}$ of its entire weight; the sparrow, $\frac{1}{8}$; the canary-bird, $\frac{1}{12}$, and some birds, I believe, as large as $\frac{1}{12}$; all these ought, therefore, to excel man by far in their intellectual powers, if this theory were true, which, of course, it is not. The horse, whose brain is represented by $\frac{1}{100}$, would be a long way below the ass, the brain of the latter being $\frac{1}{154}$, and the half reasoning elephant, with a brain only $\frac{1}{200}$ of the bulk of the entire body, would be reduced to almost the lowest rank of the mammalia, far below the rabbit, $\frac{1}{100}$; the sheep, $\frac{1}{300}$, and the calf, $\frac{1}{100}$. In point of fact, the irregularity of these figures, and the very wide difference in the relative proportion of brain between animals so nearly alike in intellectual power, show the absurdity of this mode of reckoning.

The relation of the brain to the mental powers was also thought to have been discovered in the character of the convolutions—that is the rolled, twisted masses of gray matter on the surface—and the depth of the sulci or grooves between these, but this has also proved fallacious. It was held, that where the sulci were deep, that fact gave more brain surface, and hence a higher degree of intelligence. Sir Richard Owen, however—probably the greatest authority in Comparative Anatomy living—informs us that in the grampus the “convolutions are deeper and more complicated than those of man.” And M. Bailarger,—an authority on this matter,—declares that “from his measurements, it is far from true that in general the intelligence of different animals is in direct proportion to their respective extent of cerebral surface.” “If their absolute surface be taken,” he remarks, “the rule is manifestly untrue in many instances; and it is not more true if the extent of surface in proportion to the volume be taken; for the human brain has less superficial extent than that of inferior mammalia. Its volume is two and a half times as great in proportion to its surface, as it is in the rabbit, for example.” Other authorities might be quoted to the same effect, had we the space. It is clear, therefore, that our knowledge of the relationship that exists between brain and mind is so imperfect, that no argument based upon it can be of any value. There is certainly no neces-

sary dependence of the mind upon any peculiarity of brain with which we are acquainted. The utmost that can be said, and perhaps even that requires qualifying, is, as J. S. Mill remarks: "The relation of thought to a material brain is no metaphysical necessity, but simply a constant coexistence within the limits of observation; and the uniform coexistence of one fact with another does not make the one fact a part of the other, or the same with it." *

It is difficult to see why thought has been supposed to be confined to the brain as its organ, when it is known that the spinal cord is of precisely analogous structure; and the probability is, that so far as the mind has an organ it is not limited to the cerebral mass enclosed within the cranium, but distributed over the entire nervous system. This is the view advocated by such authorities as Herbert Spencer and the late G. H. Lewis, the latter having conducted a considerable number of experiments with a view of proving the truth of his theory. But this question need not be further discussed on this occasion. Brain may be in some sense, of which we know little or nothing, the organ of mind, but it certainly is not the originator, the producer or the cause of mind, nor will mind necessarily cease to exist when brain shall have rendered back its elements to the great mass from which they were originally obtained. The intelligence of man, his lofty genius, his deep feeling, his profound thought, his intense passion, his self-consciousness, these are no result of a peculiar arrangement of certain material molecules, but indications of something far higher than any possible combination of atoms.

It is quite true, that whenever any acute or general disease of the lobes of the brain occur, there is, as a rule, some mental disturbance; and normal intelligence is never found associated with a greatly undersized brain or one in which the development is very imperfect. But, on the other hand, not only lower animals, but even human infants, are capable of living and performing many organic functions where there is no vestige of either cerebrum or cerebellum. And says Mr. Childs, an eminent London surgeon: "It must be admitted that very considerable

* Three Essays.

disorganization of either hemisphere is often found without any previously observed intellectual defect at all commensurate with the amount of brain disease; that grave intellectual disturbance does exist in many cases in which no corresponding lesion of brain can be discovered; that no constant relation is yet made out between special lesion of the cerebral hemispheres and special mental defects; and finally, that the brain has a wonderful power of adapting itself to pathological changes, that is, that a small amount of disease or injury occurring suddenly, will produce vastly more functional disturbance than will a much larger amount, if it be produced gradually and slowly." * It seems to me quite certain that mind is not wholly restricted to cerebral organization, nor dependent for either its existence or its manifestation upon any physical arrangement of nervous matter. Mental phenomena can never be explained by a knowledge, however perfect, of cellular pathology or physiological histology. Mind, in fact, refuses to yield up its independent existence at the shrine of nerve protoplasm. Whatever may be the nature of mind essence—and it is not my purpose to discuss it here—the phenomena to which it gives rise are certainly not necessarily connected with molecular organization of the brain. In some lunatics, considerable structural changes have been found in the brain after death, but in many other cases equally decisive, particularly when the insanity has been hereditary, no morbid change whatever could be detected in the microscopic structure of that organ by the most perfect means employed by the very ablest pathologists. Moreover, *per contra*, very considerable disease has been discovered affecting both hemispheres and membranes without the mental faculties having suffered at all, in fact, leaving the mind more than usually brilliant. And it is extremely probable that in many cases where mental and bodily derangements have been found accompanying each other, running on *pari passu*, the former may have stood in the relationship of cause to the latter rather than the latter to the former. It is well known that there is a reciprocal action between the body and the mind, and that mental influences are very potent over material organs.

* "Essays on Physiological Subjects," pp. 259, 260.

The fact is indisputable that any particular state of an organ or function which is persistently imagined to be approaching, or present, is very likely to ensue as the ultimate result of that very idea, provided, of course, that it lie within the bounds of physical possibility. Persistent ideas are very powerful to affect the bodily organs, and to give rise to actual disease, or, if disease be present, to remove it. This fact explains large numbers of the cases of so-called faith cure, and the effect of infinitesimal doses of medicine and of non-medical agents. Take the following instance, which is one out of many hundreds that might be quoted: Miss B——, a young lady in vigorous health, mentally and physically, wished to inspire nitrous oxide gas; but in order to test the power concerned in the mutual reaction of mind and brain, common atmospheric air was given to her instead of the intoxicating agent; she had scarcely taken two inspirations of it, when she fell into a state of profound comatose syncope.

As to the mind, therefore, being the “*exclusive*” function of cerebral organization, as repeatedly affirmed by some of the leading members of scientific societies, the notion seems to me to be about on a level with that of the celebrated barber, of whom we have all heard, that the use of the brain is to “percolate through the skull and nourish the roots of the hair.” Let the mind pass suddenly by will or accident, into a train of profound thought, whatever the subject; and the whole external world disappears utterly, though the physical phenomena producing, and the cerebral organization receiving, sensations remain precisely as before. Every sense is sleeping while the mind is awake, nay active, *within itself*. If this molecular origin of the nature of Soul were alone true as the attraction of cohesion and chemical affinity, we should be called upon to admit as possible, nay actual, a molecular rapidity of *incessant* change in nervous matter, or vesicular neurine, the boundless extent of which neither consciousness itself can realize nor the wildest imagination conceive. Withal, the power which the mind exercises by the faculty of volition over the rapid *succession* of its thoughts, independently of morbid changes within, and all diversified action without the brain, is, I think, a point in the

physical history of intellectual phenomena at once and for ever fatal to the *molecular* process of human thought and feeling. To affirm, therefore, that the growth of each idea is molecular, and that no mind exists save as a result of some physical force in cerebral organization, is, like materialism itself, utterly untenable—an affirmation and a fallacy unworthy of the science of the present day.

GEORGE SEXTON.

METHODIST CONNEXIONALISM.

METHODISM is in genius a solidarity, *i.e.*, “a fellowship, in gain and loss, in honor and dishonor, in victory and defeat, a being (so to speak) all in the same boat.” (Trench.) In spirit, it is a social democracy, a spiritual communism after the manner of the Primitive Church. “And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.” In the organization of the Methodist Church there is an element of true Christian socialism, the discipline being founded on “an entire union or consolidation of interests and responsibilities.” The government of the Church proceeds upon the principle that the entire membership is a co-partnership. The individual members are not separate and independent personalities, like different trees, but are branches of the same tree, possessing the same vitality, so that whatever affects the life of the tree, in any part, affects every root, limb, twig, leaf and bud. So mutually co-operative and all-pervasive are the relations of all these various parts, that if either fails to perform its functions the tree in every part will suffer. Likewise in the ecclesiastical tree of Methodism, every individual member is a living part of a vital whole. “So we, who are many, are one body in Christ, and severally members one of another.” “And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.” Such is the common life-connection of the Methodist Church. It is purposed to be a solid, a unit.

As individuals, we are bound to the whole in relations of mutual dependence and service, by a common spiritual life.

This is what I mean by the solidarity of Methodism. The term contains no new principle, but is fundamental in Christianity, as expressed by Paul: "For as the body is one, and hath many members, and all the members of the body, being many, are one body." This principle is also predicated of the race as underlying the very origin of a true human brotherhood. "And God made of one every nation of men for to dwell on all the face of the earth." This apostolic declaration is germinal of the golden rule and of the second great commandment. This truth stands eternally opposed to that selfish individualism that found expression in the "Am I my brother's keeper?" of the first murderer, as his response to the divine "Where is thy brother?" This divine law, if universally operative, would break down every caste barrier in society, erase all class distinctions in community, and eradicate every vestige of aristocratic exclusiveness. This universal fact is subversive of that self-centred, self-absorbed self-interest which finds expression in that self-assertion which is the origin of all sin against God and humanity. It condemns all wrong done to every individual of the race, and is the basis of mutual assistance among the members of the human family. Sir Walter Scott said: "If the element of sympathy should die out of the human heart, the race could not protract its existence through another generation."

This great doctrine of human solidarity is the foundation of all moral relations and individual duties in the social and economic sphere. It is basal in that law of self-sacrifice which God asserts in Christ Jesus, and which is to be asserted by like self-renunciation upon the part of every one who would be a follower of the carpenter of Nazareth, and live for the good of humanity. It is the essential principle of Christianity. A Christian is a Christ-man, a human Jesus, and must be animated by the Christ-like spirit. "Have the mind in you which was also in Christ Jesus." He must be concerned, yea, earnestly solicitous, for the welfare of his fellowmen—and only in so far is he Christian. He may get to heaven when he is dead,

but cannot manifest the Christ character while he lives. "None of us liveth to himself, and none dieth to himself." "Let no man seek his own, but *each* his neighbor's good." "Not looking each of you to his own things, but each of you also to the things of others." "Let each one of us please his neighbor for that which is good, unto edifying." We can only serve God by serving man. "Inasmuch as ye did it unto one of these My brethren, *even* these least, ye did it unto Me. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto Me." There is no real, true, complete and entire consecration to God that is not a consecration to humanity. "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." The Gospel of Jesus knows no reconciliation to God that does not result in and include reconciliation to man. "First be reconciled to thy brother, and then come and offer thy gift." In fact, the teaching of Christ makes the law of our lives to be the same in purpose and effort as the law of God's life; "forgive us our debts, as we also have forgiven our debtors." But sacrifice is the law of the life of God, and only that man truly lives who is sacrificed in the service of others.

The world's progress and uplifting has been through the sufferings of those who have loved it and given themselves for it. He alone has caught the Christ spirit who is living a sacrificial life, and is a vicarious sufferer for others. Every person is as truly called of God to consecrate himself wholly to the "Father's business" of world-saving and man-blessing as was Jesus. We have no right to live for personal profit or for personal ends, but are called to an unreserved surrender of self-interest to God's interest in humanity. Self-sacrifice in the service of others, and loving even the unlovable is the only God-like and divine human life. "And ye are not your own." "I am crucified with Christ." "Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice

to God." The sum and substance of the apostle's conception is, that Christ's theory of life was personal self-sacrifice, that practical, not creed holiness made Him the one supreme ideal of earth, and thus the one only qualified for human imitation. But our only means of imitation is by absorption. We must assimilate, not His teachings only by mere mental assent, but His whole life. There must be a simple, consistent, common-sense, intelligent adaptation of Christ's typical life by us. One has said, "The Christian law is the law of love. He who habitually seeks to gratify his own tastes rather than to do good to all men as he has opportunity, is not a Christian but a Pagan." The Christianity of Christ is the doing of our Father's will on earth as it is done in heaven. It implies the truest and highest and holiest, the most unselfish community of interest among men, and would make spiritual caste the only basis of social rank. This is the primitive Christian idea. "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." The motto is not that of the materialistic socialist, "All thine is mine;" but that of the Christ heart, "All Mine is thine." Its principle is not "Every one for himself and the devil for the hindmost," but "Each for all and all for each." In this spiritual solidarity, social democracy and pure communism, the Methodism of the Wesleys was founded. The tap-root of its real life reached down to the Church of the apostles, and by means of its love-feasts, class-meetings, prayer-meetings, and other means of Christian fellowship, sought to create and perpetuate a real, true Christian brotherhood.

This divine principle expressed in the apostle's "members one of another" is the true basis of civil government. The body politic is a voluntary social compact. The laws are for the common good. Individual natural rights are surrendered to promote the greatest good of the greatest number. It avoids the extremes of *absolutism* on the one hand, or of *pure democracy* on the other, and recognizes that true government is *from* the people, *by* the people and *for* the people. The government does not centre in a self-constituted head, nor is it

distributed among the individuals, but is organized and controlled by a central power representing the whole. It is one body with its several members, each performing its appropriate functions for the good of all. This same principle is fundamental in church organization, and enters into every true idea of sound ecclesiastical government. It is in harmony with the physiological analogy of Eph. iv. 4-8, 11-17, which regards the Church as a living and organic unity, shaped by its own inherent and formative life-force, *i.e.*, by the Spirit of Christ which animates every living stone of the temple. Such a conception of church organization is based upon the brotherhood of humanity and the enthusiasm of Christ, who scorned social caste and had no ecclesiastical rank. Its spirit is opposed to denominational bigotry, sectarian exclusiveness and petty schisms. It is the basis of Christian fellowship and sympathy, and of individual work and responsibility. If Christians are "heirs of God, and joint heirs with Christ," they must be "God's fellow-workers, working together *with Him*," and "members one of another." In other words, the ideal purpose of the Church should be to leaven the whole lump of humanity with the spirit and principles of the life and teachings of Jesus.

A principle that is so fundamental to the spiritual life of the Church should enter into the polity of the Church. In ecclesiastical, as in civil, government there are found the two extremes of *absolutism*, represented by High-Church episcopacy, and of *pure democracy*, represented by congregational independency. In the former, the power is centred in the priesthood and descends to the people; in the latter, the power inheres in the local church, which has no organic, only a brotherly, relation with all the other churches even of the same denomination. In the congregational polity, the churches are a collection of individuals without organic unity, the power being scattered over the individual congregations, each local society being an independent church in itself, and superior to the whole Church as a body.

The Methodist Church, whether under the presbyterial or episcopal form of government, is a solidarity in polity, recognizing that both churches and members are "members one

of another." Methodism is a *connexion*, not an aggregation of ecclesiastical individualities; it is a denominational unit. It takes all the local churches, and all the local societies, and all the ministers and members thereof, wherever these exist, to make the one Methodist Church. It is the cohesion of every local society into the united societies, and all "members one of another." It is a joint-membership, all are members of one and the same Church, the local society being one of the several parts of the same body. It is a joint-ownership, every member belongs to the whole Church, and the whole Church, with all that she possesses, belongs to each member. This applies to church property and enterprises, and to connexional institutions and funds, as well as to privileges and blessings. But joint-membership and joint-ownership implies joint-responsibility; and the exercise of a joint-responsibility in a joint-ownership by a joint-membership demands a concentration of power.

The practical life of modern times is a convincing proof of the importance of the centralization of force. For instance, steam and electricity are forces both of which existed prior to the days of Watts and Franklin, but were diffused and scattered abroad, and of no practical utility, because not concentrated upon a point of application. The railway and the factory, the telegraph and the telephone, with their respective results, are but manifestations of concentrated power; the machinery in each instance being the means of manifestation. Also, life, whether physical or spiritual, is a force—a mode of motion—but each is a force that is divine. The plant, the tree, the animal, the man physical, is the express manifestation of natural life-force concentrated in a germ, making increase of its own body unto the building up of itself. The full-grown product is, so to speak, the divine expression of a physical power. Spiritual life is a force quickened by the Holy Spirit. He is a "power" acting in man, and through man, and for man, of which the Church is the instrument or organized machine. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you." This command and promise was addressed to the Church in its organic, collective capacity as a united whole, recognizing the

joint-membership as the agent for using that "power," and the organized church as the machinery by which the "power" is to be manifested. The "power" was for each, but its successful operation was contingent upon its exercise being centered of the whole upon a given point of application. From the above it is inferred that church-organization, as a means of concentrating and manifesting Holy Ghost power, has a divine right of existence. A divine right for government in the Church is implied in the Scriptural principles above cited, but no special system is laid down. The form of church government which can most justly claim divine sanction is that which is based upon the Christian life principle, that form which is the product of its own vitality, and makes provision for its own continual growth and development. The church polity that most truly concretes the apostolic conception of Christian life is that which provides for the truest loving fellowship in Christian experience and life, the fullest mutual co-operation in Christian work, and the freest elasticity and adaptability in vital development, but all under the control of concentrated, delegated power. In other words, such due recognition is made of the fact that we are "severally members one of another," that "all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

This we claim to be the spirit and principle of original Methodism—yea, and its practical working also, hence the secret of its marvellous success. We have already seen how the unity of the membership is provided for in the one body. The needed concentration of power for practical working purposes is secured by Quarterly and District Meetings, and by Annual and General Conferences, all of which are absolutely "members one of another," each being members of the members. A life current runs from each to the other, and thus courses through the whole system and back again, keeping up a constant vital circulation, like the blood that is diffused from the heart through all the extremities, and then returns to the heart. The bond of connection among the component parts and the regular life-flow

throughout the whole body is maintained by a General Superintendency, Connexional Editors, Secretaries of Benevolent Institutions, Conference Presidents, District Chairmen, and an itinerant ministry. The Methodist itinerancy is founded upon the most vital principle in God's spiritual kingdom, and rooted in the fundamental race principle of the human family, viz., that we are "members one of another." It seeks not to please itself, but sacrifices personal preferences for the good of the cause as a whole. Both ministers and members waive personal choices, in order that the great ends for which the Church is founded may be more fully accomplished. "Bear ye one another's burdens, and so fulfil the law of Christ." Every Methodist minister belongs to the whole body, and not to any particular church. They are the "servants of Christ Jesus," by and through the authority of the entire Church, liable to be appointed anywhere; and in like manner, no particular church has an absolute claim to any one minister. No Methodist minister can dictate as to his appointment, nor under such a system should any society factiously oppose the man sent of the Church. All courting of invitations, seeking for appointments, trafficking in churches or preachers, by either ministers or laymen, is subversive of the basis of our itinerancy. The minister's attitude should be, "Here am I, send me," without regard to station; and the people should accept the minister as "sent of God," through the instrumentality of His Church. This peculiar economy cannot endure the strain of inordinate self-seeking, unscrupulous scheming, selfish combinations, or unrighteous ambition, either in the ministry or the laity. These things are foreign to its spirit, and can only be ruinous to the polity. An inordinate, scheming selfishness will destroy it. The germinal centre and the animating spirit of the polity of Methodism is self-sacrifice of the individual for the good of others, and upon this principle only can our system be perpetuated.

It must not be understood that the individual self-sacrifice herein implied, or the principle advocated as fundamental to the Christian system, is intended to be subversive of individuality. Christianity recognizes and encourages true

individuality, upon the principle set forth in 1 Cor. xii. 12-31 : "For as the body is one, and hath many members, and all the members of the body, being many, are one body. . . . For the body is not one member, but many." The foot, the hand, the eye, the ear, must each perform its respective function as distinct from every other member. "And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." A right recognition of this principle is the very basis and glory of our itinerancy. Methodism recognizes that all ministers are not prophets, not evangelists, not pastors, not teachers, etc., but that each church has need of the use of these various gifts; hence, by a wise exercise of the stationing power the saints are perfected and the body of Christ built up by "the members each in his part" being enabled to exercise their special gifts for the benefit of various churches. The *individuality* but not *individualism* of every member of the body is the true ideal for the Christian Church. Our Methodism asserts and defends the freedom of every member—ministerial and lay—and permits no invasion of his personality. While standing opposed to individualism, it provides for the development and use of the individuality of every person.

In the ideal herein set before us, we must not be regarded as countenancing a materialistic socialism, which must weaken and destroy personal character, or reduce and cancel individual responsibility. We have no idea of such a communism, even for the ministry, as would establish an absolute community of goods or issue in a pooling of salaries. Such a co-operation would not be in harmony with the communistic spirit of the first Christian Church at Jerusalem, which was a truly voluntary and only partial transfer of personal property to the charity fund of the Church. Any attempt at a ministerial commune must eventuate in some monastic system, or the whole Church must establish a common fund out of which the requirements of every minister and his family could be met. The evil effects of any such scheme are too apparent to need more than mentioning. The necessary oversight would produce despotism, individual requirements would result in a narrow and monoto-

nous life, the common support would encourage indifference and recklessness, and the whole system would be destructive of true manhood. What we contend for is a sanctified individuality that produces a Christ-like self-sacrifice. A self-sacrifice that is begotten of a personality consecrated to God and humanity.

In no department of our work does this essential self-sacrificing, co-operative principle apply more truly than to the Connexional Funds. Their origin, existence, perpetuation and success is based upon the "members-one-of-another" principle. It is from this standpoint that the claims of these several funds must be pressed home upon the people.

The Church and Parsonage Aid Fund inheres in that peculiar and necessary tenure of church ownership, which vests the local property in the trustee corporation as a trust, for the use of the entire Church. Contributions to this fund, therefore, are not for the special advantage of a few persons in some distant part, but as an assistance to the universal enterprise of the Church to provide instrumental means for carrying on the *common work*. Every member should be interested in every other church as well as in the one that he more particularly regards his own. All belong equally alike to each.

The Educational Fund exist not for the professional education of a few at the expense of the many, but to aid in the proper qualification of all candidates for the ministry in our Church, by obtaining such an education as will fit them for the work that the Church has for them to do. It is the Church's means of qualifying her own workmen, so that neither she nor they need be ashamed. The operation of the fund is more for the benefit of the laity than for the ministers, more for the Church at large than for the students.

The Sustentation Fund is a righteous provision for a just claim under our church polity. The individual minister is not only the employee of the Church over which he may, for the time being, be pastor, but is the servant of all the churches that unitedly constitute the one Methodism. He must, therefore, justly look to his employer for remuneration. And if the particular church that is acting for his employer is unable to provide for his temporal wants, it is but equitable that all the

churches—for whom he is also working—should be called upon to supply the deficiency. Thus, by that real love of the brethren and mutual sympathy for one another, they “may have need of nothing,” and the connexional spirit of our Zion be maintained.

The Superannuation Fund is based upon the very same principle as the Sustentation, and is, in fact, the necessary complement of that fund. The Methodist minister does not give himself to the Church with the speculative chance of securing a retiring competency at old age, by obtaining the larger patronage of the wealthier congregations. He absolutely gives himself to our peculiar but divine economy, and goes where he is sent without any financial guarantee. Having shared in whatever disadvantages are involved in the itinerancy, for the good of the cause at large, and the societies having reaped the advantages of these self-sacrificing labors, it is fitting that the pecuniary support of the worn-out servants of the Church should be made a common cause. Here again we “are members one of another.” This fund is, in a secular sense, an application of “Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.” But it seems to me that in order to make it meet with universal favor in the eyes of the people that the principle that underlies it should be extended to the laity by some system such as the proposed Methodist Provident Society. Also that the application of the principle upon which the fund is raised from the churches should be applied to the ministers, if we would have a more hearty response from the people. That is, instead of the present plan of equal annual subscriptions for all ministers and probationers, it should be an application of the assessment principle upon a graded scale, upon the basis of a minimum salary. The ministry would thereby be able to demonstrate that they are “members one of another,” that they “bear one another’s burdens, and so fulfil the law of Christ,” and that they are prepared to make sacrifice for others, “that there may be equality.” The highest and truest demonstration of an unselfish, self-sacrificing Christian brotherhood ought to be practically exhibited by Methodist ministers. We shall never raise the laity higher than the ministry.

The General Conference and Contingent Funds are also outcomes of this interdependent principle of Methodism in connection with her temporal economy, to defray expenses incurred in the service of the Church and to relieve cases of special affliction; as also would any special fund be that might be established to provide for extraordinary cases.

The Missionary Fund, which receives twice the support from our people than do all the other connexional funds put together, is based upon the larger brotherhood of humanity, and demands our patronage because we are "members one of another" of the human family. It is this principle that gives it the overshadowing claim in the hearts of our people. The self-sacrificing spirit of a genuine liberality has not been unduly exercised towards our missions, but does not the importance of all the other funds demand at the hands of our people a support not hitherto given? Surely their combined utility to the Church is more than half as important as the missionary work, and our people must be educated in this respect before their far too meagre average givings will compare creditably with others. "These ye ought to have done, and not to have left the other undone."

A comparative statement of the average givings in the Methodist and Presbyterian Church in Canada, and of the Methodist givings, per member, to each fund:—

	<i>Methodist.</i>	<i>Presbyterian.</i>
Connexional Funds per member	\$1 39	\$1 82
Ministerial Support	" 2 96	4 63
Circuit Purposes	" 3 46	10 38
Sunday Schools.....	" 0 37 ¹ / ₃	0 09
All other purposes	" 8 53	13 00
Total.....	\$16 71 ¹ / ₃	\$29 92

Methodist givings to Connexional Funds during the past Quadrennium:

Missionary	per member \$0 93
Including Woman's Missionary and S. S. Aid	" 1 00
Educational	" 0 07
Sustentation	" 0 02 ¹ / ₃
Church Relief	" 0 02
Contingent.....	" 0 02 ² / ₅
General Conference	" 0 02 ¹ / ₂
Superannuation	" 0 22

Each Minister contributes to the Superannuation Fund \$12 per year.

The concluding thought and emphatic point of this paper is that Methodism is in spirit a connexion, not an aggregation. It is not the binding together of individual units by ecclesiastical organization, or the coherence of these units by a kind of molecular law, but the vital union of "living stones, fitly framed together, growing into a holy temple in the Lord," by a common indwelling life-force. Such a connexionalism was the pre-eminent idea of early Methodism, and it becomes us that we do not lose the spirit of our fathers. It may be that we have not fostered and developed that essential to genuine connexional life, viz., brotherly love. "Beloved, let us love one another," is still the divine injunction, but "let us not love in word, neither with the tongue, but in deed and truth." In the beginnings of our Church's life the enthusiasm begotten of a new movement, and the fire of first love in Christian experience, spontaneously produced a universal brotherhood. In this practical mercantile age, principles, however true and good, cannot be nurtured and matured upon enthusiasm. "The message which ye have heard from the beginning," is "that we should love one another." "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Do you know? I do not. If we are one body, "the members should have the same care one for another," a true family brotherhood should be recognized by the membership at least. The Church should be as far as possible a realization of the heavenly life, the doing on earth of the Heavenly Father's will, as it is done in heaven. This principle of brotherly love and Christian sympathy was recognized by Wesley in the General Rules, and in the fund for the poor; and I have to suggest whether the modern Christian Church should allow itself to be outdone in these regards by secular societies, and to ask whether our Methodism should not adopt some provision in this regard.

A. M. PHILLIPS.

PAUL'S THEORY OF CHRISTIAN LIVING.

THIS REVIEW has been enriched in former numbers by able papers on "Paul's Eschatology." But, however interesting and important it may be to know what were Paul's thoughts about the life to come, none will question the high value which must attach to his view of the moral possibilities of the life of the present, seeing that he is the leading teacher of Christian doctrine, the one who most fully grasped the meaning and lived in the glory of these last days, in which God has spoken to us by His Son.

1. *He never confesses to have sinned after his conversion.*—The passage in 1 Timothy i. 15: "Christ Jesus came into the world to save sinners; of whom I am chief," has been used by some who are unwilling to believe in a full deliverance from depravity, to prove that Paul had at the time a consciousness of indwelling sin. But the context shows that his meaning is, I am chief of the *saved* sinners, having been the most prominent of those who formerly opposed Christ and his Gcspel. The expressions found in Romans vii. 9-24, which are so triumphantly quoted on the same side, are put in their proper light by the second verse of the eighth chapter: "The law of the Spirit of Life in Christ Jesus made me free from the law of sin and death." The law from which he declares himself "free" is the same law to which he had formerly been in captivity (see 23rd verse preceding). In the passage in Phil. iii. 12, in which he disavows having become perfect, it is evident from the whole context that the perfection he disavows is the completion of his career. In that sense there was a time when Christ Himself was not perfect (see Heb. ii. 10).

2. *He professes that he does his full duty always*—(Acts xx. 26, 27). In his interview with the elders of the Church at Ephesus, he says: "Wherefore I testify unto you this day that I am pure from the blood of all men; for I shrank not from declaring unto you the whole counsel of God." Again, before the high priest and Jewish council (chap. xxiii. 1): "Brethren, I have lived before God in all good conscience until this

day." The high priest probably believed that no man could live without doing wrong, and, therefore, felt that utterance of Paul to be a terrible heresy, and so he commanded them that stood by him to smite him on the mouth. Within the last few years men have been "smitten on the mouth," not literally, but required by ecclesiastical authority to be silent, because they delivered a similar testimony. And the ecclesiastics were professed admirers of this apostle. Rom. i. 9: "For God is my witness, whom I serve in my spirit, in the Gospel of His Son." The spirit of man is manifested through the will which governs the whole man. Paul served God with his whole manhood undoubtedly. 2 Cor. i. 12: "For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward." In this passage he professes "holiness," thorough spirituality, under the eye and by the love of God. Gal. ii. 19. 20: "For I, through the law, died unto the law, that I might live unto God. I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me." I leave this radiant and wonderful passage without comment, simply asking the reader to read it without haste. 1 Thess. ii. 10, 12: "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe, to the end that ye should walk worthily of God." Nothing less than a triumphant consciousness of perfect rectitude of heart and life could justify him in such a challenge as that. And when in the Mamertine prison he reviews his career; when away from the excitement of public work and triumph he has time and opportunity for calm reflection on the past; and with the end of that career in full view, what are his words? "For I am already being offered, and the time of my departure has come. I have fought a good fight; I have finished the course; I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the Righteous Judge, shall give to me at that day." You do not

find in this outburst of triumphant confidence the slightest symptom of that temper which many think to be the surest sign of being right, viz., the acknowledgment of shortcoming. No; he expects a reward, because he knew that the Righteous Judge would bestow it, as the demonstration to the universe that he had done his full duty. From the time that he uttered the question, "Lord, what wilt Thou have me to do?" he had lived a thoroughly righteous life.

3. *He does not hesitate to put himself before believers as a model for their imitation.* 1 Cor. iv. 16. 17: "I beseech you, therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ." Chap. xi. verse 1: "Brethren, be ye imitators of me, even as I also am of Christ." Phil. iii. 17: "Brethren, be ye imitators together of me, and mark them which so walk, even as ye have us for an ensample." Chap. iv. verse 9: "The things which ye both learned and received and heard and saw in me, these things do, and the God of peace shall be with you." 2 Thess. iii. 7: "For yourselves know how ye ought to imitate us." These averments of his involve his consciousness that he was all that he ought to be, and also that the brethren to whom he wrote might successfully imitate his blameless character.

4. *He sets before the mass of believers the possibility of a perfect righteousness.* In Acts xxvi. 18 we find him informing Agrippa and Festus that Jesus had sent him to the Gentiles "to open their eyes, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in me (Jesus)." The forgiveness of sins is universally believed to be a complete and perfect favor; we must believe that the sanctification is also in perfect degree. Both and each is by faith in Jesus. The sixth chapter of the epistle to the Romans is an argument setting forth in the most positive terms possible the fact that for believers in Christ is provided a complete deliverance from the power of sin. "Death" is the figure employed in this chapter to represent the complete absence of the influence of sin

from the character of the believer. "We who *died* unto sin." "Reckon ye also yourselves to be *dead* unto sin, but alive unto God." All the conceptions, the whole argument, naturally and irresistibly convey the idea of *completeness* in the death to sin and in the life to God. The first verse of the 8th chapter informs us that "there is, therefore, now no condemnation to them that are in Christ Jesus." Complete freedom from the misery described in preceding verses. From the first to the 16th verse, a series of statements of how the wrong and the sinful is mortified or killed, and how the Spirit's life becomes a reality, are given. In the 29th verse, divine predestination is said to be in order that believers may be "conformed to the image of God's Son, that He might be the first-born among many brethren;" all having the same family likeness. In chapter ix. 30, Paul asserts that the Gentiles "attained to righteousness;" not, we may be certain, a mixture of righteousness with its opposite. The 12th chapter commences with exhortation to "present your bodies a living sacrifice," assuring his readers that it would be "holy, acceptable to God," and thereby they would "prove what is that good and acceptable and *perfect* will of God." Then follows a series of precepts which were not given to tantalise, but to direct and encourage toward certain success. In 1 Cor. i. 9, we read: "Ye were called unto the fellowship of His Son Jesus Christ our Lord." Fit companions of one who is perfectly holy. Verse 30, says that "Christ is made unto us righteousness and sanctification," moral condition and relative standing, and both of them complete, for the Son of God is their author, and perfect faith in Him is the implied condition. In the 3rd chapter, 16th and 17th verses, he informs the Christian believers that "Ye are the temple of God, and the Spirit of God dwelleth in you, and the temple of God is holy, which temple ye are;" which is repeated in the 6th chapter. In the 15th verse of that chapter it is said: "Your bodies are members of Christ." Temples of God, members of Christ! What perfect purity must be the result of such union with the Divine as these expressions indicate! It is such a state of complete godliness as makes it possible to live as enjoined in chapter x.

31: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Ordinary and habitual acts, acts of mere animal necessity, are to be holy in a complete degree. Nothing is secular to the believer, everything is sacred and godly.

Next comes the famous 13th chapter, giving the portrait of perfect love or "charity," as it is in the Authorized Version. It is not overlooked that the love here described in its effects, is not predicated of any one; but the actions mentioned are those in which this disposition or its opposite is possible; are such as men in this life perform. We put no strain, therefore, on this beautiful episode of the apostle, when we say that the author contemplated its realization in actual human life. A characteristic injunction is that in the 58th verse of the 15th chapter: "Be ye steadfast, unmovable, always abounding in the work of the Lord." How could such a character be realized, if, according to modern theology, they sinned daily in "thought, word and deed"? In 2 Cor. iii. 18, he glowingly writes: "We all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image." This would be manifestly impossible if the old man of sin still lives in us, polluting and destroying the likeness. And we are exhorted at chapter vi. 16-18, to "come out from among the ungodly, and touch not the unclean thing;" and in vii. 1, to "cleanse ourselves from *all* filthiness of the flesh and spirit, perfecting holiness in the fear of God." Would Paul exhort us to an impossibility? Fitly does the epistle wind up with the prayer: "This also we pray for, even your perfecting." Would he *pray* for an impossibility? Death is supposed by some to be the great agent of complete moral purification. Would Paul pray for the death of his friends?

The opening verses of his letter to the Ephesians contain the following: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ, even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love." "Every spiritual blessing," in order that the original choice of unblemished

holiness should not fail of complete success. Chapter ii. 10: "We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Which explains what is said in the 6th verse about "sitting with Christ in heavenly places," on the same plane or platform of holiness as that on which Christ may be conceived as sitting. He seems to exhaust the resources of intensive expression in his effort to describe the spiritual possibilities for which he prays in the 3rd chapter, finishing up with: "That ye may be filled unto all the fulness of God." We might close our quotations at this point, feeling that enough has been cited to show that Paul's standard of Christian living does not contemplate any failure, allow any blamable imperfection, or remaining "inbred sin." But as we wish to show that the basal, habitual thought of his heart was the same as that which caused the enthusiastic glow of the prayer just alluded to, we add a few more. The 5th chapter is filled with precepts which describe and enjoin a faultless life, in the midst of which he informs us that: "Christ loved the Church and gave Himself up for it, that He might present the Church to Himself, a glorious Church, not having spot or wrinkle nor any such thing; but that it might be holy and without blemish." One member with indwelling sin would be a blemish. Then look at the passage in which the Gospel armor is described in the 6th chapter, and see if that provision of inward strength and outward protection admits of any failure or defeat on the part of the person who avails himself of it. In Phil. i. 11, he prays that: "Ye being filled with the fruits of righteousness." "Filled" is the word, and no apples of Sodom among those fruits. "And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus" (iv. 7). For one, we believe that such a guard is amply sufficient for its purpose, so that (8th verse): " whatsoever things are true, honorable, just, pure, lovely and of good report" we will "think on these things," and not on things selfish and polluting. We hasten on to Colossians, and find the first chapter rich with sentences, which fall in line with what has been cited. "Ye may be filled with the know-

ledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God ;” “strengthened with all power according to the might of His glory unto all patience and longsuffering with joy.” “To present you holy and without blemish and unreprouable before Him.” “The mystery hid from the past ages, but now revealed to the saints, is Christ in you, who is proclaimed in order to present every man *perfect* in Christ Jesus.” And in the 3rd chapter, it is said that they had “put off the old man and put on the new man.” Not pieces of the old man put off, and patches of the new man put on, but the *man* in each case. In 1 Thess. v., there is the injunction : “Abstain from every form of evil ;” and then the prayer : “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ ;” which is followed by the assurance, “Faithful is He that calleth you, who also will do it.” Of course, He will, for in 1 Thess. ii. 13, it is asserted that “God chose you from the beginning unto the sanctification of the Spirit.” And Titus is informed (chap. ii. 11-14) that “Our Saviour Jesus Christ gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.” The epistle to the Hebrews is by many believed to have been written by some one other than Paul. Whoever was the author, we find him in chaps. ix., x., showing that although moral perfection was unattainable in Mosaic times, and previous to the completion of the work of the incarnate Christ ; yet is that perfection amply provided for now in the post-pentecostal dispensation.

Mingled here and there among these statements of privilege and descriptions of righteous character will be found notes of warning against insidious forms of evil, and also exhortations to courage, diligence, prayerfulness, and unflinching faith. These were needful then ; they are needed now. But such a life as by these standards is predicated of believers cannot be lived on the plane of reason, or by the force of resolution. Reason may see its beauty, and desire may be intense for its realization,

and will may form an earnest purpose to live that life; but that reason is the reason of a fallen being, and that will is heavily weighted and fettered by depravity. A power from without the man must be brought to bear on his reason and his will. Will it be said that this power is the power of faith? Then let it be recognized that the power of faith is measured by the power of its object. It is the power that Jesus promised should be given to those who believed His promise made to His friends *in order* that they should expect it and receive it. Where do we find that promise? Luke gives it in his gospel, chap. xxiv. verse 29: "Tarry ye in the city of Jerusalem until ye be indued with *power* from on high;" and in Acts i. 8: "But ye shall receive *power* when the Holy Ghost is come upon you." This is the power of that God who is "greater than our heart." Luke was Paul's trusted and beloved companion, and we shall find that the power, the bestowment of which on the day of Pentecost he is so careful to narrate, is the power to which Paul attributes the origin and maintenance of the unprecedented holiness which he shows to be a glorious possibility for all. Three days after he had accepted Christ as his Master (which was a real conversion in his case) the Lord sent Ananias, who, laying his hands on him, said: "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost." He received his sight and *was* filled with the Holy Ghost. Though he had not the opportunity to be one of the hundred and twenty who on the day of Pentecost were the original partakers of this gift, he shares with them the great second blessing of Christianity, and, like them, immediately begins to preach Jesus as the Son of God and author of salvation to men. And, as might be expected, he gives glory in his epistles to the Holy Ghost as the *sole* power and law of Christian life.

5. Paul's doctrine is that the *indwelling Holy Spirit is the only power and law of Christian living*. Incidentally this appears in various passages. In Rom. v. 5, in accounting for experiences previously described, he says: "Because the love of

God is shed abroad in our hearts by the Holy Ghost given unto us." That is how we have the love of God in our hearts, and not otherwise. "The kingdom of God is righteousness, peace and joy in the Holy Ghost" (iv. 17). Not through the "expulsive force of a new affection," but through the power of a *Person*, who produces whatever new affection is needful. That Paul believed most heartily in all that the Master had said of the Holy Ghost, as recorded in the Gospel of John, is evident from 1 Cor. ii., in which he speaks so positively of the Spirit's sole prerogative to teach the deep things of God, declaring that the Spirit had so taught him and would so teach all believers. From the fourth to the eleventh verse of the twelfth chapter we see that the gifts bestowed on the members of the Church had all proceeded from the gift of the Spirit. He operates in the whole inner being of those who receive Him, and then their natural faculties become spiritual powers and agencies for the promotion of Christ's kingdom on earth. But, lest any should imagine that the specially gifted ones had a monopoly of the Spirit, he takes care to tell us that in accordance with universal experience in the Church of those days, "in one Spirit were we *all* baptized into one body, whether Jew or Greek, whether bond or free, and were *all* made to drink of one Spirit." The transformation of our character spoken of in 2 Cor. iii. 18, as "from glory to glory," is from the Lord the Spirit. The one great burden of the epistle to the Galatians is this: The Church, so-called, had measurably forsaken the true way in which they had been taught at first to walk, the way of walking in the Spirit, and had begun to "observe days and months and seasons and years," on which account the apostle says: "I am afraid of you, lest by any means I have bestowed labor upon you in vain" (iv. 10, 11). And how energetic are his remonstrances with them! "This only would I learn of you: Received ye the Spirit by the works of the law or by the hearing of faith? Having *begun in the Spirit* are ye now perfected in the flesh? He therefore that supplieth to you the Spirit, doeth he it by the works of the law or by the hearing of faith?" The idea is that in the beginning it was the Spirit who was the sole cause of their religion, and when any

preacher or teacher gave them uplift or revival it also was by the Spirit only. He reminds them in chap. iv. verse 6, that it was the Spirit that made their sonship to Gc̄i an evident reality to them, and in chap. v. he shows them how all holiness is none other than the fruits of the Spirit, and all wickedness is the works of the flesh which those persons practised who did not walk in the Spirit. And so for the cure of their spiritual decay what is his recipe? Attend the means of grace? Increase your praying and other works of piety? No! He well knew that until they reversed their attitude towards the Holy Spirit these things would become a snare to them. His recipe is simply this: "Walk in the Spirit and ye shall not fulfil the lust of the flesh," assuring them in chap. vi. 8, that "he that soweth to the Spirit shall of the Spirit reap eternal life." How simple the advice! How unlike the counsels which the average evangelical teacher is apt to give? How different from the elaborate directions one may find in religious journals, and earnest books, as to how a backslidden church may be revived! Eph. i. 13: "In whom (Christ), having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." The Holy Spirit had been promised by Ezekiel, by Joel, by John the Baptist, and by Jesus Himself, and they, as normally taught and endowed believers, had received Him as promised, that is, in His *fulness*; He is a *seal*, securing and attesting what we have of God, and an *earnest* of all the blessing that is in the future for us. "For through Him (Jesus) we both (Jew and Gentile) have our access in one Spirit unto the Father" (ii. 18); "in whom (Christ Jesus) ye also are builded together for a habitation of God in the Spirit" (verse 22). The great prayer found in the 3rd chapter begins with the expression of a desire that: "Ye may be strengthened with power through His Spirit in the inward man," which is the starting point of endowment, upon which may be piled up the grand accumulation of blessing which follows. Then in chapter v. 18, is the injunction: "Be not drunk with wine wherein is riot, but be filled with the Spirit." The true way of being delivered from the craving for those forms of excitement, the tendency of which is to deprave, is to be filled with the Spirit. The description of the Christian's armor in the

6th chapter, contains this as the primal and universal necessity: "With all prayer and supplication, praying at all seasons *in the Spirit.*" Other parts of the moral protection that are mentioned may not always and by all persons be an inexorable necessity, but prayer in the Spirit is the very breathing that sustains and evidences the Christian life. Phil. iii. 3, as to the same effect: "We are the circumcision who worship by the Spirit of God." And in giving to his friend Titus a rapid but complete outline of that gracious change from sin to holiness, which had taken place in Paul himself, in Titus, and in all genuine believers, he says (chapter iii. 5): "According to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured upon us richly through Jesus Christ our Saviour." Washing and renewing are distinct ideas, and Christian salvation includes both, and the pouring of the Holy Ghost which accomplished the renewing was that which he received when Ananias laid hands upon him, and being the same as the filling at Pentecost, was bestowed "richly."

We have purposely passed by the 8th chapter of Romans in this connection, in order that by these utterances, which might be largely increased, it may be seen that the exclusive sovereignty of the Third Person of the Trinity over Christian life, is a fact never absent from the mind of the apostle. We will now take a view of that important part of his testimony.

Paul seems to have written this epistle of set purpose as a theological treatise to explain God's method of proceeding in the salvation of man. We here find him apparently doing his best. After courteous salutations to the Church, and a few words of personal explanation, he begins his grand argument at chap. i. verse 18. The remaining part of the chapter uncovers the fetid cesspool of Gentile iniquity. The second chapter and part of the third shows that the Jew, although not so offensive in his depravity, is yet in moral conditions similar to those of the Gentile. Then follows to the end of the fifth a series of arguments which unfold the Divine plan for pardon, or initial justification—by faith and not by merit—for Jew and Gentile alike. The sixth is a plea in which sacred passion and mighty logic are blended to show every believer that by believing on

Jesus he has put sin behind and below him completely. The former part of the seventh is an analogical parable teaching the same truth. Then comes a record of the author's psychologic experience of the antinomy between the law of God and the sin in his own nature. It ends with a painful groan which is just one degree on the right side of despair: "O wretched man that I am! Who shall deliver me?" We are thus wakened up and prepared to hear with immense satisfaction the answer which bursts from his joyous lips when, having passed in his ascent all the previous terraces of his great argument, he triumphantly mounts the sunlit tableland of the true Christian life and exclaims: "For the law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death" (chap. viii. verse 2). Not a new written law as a substitute for the old one; not even the example of Christ, or the moral effect of a contemplation of His vicarious sufferings, powerful and needful as these are at certain crises in experience; but the law of the indwelling *Spirit of Life* in Christ Jesus. And he immediately puts the same truth in another form when he says, "God sending His own Son that the requirement of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Fulfilling the requirement of the law is finality, completeness, moral perfection for man. And walking after the Spirit is Paul's sole direction in the matter. But He whom he recommends as leader is infallibly sufficient. This monarch idea now dominates his mind, and expresses itself in almost every verse from the first to the sixteenth, and appears again in verses 23 and 27: "If by the Spirit ye mortify the deeds of the body, ye shall live." "The mind of the Spirit is life and peace." "Ye are not in the flesh if so be that the Spirit of God dwelleth in you." "The Spirit Himself beareth witness with our spirits that we are children of God." The Spirit intercedes for the saints, shows them what to pray for, and finally, putting the positive and negative aspects of the idea into intense expression, he says: "As many as are led by the Spirit of God, these are sons of God," and "If any man hath not the Spirit of Christ he is none of His."

B. SHERLOCK.

CHRISTIANITY IN THE FIRST AND NINETEENTH
CENTURIES.

NINETEEN HUNDRED years ago the world, in nearly all its manifold conditions, was pagan from its loftiest pinnacle to its lowest foundation stone. All the thrones and crowns were in un-Christian and idolatrous hands.

In the splendid palaces and temples of that distant day, in the song, art, literature, and countless homes of that ancient world, heathenism found a congenial abode and spread itself and flourished in every province and clime where man had fixed his habitation and his home.

The governments and ruling authorities, the wealth and commerce, the intellect and conscience, the heart, life and ever-expanding history of the world—in fact the whole round globe of human affairs—was controlled by forces and ideas which were pagan from first to last. Even Palestine, that land of a thousand sacred memories, had, through the presence and influence of Rome's dominion, become permeated by ideas and practices of the most degrading and idolatrous kind. Everywhere the social and moral conditions of those times presented one mightily, aimless chaos of sensuality, animalism and tiger-thirst for blood.

The home-life of that age was shattered and impure, and immoralities of the most infamous character were unblushingly committed in the light of day. The inhumanities and cruelties were fearful to contemplate, and few, if any, benevolent or humane institutions lifted their friendly forms to welcome and soothe the sick and suffering of that dark and gloomy world. The dominant influences and powers which ruled the race were of the most selfish, barbaric and degrading type. The whole moral and social life of that period sloped downward, and the universal tendency of mankind was to a ruin and destination so dark and painful, that men shrunk back as from the sight of some awful precipice or some horrid and troubled dream! Never had the despair of men been so openly avowed, and the cries of anguish arising from this bewildering chaos of doubt,

the moral helplessness of men, and the social wreck and ruin everywhere apparent, were indeed distressing.

"The corruptions of Rome," says one, "could be approximated only by putting together all the crime, the gluttony and licentiousness of New Orleans, New York, Paris, London and Vienna." "Never was there a time since the beginning of the world," says Josephus, "more fruitful in wickedness than this." "The age of our fathers," says Horace, "worse than our grandfathers, has produced us, who are yet baser, and are doomed to give birth to a still more degraded offspring," "Posterity," says Juvenal, "will add nothing to our immorality." "More crime," says Seneca, "is committed than can be remedied by restraint; wickedness has prevailed so completely in the breast of all that innocence is not rare but nonexistent." Renan, after a careful and prolonged investigation of the subject, has frankly said, "Madness and cruelty ruled the hour and made Rome a veritable hell."

And there is abundant evidence to show that the popular literature had never fallen so low, and into such an awful state of unblushing indecency, as at the time under review.

With the palaces and temples, the capitals and thrones, stained and gory with the blood of the murdered and slain; with emperors and rulers gorged and brutalized and capable of the most infamous deeds; with the proud mistress of the world acting as the corrupter of all the provinces and peoples that owned her dominion and power; with the face of the first "imperial century" bruised and marred by her sins and sorrows; with the black and hideous catalogues of crowning crimes and horrors; within the swoop of that debased and wicked pagan supremacy, which held all the thrones and dynasties of earth in her terrible grasp, and mankind, surrounded by that *ring* of animalism, outrage, abomination, social rottenness, moral death, and a vast and hopeless despair, the prospects for a religion of purity, truth and love was poor, poor indeed! Nothing but a faith supernatural in its origin and character, would attempt to gain a foothold and supremacy in such a world, with the bold and magnificent design to unseat that vast heathen power, which had won a mastery and dominion wide as the race itself.

It was then, however, that Christianity appeared and entered, single-handed and alone, upon the arduous work of the moral conquest of a corrupt, enraged and maddened world. The commencement of this divine dispensation was certainly attended by many events and surroundings of the most unpromising and threatening kind.

The birth of the Redeemer in that Bethlehem cattle-shed, the poverty of Joseph and Mary and the subsequent associations of the Saviour's life, were all calculated to hinder His ascent to influence and power.

Galilee was corrupt, and Nazareth was insignificant and a by-word among the people. And yet in that obscure corner of Asia, in the most despised village of the most despised province of a most despised and conquered land, lived one who said to His few disciples, "I am the Son of God!" There was the utter absence of all human influences which are favorable to success in any undertaking, and the perpetual presence of everything which indicated and threatened an early overthrow and ruin of all the Redeemer's purposes and plans, no matter how exalted and beneficent those purposes and aims might be. There was the entire lack of outward attractions and worldly inducements to win disciples to the lowly Christ. Judaism had its magnificent house of worship, its imposing furniture and ritual; and heathenism its splendid temples, and a thousand sensuous appeals to win to its shrines the thronging multitudes.

The current and general conditions of the age were opposed to the new Teacher, who stood in the world as the homeless wanderer with an enraged priesthood pursuing Him with deadliest malice and bitterest hate. The polished and mighty idolatries which had rooted themselves in almost every department of human life and held the races of men in subjection to their debasing influences, were from their very nature arrayed against that faith which pronounced in clearest terms their doom and final overthrow. The political forces and all the vast institutions and influences of that first century were marshalled in untiring and malignant antagonism to the God-man, and to the mission of mercy and grace which He came to reveal and inaugurate in the world.

The civil power, religion, custom, law, policy, pride, wealth, interest, vice, philosophy, letters, prejudice, temples, thrones, kings and ruling powers were massed in one solid and terrible army to crush, if possible, this stranger, whose words were charged with marvellous power and were destined to live on through the coming ages and sound in the ears of earth's millions like a voice from eternity. The exceeding brevity of the Saviour's public ministry—only three short, broken years—the complete opposition of His teaching to the spirit of the age in which He appeared, and the utterly unsympathetic character of all the outer conditions of that wondrous life; the flight of all His terrified disciples when the darker hours drew on, and the mission of the Lonely One appeared to be sinking beneath the whelming flood of wickedness as it raged and swelled with awful fury; the cruel and tragic death which He suffered, and His burial in that borrowed Judean tomb—all these things for awhile seemed to point to an early extinction of the new kingdom, and the complete ending and destruction of all those holy and glorious ideals and aims which that kingdom was to reveal and to accomplish in the world. To man's poor gaze it appeared as if on that cross of shame and horror the whole work of the Son of God had gone out in darkness and blood, and as if nothing more was needed to complete the apparent failure and humiliation than His interment in that quiet and solitary grave!

To the disciples, that final scene was the most saddening and bewildering of all events, for it brought to them a disappointment of the most crushing and painful kind. No mystery so puzzling and dark had ever crossed their path or filled them with such agony and gloom as this. Belief had fled, and doubt and despair ruled the hour. No wonder that this little disciple band were affrighted and scattered as they witnessed the apparent complete triumph of wicked and abandoned men. No wonder that, for a time, overwhelmed with a sense of deepest anxiety and fright, they lingered about the outskirts of the crowd, or cowered, broken-hearted, in some lonely chamber in the fair but guilty city!

All, apparently, was over, and priest and Roman soldier,

friend and foe, shared the conviction that death now held, in final and lasting embrace, the Nazarene whom many had despised and but few had loved; but His disciples trusted that it had been He that should have redeemed Israel.

What was the crucified and buried Christ, when measured against Cæsar by the men of his day? What was the little unorganized society of Jesus, when compared with that great empire of iron and blood which ruled the world with its strong and sovereign hand?

Renan has said that, "at first sight the work of Jesus did not seem likely to survive." "To human eye," as one has said, "it was a chaos." And the disciples, in the prosecution of their mission upon which they entered after the Saviour's resurrection, had to meet and battle with the same unfriendly surroundings as their Master and Lord. They were men of humble station, going forth to contend with organized vice and power of every kind and on every side. All the influential forces of that distant age were against them, and seemed to present barriers and difficulties which no earthly agency could subdue or overcome. Priests, Pharisees, the nobles and the masses, Jews and Gentiles, combined to slander, to persecute, and to crush them. "Rank spat on them; intellect disdained them; the mob roared to fling them to the lions; the swords of thirty legions were bared to smite them to the dust. Without art without science, without force, without wealth, their faith lived on," and they remained true to a cause which was yet to win in this world's troubled history the most magnificent victories of which the universe has ever heard.

"The thought of any effective opposition to the colossal consolidated state, by Christ's humble and obscure followers, appeared infinitely absurd. The sliding avalanche might as soon expect to be arrested by mosses and lichens, clinging with their feeble tentacles to mountain-sides; the stormy winds, sweeping the continent, might as soon fear to be checked in their course by flocks of birds battling against them with their weak wings, as the empire of the Cæsars to be stayed in the march of its conquests by any energy of the Christian communities."

But in the absence of wealth, political favor or power, social position, and, in fact, all the elements deemed essential to success in earthly undertakings, this handful of fishermen and publicans, with all the intellect and culture of the world against them, went forward in compliance to the divine command, announcing the redeeming message which had been committed to their care. As they faced the gloom, the moral and intellectual despair around them, the vices and abominations which had established themselves in the very heart of the world, and as they daily confronted the sickening manifestations of Pharisaic hollowness and religious mockery, and witnessed the utter demoralization of all that was noble and true, and contemplated the vast and awful magnitude of those sad and discouraging conditions, there was presented a burden for human hearts which only a sublime and imperishable faith could enable them to bear.

And with reference to the twenty-seven documents composing the New Testament, penned during the latter half of the first century by eight of the apostolic band, can we imagine anything more wonderful than the space and power possessed by these writings in this the most advanced and progressive age that the world has ever seen? That apostolic age was the very noontide of Roman literature. It was the time when Livy, Ovid, Tibullus, Strabo, Columello, Flaccus, Quintus, Curtius, Seneca, Lucan, Pretronus, Silvius, Italicus, Pliny the Elder, Martial, Quintilian, Tacitus, Philo, Epictetus, and many others, entered the great pantheon of the world's literature and won for themselves the honors and fame of that far-off day.

But the gospels and letters of the New Testament were not regarded by any of the above as of any importance. If ever they met with those documents, those writers of the first century did not think it worth while to quote from them a single line! Many of those precious records were penned under circumstances anything but favorable to a wide and wonderful destiny in the coming future. Can we imagine that even Paul ever conceived the glorious career in store for those letters written by him within the gloomy precincts of his dungeon-home?

Did the men who wrote and the men who carried those Christian gospels to the early Christian Churches and communities, for the first time, ever contemplate the destiny of blessing reserved for the messages which, amidst very discouraging circumstances, they wrote and carried in their hands? Surely those men who wrote the New Testament books had not much to hope for from the stern and wicked world around them! In a few brief years that world showed very clearly how much it cared for the men who were instrumental in giving the Church and mankind the records which to-day are the foundation of man's brightest hope and deepest, purest joy. According to the most reliable tradition, Matthew was slain by the sword in Ethiopia; Mark was dragged to death through the streets of Alexandria; Luke was hanged upon an olive tree in some city in Greece; John was put into a caldron of boiling oil, but escaped miraculously; Paul was beheaded at Rome; Peter was crucified with his head downward; James was beheaded at Jerusalem; and Jude was shot to death by arrows. Such was the tragic end of the men whose names and memories suggest more of what is high and noble and enduring than all the names of emperors and kings, and wise and mighty men, that Rome ever knew in her palmyest days. When the disciples and apostles saw the iron heels of a wicked, cruel world, which would soon trample them to death; when they viewed their approaching sufferings and end, and looked out upon the crushing, grinding tyrannies and infamies which were fiercely arrayed against them on every hand, they could scarcely anticipate the grandeur of the work they had done and were doing, or the far-stretching future of sublime achievement that was bound up in the documents of which they were the authors.

No wider contrast is conceivable to the human mind than that which exists between the commencement of Christ's spiritual empire among men, its present position in the world, and the final consummation and universal dominion which it shall not reach before its mission is accomplished and its divine and glorious work on earth is completed.

Passing along, then, from the unpromising conditions which marked that first century, we will now notice some of the

Christian aspects and changes which characterize the age in which we live.

When the Redeemer was crucified, the Church did not own a single edifice in the whole world ; the few uninfluential disciples met in borrowed rooms, and did not fill them ; and before the overwhelming and mysterious darkness and despair of that sad crucifixion hour, the handful of followers were disheartened and affrighted, and for awhile they all forsook Him and fled. To-day nearly five hundred thousand churches and temples open wide their doors for the worship of that Saviour who once declared that He had not where to lay His head. Many of the most costly and magnificent buildings ever reared by human hands now afford a place for the once despised Nazarene : The value of the property owned by the churches of Christendom is estimated at six billions of dollars. Once the disciples of Christ were poor ; the world's wealth was locked up in unchristian and pagan hands, and the apostles had to confess that silver and gold they had none. At the present time about two thousand million dollars are expended every year in connection with the gospel and the charities and institutions which are the direct outcome of its divine and wondrous power. Like the wise men of old, the centuries in their train are bringing their glory and wealth and honors into this kingdom, and to this holy shrine there is coming a larger consecration of the world's costliest possessions, and ever as the years go by the Church keeps repeating the inspired declaration that the Lamb that was slain is worthy to receive power and *riches*, and wisdom and strength, and honor and glory and blessing.

There was a time when the Divine Founder of Christianity hung dead on that ghastly cross, and the darkness of a fearful gloom gathered around the mission of the Son of God. His mangled body is carried and laid, without rite or ceremony, in the silence of that rock-hewn grave. All, for awhile, seemed ended and buried in that solitary Judean tomb !

To-day about thirty millions of souls are identified, as members, with the Christian Churches, and seven hundred millions of the race are more or less affected by the teachings and influences of that once dishonored and buried King ! And the

nations which once ruled the world with a cruel and iron hand, where are they? That empire which controlled the interests and destinies of that ancient time, and crushed every opposing object beneath its sovereign power, does it live and prosper still? Has not that fierce Roman supremacy, with all its bold imperialism, despotic rule, barbaric splendor, and vain and empty show, gone down into a grave on which no resurrection light will ever shine? Not one of the idols worshipped in the houses and temples of Greece and Rome, eighteen hundred years ago, by the teeming millions of that age, has a solitary worshipper in the wide world to-day. All that remains are simply the names by which those pagan deities were known. That whole heathen age, crowned with all human authority, splendor and imposing power, has perished, and its once dominant and triumphant forces have vanished, leaving only their ever-fading recollection in the "books of the dead." But the few humble and apparently insignificant followers of the Despised One, in a very true and real sense, are living still, and their messages of mercy are going around the earth. About half a million of men are now preaching the same Gospel committed to the eleven apostles nearly two thousand years ago! That which was once at the very top and throne of the world, ruling with a victorious and mighty hand, has forever passed away; and that Gospel which was at the bottom of the world, seemingly helpless and insignificant, rejected, oppressed, hated and reviled, and almost out of sight, has asserted its divine vitality, and moves onward and upward to a dominion as wide as the race itself. Surely those influences which have turned the world upside down have come hither also, and will not weary in their march until their predicted, beneficent achievements are complete.

Time was, when the rulers of earth refused even standing-ground for the Christian Church, and all the governments and political forces were paganized through and through.

To-day the great nations controlling the wealth, commerce, intellect, civil institutions, science, art and all the elements of an advanced and ever-expanding civilization are nominally Christian at least, and the future political supremacy of the

race, and the leadership in all that is vital and important is, to a large extent, in Christian hands.

Two-thirds of the earth's surface are under the control of Christian governments, and the highways of all the oceans and seas are at their command. And the difference in point of circulation and influence of the New Testament books at the present, as compared with the time when they were written in obscurity, is wonderful, indeed. In nearly three hundred languages the truths of the Gospel are now written and proclaimed, or in languages spoken by nine-tenths of the world's population of to-day. The gates of all continents are open, and across the dreary drift of ages these inspired and blessed writings come to us, and lessen, wherever they find their way, the circumference of the world's darkness and its burden of misery and woe.

During the current century nearly two hundred million copies of the Scriptures have been sent forth, and the circulation will soon have made the circuit of the globe. And one grand result of the operations of the modern missionary movements is found in the undeniable fact that the idolatry of the world has been diminished more during the past fifty years than in the thousand years preceding them!

One thing, therefore, is indisputably clear, and that is that the world is not *what* it was nor *where* it was previous to the introduction of the Christian system, nearly nineteen hundred years ago! Socially, politically, morally, religiously, all has been changed, and changed for the better.

Whatever men may say, it is a fact which confronts all unprejudiced minds, that since the time of Christ's wondrous visit to our earth, revolutions of the most beneficent and extensive character have been wrought out, and the mightiest currents of thought and feeling now flowing through the world find their source in the crucified Galilean! The tendency of human history and life, since that event, has been upward, and no merely natural or human policy or power can for a moment explain the moral and spiritual changes which have been accomplished during the Christian and progressive years. And still the victories are being multiplied, and the signs of Christ's further and final conquests burn already along the sky. The

eyes of the eagle may suffer eclipse, and the curtains of darkness steal over the pupils of the royal bird by its steadfast gazing at the sun ; human systems of literature and power may line the shores of time with their wrecks, and earthly kingdoms, with all their splendors, may vanish until not a rag of their former glory is left behind ; but in the Christian faith there is an energy and beauty which live on with an undecaying freshness above "the lapse of ages and the waste of worlds." He who has thus conquered in the past we may not doubt will be victor to the end. No similar resistance can hereafter confront Him. The world opens wider with every year for the range and advance of the Gospel. The Roman emperor who struck a medal bearing this inscription, "This day is Christianity abolished," knew not of what he spake. When one of the counsellors of Adrian, of the second century, said to him on a certain occasion, "Take care what you do ; if you permit an altar to the God of the Christians, those of other gods will be deserted," uttered a prediction which all coming time was to illustrate and fulfil.

How lowly the commencement of Christ's mission upon the earth ! "No room for Him in the inn !" "No place where to lay His head !" "Despised and rejected of men, a man of sorrows and acquainted with grief." "He trod the wine-press alone, and of the people there was none with Him !" "Then all the disciples forsook Him and fled." "My God, my God, why hast thou forsaken Me ?"

How large and glorious His final dominion ! "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ ; and He shall reign forever and ever."

W. HARRISON.

DIVINE KINDNESS TO THE POOR *VERSUS* PEW RENTS.

LIKE a golden thread through both Old and New Testament history runs the record of God's special kindness to the poor. By a great many particular provisions in the Mosaic economy, by promise and prophecy of the olden time, God revealed the tenderness of His compassion toward the poor of our race. Numerous and convincing as were these divine manifestations of peculiar interest and favor in the Old Testament, they are but primal rays of that meridian glory of God's love, which burst upon the humbler classes when the Sun of Righteousness arose upon the world. The life and lips of the world's greatest Teacher were equally eloquent in unfolding the riches of God's grace to the poor.

A few illustrations of God's kindness toward the poor, taken in chronological order from both Testaments, will help to impress this great lesson upon the Christian heart and to make manifest the great central principles pursued in all God's dealings with those who are in poverty or misfortune.

In the Mosaic economy we discover a *very decided adaptation of the claims of religion to the circumstances of the poor*. The poor man, for example, was not required to make so expensive a trespass-offering unto the Lord as the rich. If he were not able to bring a lamb, two turtle doves or two young pigeons were acceptable in place thereof (Lev. v. 7); and lest even the sacrifice of the doves or pigeons might prove burdensome—the law thus adapting itself to the extremest poverty—it was enacted that the tenth part of an ephah of fine flour should be acceptable, if the worshipper could not afford a costlier sacrifice. Could any evidence be more positive, could any proof of God's tenderest compassion to the poor be more convincing than this merciful provision in their behalf on the part of the Lawgiver. There is not a shadow of reason for supposing that the small measure of flour was not as acceptable from the poor man as the lamb or kid from the rich, or that the poor man suffered the slightest inconvenience or disadvantage on account of the smallness of his offering.

The same adaptation of the law of sacrifices runs throughout the whole Jewish code. Thus, for example, the leper ordinarily was required to give for his cleansing three lambs, three tenth deals of fine flour and a log of oil; but in the case of the poor leper the requirement was *narrowed down* to one lamb, one tenth deal of flour and a log of oil. (Lev. xiv. 21.) The same considerate kindness was manifested to the poor in the laws respecting harvest fields and vineyards. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard; thou shalt leave them for the poor and the stranger; I am the Lord your God. (Lev. xix. 9, 10.) This divine law checked miserly avarice, encouraged the exercise of brotherly sympathy toward the poor, and assured them of the thoughtful solicitude of the great Lawgiver in their behalf.

Akin to this enactment was the law requiring the rest of the land every seventh year, which appears to have been framed in the especial interest of the poor. "And six years shalt thou sow thy land and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat. In like manner shalt thou deal with thy vineyard and with thy olive yard." The poor were, by divine enactment, to be freely invited to the sacrificial feasts. The law of release every seven years was graciously designed to mitigate the evils of poverty, whilst charity toward poor brethren was made a fundamental law of the Jewish religion. (Deut. xv. 7-11.) Such being the merciful provisions of the Great Ruler in the Mosaic economy, which was confessedly very imperfect and exclusive in its character, and such the equality of all worshippers, rich and poor, we should naturally expect in Gospel times a continuance of the same compassionate policy toward the poor and needy, and a more complete enunciation of the doctrine of the equality of human rights than the world had yet received. Nor are we disappointed.

Our Lord began His earthly career by an act of astounding condescension to the poor, whereby He gave them the greatest possible proof of His sympathy and love. "For ye know the

grace of our Lord Jesus Christ, that though He was rich, yet for your sakes he became poor, that ye through His poverty might be rich." In His incarnation, out of all the various grades of human condition, from the lowest poverty to the highest affluence, that were open to Him, He chose that of humble, honest poverty, and thus gave to the poor of every age an abiding and convincing proof of His compassion and favor. Coming, as He did, on a mission of mercy to the race—most of whom had to struggle against poverty—He became poor that He might more effectually preach the Gospel to the poor. Though He did not shun the rich, it cannot be denied that He especially identified Himself with the poor throughout His entire life and ministry. Wealthy Zaccheus, a sincere penitent, Joseph of Arimathea, and many other rich friends of Jesus, were passed by, in the selection of His apostles, for humble fishermen and despised tax-gatherers, that Christ might distinguish the poor with His special favor. Thus the apostles, from homes of poverty, went forth as fitting standard-bearers of a religion specially adapted to the poor.

An equally convincing proof of Christ's special regard may be found in *the wonderful adaptation of all His teaching to the comprehension and circumstances of the poor*. His language was that of the common people. The simplicity of His style, and the subject-matter of His discourses were always such that the common people heard Him gladly. Nearly all His illustrations are chosen from the humbler walks of life, and are such, therefore, as would easily be intelligible to the mind and affecting to the heart of a poor man. Take, for example, the parable of the laborers. Who could enter into the meaning and appreciate the teaching of that parable like a man who had toiled for a penny a day? Who could understand and feel the apparent injustice of giving to the eleventh-hour laborer the same reward as to the others, like the man who had borne the burden and heat of the day? The Vanderbilts and Goulds of our day, and the millionaires of other ages, could scarcely interpret the parable of the missing piece of silver; but men and women who are pinched by poverty know full well the anxiety of the poor woman for her missing coin. The poor,

and the poor alone, can fully enter into the spirit of this parable and appreciate the joy of the poor woman on the recovery of her piece of silver. Further proof of the special adaptation of Christ's teaching to the poor might be found in every discourse He uttered.

In all ages the poor have appreciated more fully, and profited more largely by Christ's teachings than the rich. And so Christ's entire ministry had in it an adaptation throughout to the circumstances and needs of the poor, and His religion has fitly been characterized as "the religion of the poor." Christ emphasized His preaching to the poor as the climax of all the blessings and benefits of His ministry. John had been imprisoned for preaching against royal sins, and, hearing of Christ, sends some of his followers to inquire: "Art thou He that should come, or do we look for another?" Christ said, "Go and show John again those things ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." As much as to say, should John doubt whence I am after hearing of my miracles, even the raising of the dead, he will not doubt my Messiahship when he hears I am preaching to the poor.

The Christian religion began its career among the poor, and has in every age proven an unspeakable boon in alleviating their sorrows, removing their burdens and lifting them up into comfort and hope. The first financial engagements of the Church were not so much in the line of ministerial support or church building, or even missionary work, as in the support of widows and orphans. The first Christian collections were for the poor.

The Gospel of Christ, with its doctrines of human brotherhood and equality, has, in part, smoothed away those artificial distinctions of birth and fortune that in past times were such terrible instruments of oppression to the poor. Oppression of the weak, slavery in any form or degree cannot abide the influence of a religion that points all men to a common divine parentage, and puts all men, king and subject, rich and poor, upon a common platform with a common prayer: "Our Father

which art in heaven." Look at the civil, social, intellectual and spiritual blessings conferred by the Gospel upon the poor, and you cannot fail to read the lesson of its peculiar adaptation to the humble and oppressed among men. All our charitable associations, all our benevolent societies, our hospitals for the indigent, our asylums for the deaf, the dumb and the blind, which have proved such inestimable blessings to the race, are largely the outgrowth of the Christian spirit and teaching, and hence but the realization of God's thoughts of mercy toward the poor.

Doubtless these intimations of special divine regard are to be taken not only as revelations of God's character, but as indications of His will. God's dealings with men are to be taken as examples for our imitation, as well as admonitions for our instruction. The Old Testament history has its perpetual lessons for our race. (1 Cor. x. 6.) The whole life of Christ is doubtless intended to be educational. (John xiii. 14, 15.) We are to be imitators of God. (Ephes. v. 1.) Hence the divine kindness to the poor, as revealed to us in Scripture, is as much a law to the Church of Christ to-day as though promulgated amidst the thunders of Sinai, or written in letters of fire across the heavens. Should any one ask, How should the Christian Church treat the poor? the answer is ready: As God has taught us by example and precept.

To summarize the practical lessons from these facts, let us note that in God's treatment of the poor there has ever been: 1. Not only a full recognition of their circumstances and needs, but also a kind consideration for their rights and feelings. 2. An adaptation of the financial claims of religion to their poverty. 3. No disadvantage in public worship to the poor on account of his poverty, and, consequently, no special advantage to the rich on account of his wealth. "The rich and the poor meet together: the Lord is the maker of them all."

Who can doubt, therefore, that the Church of Christ to-day is under imperative obligation to consider the circumstances, needs and claims of God's poor; to so govern the house of God that the poor man may have equal rights and suffer no religious disadvantage on account of his smaller offering or lower social

circle; to extend to the poor that sympathy and cordial welcome to the public worship that should cause them to feel as much at home in the house of God as their rich neighbors?

How is the Christian Church meeting these obligations to the poor to-day? Can the principles heretofore laid down, and the duties pointed out, be recognized and obeyed where pew-renting obtains?

We venture to affirm that there is not a single principle in God's treatment of the poor that is not squarely violated by the ordinary system of pew rents; that the system of pew-renting is not only an unauthorized innovation in public worship, but that its inevitable tendency—even where conducted with the utmost moderation and kindness—is to recognize and perpetuate worldly class distinctions in the house of God; that the act whereby trustee boards assume the right to place varying values upon seats in buildings consecrated to divine worship is an act of usurpation, and tends to degrade the Church of Jesus Christ into a select religious club, and practically excludes a large class from public worship.

What consideration of the poor is there in a system of church management that compels the poor man either to pay as much as the rich, or advertise his poverty by sitting in the gallery or on the footstool of his rich neighbor, or absent himself from church altogether? Surely the wisdom and piety of nineteenth-century Christianity should be equal to the task of devising a system of church management that would permit the poor man to attend church without being officially reminded of his poverty and compelled to acknowledge the same publicly.

B. F. AUSTIN.

MESSIANIC PROPHECY.

IV.

PROFESSOR WORKMAN next refers to the twenty-second Psalm, upon which he remarks that,

“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.’” (Page 444.)

The sentiments set forth in the above quotation are merely an echo of those entertained by all the commentators belonging to the so-called *school of higher criticism*. They fail to see any reference to a crucified Messiah in the Psalm, and yet even Strauss, that inveterate opponent to Christianity, has spoken of the Psalm as “the programme of the crucifixion.” The Jews themselves confess that the Psalm relates to a suffering Messiah, as we shall presently show. In the New Testament, several passages of the Psalm are directly applied to Christ. It is true St. Matthew (xxvii. 39, 43, 46) merely recounts the occurrences as they took place at the time of the crucifixion, without stating that they were in fulfilment of prophecy, and so likewise St. Mark (xv. 34); but St. John (xix. 24), after relating the action of the soldiers in regard to the

Saviour's coat, immediately adds, "that the Scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots." St. Paul, in his epistle to the Hebrews ii. 12, quotes the twenty-third verse of our Psalm as the words of Christ, in order to show that Christ is set forth in the Jewish Scriptures, as not being ashamed to recognize men as His brethren. And yet, notwithstanding these direct and unmistakable declarations of the evangelist St. John and the apostle Paul, our adverse critics assert that the Psalm merely refers to David, and throughout only describes his suffering and persecution; and as regards the application of some portions of it in the New Testament to Christ, it was applied to Him not as being predicted of Him, but merely "as language entirely appropriate." Here, then, we have again our adverse critics arrayed against the inspired writers of the New Testament. If the former are right in their conclusions, the latter must be wrong in their applications. There is no compromise in the matter, no shutting of the eyes to the awful consequences, if the teaching of inspired writers of the New Testament could be shown to be erroneous. Professor Workman says: "There is not a syllable to show that any other person is to be considered as speaking in the place of the Psalmist." The ancient Church indeed considered Christ and not David as speaking in the Psalm, and condemned Theodore Mopsuestia, a renowned writer of the Syrian Church, and a friend of St. Chrysostom, for maintaining a different view. Some of the Rabbinical writers also recognize the Messiah as speaking in the Psalm, and take the title "Ajeleth hash-shachar," *i.e.*, *the hind of the morning*, as an appellation of the Shechinah, and as symbolical of the dawning redemption. The "Yalkut Shimoni"* contains an important commentary, in which the complaints of Psalm xxii. are regarded as the complaints of the suffering Messiah. ("Yalkut Shimoni" to Isaiah, § 359.)

Most of the orthodox commentators, however, we think, will be found to coincide with Professor Workman in the opinion that

*The "Yalkut Shimoni" was written by R. Simeon, of Frankfurt-on-the-Maine, and printed in that city in the year 1687. It is a commentary on the whole of the Old Testament, collected from many other writings.

David is speaking throughout the Psalm. But whilst this much is conceded on the one hand, on the other hand it is insisted upon that whilst some portions of the Psalm apply to the sufferings endured by the Psalmist, other portions can only have reference to the sufferings of the promised Messiah on the cross, and the blessed consequences resulting from having laid down His life for the redemption of fallen man. Thus Melancthon, Amyrald, and other cotemporary writers, whilst they acknowledged that David is the speaker in the Psalm, still maintained that whilst he is crying to the Lord on account of some particular case of persecution and suffering, transfers, elevated by the spirit of Messianic prophecy, his own being into the extreme sufferings of the hoped-for Messiah, and speaks as the present type of the coming deliverer. The same view was adopted later by Umbreit, Stier, and others. Delitzsch observes, "For us, we look upon the whole Psalm as the words of David, it does not thereby lose anything of its prophetic character." ("Commentary on the Psalms," p. 376.) Moses Stuart, late associate professor of sacred literature in the Theological Seminary at Andover, remarks: "I can find nothing in the Psalm which forbids the application of it to the Messiah; although I can find enough to satisfy me that it is quite inapplicable to David." ("Commentary on the Epistle to the Hebrews," p. 59.) Hengstenberg, to whom both Jews and Christians owe much for his able defence of the authenticity of the Old Testament, contending for some time almost single-handed against a host of neological writers, says: "Many, going on the supposition that he who appears as speaker can be no other than the author, have assumed that David is the sufferer of the Psalm. Against this idea there are insuperable objections, drawn even from the first part (verses 1-21). David never was in such great trouble as is here described; his enemies never parted his clothes, or cast lots upon his vesture; even in the greatest heat of the conflict with Saul, to which alone we can look, he never was in that state of weakness and emaciation, which meets us in the subject of the Psalm." ("Commentary on the Psalms," p. 358.)

We will not take up any more space with quoting other authorities in support of the Messianic character of the Psalm,

which has, indeed, been accepted by all commentators laying claim to any orthodoxy, but will pass on to the examination of those passages of the Psalm which our adverse critics strive to divest of their Messianic import.

And here we may, at the outset, remark, that although David is distinctly mentioned in the title of the Psalm as being the author, some of our modern critics, disregarding this plain statement, have assigned it a much later date. Thus Hitzig not only ascribes it to Jeremiah, but makes him also the subject of the Psalm, though in reality the style of the Psalm entirely differs from Jeremiah's style, as any unbiased Hebrew scholar will admit. Baur assigns to it a still later time, and places its composition in the time of the Exile. Olshausen thinks the time of the Maccabees as the most suitable for such a composition; whilst Ewald supposes it was most likely composed about the time of the destruction of Jerusalem, and thinks it impossible to trace now the real author of the Psalm. De Witte, on the contrary, though one of the most pronounced rationalistic writers, does not perceive anything in the Psalm that would argue against the Davidic authorship.

The different opinions entertained by the writers, in themselves show upon what flimsy grounds they must be based, and it certainly does not say much for the science of *higher criticism* that can produce nothing better than mere conjectures. The truth is, the Psalm is in every respect the same as those which are acknowledged to have been written by the Psalmist.

The Psalm, according to its import, is predictive of two events that were to transpire. The first is, that a certain person was to be persecuted and subjected to intense suffering; the second event, which arises from the first, is that the result of the suffering should be productive of great blessings, which should be extended to all without distinction, to the heathen as well as to the Jew. The inspired writer specifies neither the time when these events were to have their consummation, nor the name of the sufferer spoken of, and this absence of any direct allusion is, in our opinion, a strong proof that the Psalm is prophetic of the Messiah, as it entirely accords with the style of similar prophecies; the parties to whom they refer being

generally spoken of in direct terms in the others. But although the Psalmist mentions here neither time nor name, he speaks of certain occurrences which should unmistakably mark the fulfilment of the prophecy, and we could, therefore, be at no loss to discover the right subject of the prophecy, if we would but search the Scriptures with an unbiased mind.

Professor Workman says, "Although the opening exclamation, namely, 'My God, my God, why has thou forsaken me?' 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." If the expression of intense anguish were the only passage in the Psalm that could have reference to the crucifixion of the Saviour and the circumstances attending it, it might probably be argued that it might refer to some particular straits to which David was reduced during his abode in the wilderness of Maon (1 Sam. xxiii. 25), of which we have no account. But there are other passages in the Psalm which cannot possibly, by ordinary interpretation, be made applicable to David, or any other person of the Jewish nation; and the only reasonable conclusion, therefore, that we can arrive at is, that this outburst of intense agony was like the other passages prophetically uttered by David as the consummation of the Messiah's suffering. Accordingly we find Christ making use of the words on the cross, "Eli, Eli, lama sabachthani? * that is to say, My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46.) We may here quote the pertinent remark of the eminent writer Kurz: "David, the poet, is meditating upon his own sufferings, and blessed fruits which they produced for him and for the kingdom of God; he is then impelled by the Spirit of God which animates him, to describe other sufferings infinitely higher, far more significant and more blessed than his own. He was, unquestionably, guided, by the presentiment, that

* "Sabachthani," more correctly pronounced "s'bhaktani." In the Psalm the word "asabhtani" is employed, but Christ used the word "sabachthani," which is Aramaic, as that was the language spoken by the Hebrews since their return from the Babylonish captivity, and would therefore be more readily understood. Both the Hebrew and the Aramaic word are, however, of the same signification.

the path of suffering which conducted him to glory would also conduct the promised eternal heir of his throne to glory; and further, that even as the glory of the latter would be incomparably higher than his own, so, too, the sufferings of the latter would be incomparably deeper and more intense." ("Manual of Sacred History," p. 201.)

Dr. Workman says, "And the latter half of this first verse is utterly inapplicable both in language and in spirit to Jesus Christ."

In the strictly poetical writings in order to bring the clauses of a verse as much of equal length as circumstances will permit, one or more words are sometimes omitted which have to be supplied in order to complete the sense. The context, however, always readily suggests the ellipsis. The latter half of the first verse, to which Professor Workman alludes, is one of those elliptical passages, as will be seen from the words in italics:

"Why art thou so far from my deliverance, from the words of my bitter cry?"

We fail to see why this part of the verse should be "*utterly inapplicable, both in language and in spirit, to Jesus Christ.*" Surely Professor Workman knows perfectly well that very frequently an idea expressed in the first clause of a verse, is then more fully dwelt upon in the parallel clause. If "Why hast thou forsaken me" refers to Christ, why not, also, "Why are thou so far from my deliverance?" since both express the same idea, only couched in different language?

In verse 7, we have set before us the mockery which the Messiah was to endure on the cross.

"All who see me laugh in scorn at me; they open wide the lips, they shake the head."

The opening of the lips wide is spoken of in other places as a gesture of scorn. (See Psalm xxxv. 21; Job xvi. 10.) Lacker-macher justly observes that the expression *yaminu rosh*, means here to move the head *up and down* as an act of derision, and not from *side to side*, which indicates rather displeasure. Compare Psalm xlv. 15; cix. 25. This agrees also with the account given in Matt. xxvii. 39.

In verse 8, the mockers are represented as speaking. They are not content by showing their derision merely by gestures of scorn, but address the sufferer with a malicious leer, saying:—

“Commit thyself unto the Lord; let him deliver him; let him deliver him, if he delighted in him.”

According to Matt. xxvii. 43, the mockers at the cross unconsciously utter the prophetic words of the Psalmist. It would, indeed, be difficult for those who apply the whole of the Psalm to David to point out any circumstance in his life to which the language in the above two verses could be appropriately referred.

The language in verse 16 has, by most interpreters, been regarded as signifying what death the promised Messiah was to suffer. Indeed, this mode of interpreting the verse has, for some time, almost been universally adopted. The verse, as rendered in the Authorized Version—if that rendering can be sustained—certainly would preclude the possibility of referring it to David; but it so happens that the peculiar form of the word in the original has not only called forth a great deal of discussion, but given rise also to very different renderings, materially affecting its Messianic character. The rendering in the Authorized Version is as follows: “For dogs have encompassed me; the assembly of evil doers have enclosed me; they pierced my hands and my feet.” Now, the English reader will discover nothing uncommon in this language, unless it be the phrase, “dogs have encompassed me,” which, however, is merely a figurative expression, denoting fierce and cruel enemies, a figure borrowed from the savage and starved troops of dogs which wander about the cities and villages in the East in large numbers without owners, feeding on carrion. Hence we read, 1 Kings xiv. 11: “Him that dieth of Jeroboam shall the dogs eat.” So also 2 Kings ix. 10: “And the dogs shall eat Jezebel.” Eastern travellers tell us that such troops of dogs are still constantly met with. It is, however, not in regard to this expression that a difference of opinion exists, but the concluding clause, “they pierced my hands and my feet,” arising from the peculiar form of the word *kaari*, translated in the English Version, “they pierced;” a rendering which, by many, is

strongly objected to as being inadmissible, and maintain its proper rendering to be "as a lion."

Now, it cannot be denied that *the form* of the word apparently strongly favors the latter rendering; nay more, the very word occurs in that sense in Isaiah xxxviii. 13, *Kaari* "as a lion, so he breaketh all my bones." But whilst we are ready to admit that the form of the word favors the supposition that it is a noun, denoting *as a lion*; still, when we come to examine the phrase more closely, it becomes evident that it hardly can have that force in the passage before us, but that, on the contrary, everything tends to favor the signification attached to it in the English Version, and which is also given in the Septuagint, the Syriac, the Vulgate, and in Luther's German Version.

We have admitted that the word in our passage has precisely the same form as the one in Isaiah xxxviii. 13, where it unquestionably has the signification "as a lion," but it would hardly be consistent to argue from this that it must consequently have the same signification here, since we meet with other Hebrew words which have the same form, but quite a different meaning. Thus in Isaiah xlii. 14, we have the word *epheh*, "I will shriek," which occurs as a verb in this place only (please bear this in mind), yet precisely the same word occurs in chapter xxx. 6; chapter lix. 5; Job xx. 16, as a noun, denoting *a poisonous serpent*. In Isaiah iii. 24, we have the word *ki*, which is only found in this place as a substantive, denoting *a burning*; but in all the other places where it occurs, it is a particle, denoting *for*. It will thus be seen from these two examples, and they are by no means the only ones, that although words have the same form, they need not necessarily have the same signification.

But, it will be asked, if the word *kaari* in our passage is *a verb*, from what root is it to be derived? and how can its peculiar form be explained? We will show the reader that it is a much easier task to answer these two questions satisfactorily, than to endeavor to reconcile the rendering *as a lion* with the context.

As we do not wish to be considered as taking a one-sided view, the reader will have to bear with us in entering some-

what fully into the discussion of the subject. Indeed, the importance of the matter demands a careful inquiry, as the word in question has called forth more discussion than any other word in the Hebrew Bible. The modern Jewish commentators, as well as those belonging to the *rationalistic school*, seeing that by regarding the word before us as a verb in the sense of "piercing," it would make the passage distinctly prophetic of an event, the fulfilment of which could only be found in the crucifixion of Christ, have labored to show, both by dint of argument and ingenuity in applying the passage, that the word is a noun, having the signification *as a lion*. Even some orthodox Christian commentators, who have in all other Messianic prophecies exhibited a sound mode of interpretation, have apparently not been able to satisfy themselves as to what may be regarded the correct rendering of this much contested word. Hengstenberg, for instance, has, in his "Christology," at some length defended the rendering of the word as *a verb*; but in his commentary on the Psalms, which he published some years afterwards, he adopted quite a different view, and actually defends the rendering of the word as *a substantive*, showing that all that he had advanced on the subject on a former occasion amounted to nothing. Professor Alexander bestowed likewise some remarks on the subject in his commentary on the Psalms, but being evidently at a loss to know which view he should espouse, he contented himself with merely giving the principal arguments that are advanced in support of and against each view, without expressing any opinion of his own.

In explaining the peculiarities of the word, we shall always support our arguments by Scriptural authority, and the reader will have no difficulty in convincing himself of the correctness of our remarks by referring to the Hebrew Bible, although the Hebrew words are expressed in English characters.

Now, as regards the derivation of the word, we say that it is derived from the verb *kur*, to pierce, and although this root does nowhere else occur, by no means proves that it was not currently used when the language was still spoken. We have, however (2 Kings xi. 4), the noun *kuri*, "executioners," literally

piercers; the word is properly a participle noun, and must be derived from the verb *kur*, to pierce; so that we have in this instance a proof of the existence of such a verb. There are many verbs to be found in the Old Testament which occur only once, all of which were, no doubt, once commonly employed. Then as regards the peculiar form of the word, we take it to be the participle, having the Aramaic form *kaer*, instead of the regular Hebrew form *kar*, and an irregular plural *kaeri* for *kaarim*. The sentence then reads, "The assembly of the wicked have enclosed me, piercing my hands and my feet." We have instances of similar formations after the Aramaic manner in verbs of this class. Thus, Judges iv. 21, *ballat*, "safety," form the root *lut*, to muffle; Ezek. xvi. 57, *shatoth*, part. plur. fem. of *shuat*, to despise; again, chapter xxviii. 24, *shatim*, part. plur. masc. of the same verb. In 2 Sam xii. 1. Prov. x. 4, we have the word *rash*, poor, from the root *rush*, to be poor. Now, any one referring to Gesenius' Lexicon will find these words derived just as we have given them.

Then, as regards the defective plural form in the word, we have other similar instances in the Old Testament. Thus, 2 Kings xi. 4, we have *kari* for *karim*, executioners; in 2 Sam; xiii. 8, we have *rosh hashshalishi*, for *rosh hashshalishim*,* chief of the chariot warriors. The word *ammi* is found three times for *ammim*, peoples, viz., 2 Sam. xxii. 44; Psalm cxliv. 2; Lament. iii. 14. Why then, we would ask, should the peculiarities in our word prove such a stone of offence to our adverse critics, seeing they occur in other places in the Hebrew Scriptures? Gesenius, indeed, admits that the rendering we

* The chariot warriors were of a higher class. The Hebrew word by which they are designated is derived from *shalosh*, three; as each chariot contained *three persons*, one of them managing the horses, whilst the other two fought. Among the recent discoveries on the site of the once renowned city of Nineveh, there is one, a bas-relief, representing a chariot drawn by two horses and containing three persons. The chief is represented as a bearded man, raising his right arm, and holding in the left hand a bow. He wears a tiara painted red (compare Nahum ii. 4, Eng. Version, 3, "the valiant men are in scarlet," in prophesying the downfall of Nineveh). Behind him is a beardless slave, carrying a fringed parasol, and at his left the charioteer, holding the reins and the whip.

have given "is certainly possible," though he translates the word "as lions." (See his *Lexicon*, under the article "*Kur*.")

We will, in the next place, examine which of the two translations harmonizes best with the context.

The reader will observe that, if we take the word as a verb, we have at once a complete sense of the passage, "piercing my hands and my feet," agreeing in every respect with what precedes and follows; whereas, if we view it as a *noun*, a verb must be supplied, otherwise the phrase would be altogether meaningless, as it would read, "as a lion my hands and feet." Hence, some commentators supply the verb "surround," or "encompass," from the preceding clause, and render "as a lion *they encompassed* my hands and feet." Now, there can certainly be no objection to supplying a verb from the preceding clause, if necessary, for frequently a word for brevity sake is omitted in the second clause, and must be thus supplied in order to complete the sense; but the meaning must flow easily, there must be nothing strained. Professor Alexander seems to favor, in his commentary on the Psalms, the rendering "as a lion *they encompassed*," and remarks, "This idea would here be more appropriate because the Psalm abounds in such allusions, and because the lion is expressly mentioned before and afterwards. The sense would then be: 'They surround my hands and my feet, as they would a lion, or as a lion would,' *i.e.*, with the strength and fierceness of a lion." Professor Alexander appears not quite sure whether according to his translation the passage means that the wicked surround the sufferer's hands and feet as a lion would, or as they would surround a lion in hunting, the ambiguity at once shows the weakness of the translation. De Wette translates: "The crowd of the wicked encompass me, as lions my hands and feet." ("Commentar über die Psalmen," Heidelberg, 1836.)

In a previous edition, however, he had regarded the word in question as a participle, formed after the Aramaic manner, with an irregular plural, precisely the same as we have done. He was evidently then not so pronounced in his rationalistic views.

But these translations by no means give a consistent meaning,

as it is impossible to conceive how a lion or lions should surround the hands and feet. At all events, the figure would be at least unsuitable, if not altogether unnatural. This is partly admitted, both by Alexander and De Wette, and has, no doubt induced Gesenius to supply another verb. He accordingly renders it, "As lions *they gape* upon my hands and feet," and explains, "They threaten to tear my hands and feet." (See his Lexicon, under the article "*Kur*.") Whether Gesenius considered the "lions *gaping* upon the hands and feet" a more rational idea than their surrounding them, we cannot say, but to us it appears that one is as absurd as the other.

In Scripture, we have many beautiful pictures drawn from the habits of the lion, as his going forth to prey, his crouching down and lurking in his hiding place, his seizing his victim and tearing it to pieces. Such pictures are perfectly in accordance with the well-known habits of this animal. Not so, however, the gaping at or surrounding of the hands and feet of his prey; if these, indeed, are traits in the character of the lion, naturalists have as yet failed to notice them. Ewald declares the rendering "as a lion" to be quite unsuitable here; but as the rendering "piercing" does not chime in with his rationalistic views, he forces in an arbitrary manner the signification of the Arabic verb *kara*, i.e., to bind upon the Hebrew verb, and renders, "bound my hands and feet." (See his Commentary on the Psalms, pp. 168, 169, German Edition.) This is, however, by no means an uncommon proceeding on the part of our adverse critics, if the Hebrew meaning of a word does not exactly suit their views. In the Targum of Jonathan, the passage is rendered "biting my hands and my feet like a lion." The verb "biting" certainly makes better sense than either "surround" or "gape," or "bound;" still the figure would hardly be more consistent. Why should the sacred writer particularly mention the hands and feet apart from the rest of the body, which is in equal danger of being torn or wounded when attacked by the lion? Besides, it is well known that this animal seizes the victim in the most vital part of the body, such as the neck, and then devours it indiscriminately. The reader will now perceive that the mentioning of *the hands* and *feet* in connection with

the lion, does not convey any clear sense of the passage, neither does it afford any appropriate figure, no matter what verb is supplied; and hence we can arrive at no other conclusion but that the word in question must be regarded as a verb, and that the proper rendering of the phrase is, "*piercing my hands and my feet.*"

It is not a little surprising that Gesenius, De Wette, and other commentators, should have laid so much stress upon the two peculiarities combined in the contested word, as to induce them on that ground alone to adopt the rendering *as a lion*, which is in nowise suitable to the context. If this were the only instance where such an anomaly occurred, there would be some plausibility in the argument; but when we find many other examples of Hebrew words having a double irregular form, it must be quite clear to every impartial mind that its importance has been, to say the least, greatly overrated.

We must remark here, that in Hebrew the *participle* is frequently employed where, in other languages, either the *preterite* or *future* would be used. Lange has, therefore, very properly observed, that the ancient translators have regarded our word as a *participle*, but have freely rendered it in the *preterite*, just as in verse four of this Psalm, the participle (*yoshebh*), literally *inhabiting*, is in the Septuagint rendered "thou inhabitest." This will account for the rendering "they pierced," instead of "piercing," in our English version.

If, then, the correct rendering be "piercing my hands and my feet," the question next arises, who is the person spoken of, to whom such intense suffering as that indicated in the passage could be applied? There are many writers, professedly Christians, who make David altogether the subject of the Psalm, just as Professor Workman does. Of these we shall particularly mention Gesenius as standing pre-eminent as a scholar and philologist, and as his Hebrew Lexicon, in which he freely expresses his opinion on the subject, is in the hands of almost every Hebrew student. But, although David was frequently surrounded by malicious enemies and encompassed by the assembly of the wicked, still it would be impossible for our adverse critics to point to one single circumstance in all his per-

secutions, distresses and afflictions, to which the phrase, "piercing my hands and my feet," could possibly apply. It is true our adverse critics expend not a little of ingenuity in their endeavor to explain the passage away. Thus Gesenius endeavors to dispose of this difficulty by taking the verb "piercing" in the sense *wounding*, and by regarding "the hands and feet" as poetically used, and for *the whole body*. But for this Gesenius has no authority whatever, and if such an arbitrary mode of interpretation were admitted, it would be an easy matter for every commentator to gratify his individual notions, however extravagant. It is a sound principle of interpretation, that the expositor of Scripture is not at liberty to discard the literal meaning of words, as long as the sense is complete, the application obvious, and the harmony of the context unimpaired. It is only when the literal meaning of words would involve an impossibility, or when it is contrary to common-sense, to the context, to the parallel passage, or the scope of the passage, that a figurative interpretation may be assumed. None of these, we shall presently show, is the case in retaining the literal meaning of the passage, and therefore the supposition of Gesenius, that the "hands and feet" are here put for *the whole body*, is altogether unjustifiable.

The modern Jewish commentators, as Jarchi, Kimchi, and others, regard the Jewish nation as the subject of the Psalm, the same as they do in regard to Isaiah liii., and, strange to say, this idea has been favorably looked upon by some Christian writers likewise. But this hypothesis is even less tenable than the other, for not only do the objections which have been advanced against the application to David apply with equal force here also, but there are other insuperable difficulties in the way of adopting this view. In the first place, the mode of expression throughout the Psalm distinctly points out the subject to be an individual person. Secondly, there are passages in the Psalm which entirely preclude the possibility of its being interpreted of an indefinite number of persons. Take, for instance, the ninth verse, "But thou art he that took me out of the womb: thou didst make me hope *when I was upon my mother's breasts.*" And again, the tenth verse, "I was cast upon thee from the

womb," etc. These, and many other expressions in the Psalm, would be perfectly meaningless if regarded as spoken of more than one person. Thirdly, if the Jewish nation were the sufferer spoken of in the Psalm, how could it be said, verse 23, "Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel." This is plainly the language of one party addressing another, and not of a person addressing himself; and it follows, therefore, that if the Jewish nation be the speaker, the "seed of Jacob" and the "seed of Israel" must be some other party spoken to. Who, then, are we to understand by these terms? The Gentiles? This the Jewish commentators would hardly be ready to concede. Hence the utter fallacy of regarding *the people of Israel* as the sufferer spoken of in the Psalm must become clearly apparent, for it is obvious, that if they are the party addressed, they cannot at the same time be the party speaking. Besides these arguments, others might be advanced in refutation of this hypothesis, but surely sufficient has been said to show its entire groundlessness.

Besides the two applications which we just now examined, there are others, as, for instance, Hitzig, who would apply the Psalm to Jeremiah, and Jahn, to Hezekiah; but these views being glaringly absurd, and never having found many adherents, it is unnecessary to bestow upon them a formal refutation; we proceed, therefore, to show that the Messianic application, as adopted by all orthodox Christian commentators, is the only one that can be properly reconciled with the text.

Taking now these occurrences spoken of in the Psalm as our guide, and turning to Matt. xxvii., we cannot fail to perceive, unless, indeed, we stubbornly close our eyes to the truth, that they had a literal accomplishment in the crucifixion of Christ. The Psalmist introduces the subject of the Psalm as laboring under great suffering, exclaiming, "My God, my God, why hast thou forsaken me?" These are precisely the words Christ uttered in His deep agony on the cross, when He was for a time deprived of the consoling influence of the divine presence. At verse 7 we read, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." This was literally ful-

filled, for St. Matthew informs us that "they that passed by reviled him, wagging their heads." At verse 8 we have the very language given which the mockers were to use, "He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighteth in him." St. Matthew again tells us that "the chief priests mocked him, with the scribes and elders, saying, 'He trusted in God; let him deliver him now if he will have him.'" At verse 16 we read, "They pierced my hands and my feet." By this the Psalmist no doubt indicates what manner of death the sufferer was to undergo, and this we have literally fulfilled in Christ being nailed to the cross. At verse 18 we read, "They part my garments among them, and cast lots upon my vesture." This was also exactly fulfilled. St. Matthew states, "And they crucified him and parted his garments, casting lots." And St. John gives a more detailed account of this transaction (see chap. xix. 23, 24), showing how completely this event had its accomplishment in Christ. Here, then, we have abundant proof that Christ is the sufferer spoken of in the Psalm; all these circumstances in the history of our Saviour's sufferings on the cross coincide perfectly with those which the Psalmist a thousand years before had described. And Strauss might well, though, we regret to say, without any good design on his part, call this Psalm "the programme of the crucifixion of Christ."

J. M. HIRSCHFELDER.

Editorial Reviews and Notices of Books.

Introduction to Philosophy. By GEORGE T. LADD. Charles Scribner & Sons, New York. Price \$3.

This is an able book. It is one to be studied rather than read. The title is somewhat misleading. Like Bowne's "Introduction to Psychological Theory," it can only properly be understood after you have to a large extent mastered the subject. It is an exposition of the fundamental principles modernizing philosophy—principles without which there can be no philosophy. Such principles while fundamental to, and implicit in all thought, are really the last things ordinarily reached. We reach the universal truths or principles through individual examples—by induction—instead of having a conscious realization of them to begin with.

The book under review is exceedingly able in its grasp of these fundamental truths as the essential and modernizing principles necessary to rationalize thought and action.

His definition of philosophy is as follows: "Philosophy is the progressive rational system of the principles presupposed and ascertained by the particular sciences in their relation to ultimate reality." Every word of this definition bristles with thought. Its aim is to bring the scattered results obtained in the different sciences into harmonious relation with each other because of their relation to "one ultimate reality." "It is then the science of being as such."

"Philosophy does not seek to construct the world of physical and psychical existences as a system of pure thought, or even to know it as such a system. Its aim is rather to know what these existences really are, in accordance with the growth of knowledge derived from all the particular sciences."

"There are as many divisions of philosophy as there are distinct problems proposed by the particular sciences to reason for its more ultimate consideration. These problems all concern aspects of the one great problem of philosophy. This one supreme problem is the formation of a rational system of principles presupposed or ascertained by the particular forms of human cognition, under the conception of an ultimate unity of reality."

The twin questions born of the movement of rational life are the following: "Can man *know* reality?" and "What is the nature of the reality known to man?" These two problems lead up to a third—the philosophy of the ideal—and as a result we have the following tabulated scheme put before us for investigation:—

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| I. Philosophy of the | { | 1. Theory of knowledge (Noëtics, or Epistemology). |
| Real (Metaphysics, in the wider meaning of the word). | | 2. Metaphysics (Ontology, in the wider meaning of the word). |
| | | { |
| | | A. Philosophy of Nature. |
| | | B. Philosophy of Mind. |

- II. Philosophy of the Ideal (Idealology, or Rational Teleology). {
1. Ethics (which considers the Ideal of Conduct—Metaphysics of Ethics, Moral Philosophy or Practical Philosophy).
 2. Aesthetics (which considers the Ideal of Art).

III. The Supreme Ideal-Real (The Philosophy of Religion).

"The philosophy of religion may confidently rely upon all the other departments of philosophy for confirmation of some such statement as the following: *A unity of real being is the primal subject, the ultimate "ground" of all those related changes which human cognition apprehends as the being and action of the empirical system of minds and things.* The alternative of this statement is not knowledge, but a denial of knowledge. It is such a denial of knowledge as, consistently carried out, converts all human science into the merely subjective and unverifiable play of ideas. All reasoned scepticism in opposition to this positive statement ends in the most complete Solipsism." "By a 'Christian' philosophy, we do not understand a system of dogmatic theology which accords with the prevalent orthodox type; we understand rather such a view of the world, the soul, and God, of the dignity and destiny of man, and of the goal of history, as gives to the Christian truths and facts the place which is their due." "This certified principle, this ennobling and captivating postulate of a perfect ethical and aesthetical life as the 'ground' of the world's being and progress, illumines and elevates the entire domain of human knowledge and human life." "That relative harmony of the scientific and the practical, the side of thought and the side of belief and emotion, which is the security of the religious life . . . is the life of reason in all its variety and richness of content, which is according to the life of the everlasting God."

The book is strong in its statement of fundamental principles, logical in its arguments, and highly satisfactory in its conclusions. It will largely add to the reputation of the author, who, in other publications, had won a claim to be heard. The reading of such a book would make the platform, press, and pulpit, more guarded in their utterances, more respectable in their claims, and less dogmatic in assertions too frequently of questionable authority.

E. I. BADGLEY.

The Annals of Tacitus, from the Camelot Series. Translated by THOMAS GORDON, and edited by ARTHUR GALTON. W. J. Gage & Co., Toronto. Price 35 cents.

This little volume contains the first six annals of Tacitus, his "History of Germany" and "Life of Agricola" translated literally into good readable English. And it is no easy task to translate the evolved Latin of Tacitus into clear idiomatic English as Mr. Gordon has done. But Gordon was an Oxford scholar and one of the most celebrated Latinists of his time. Even they who have their Tacitus in the original, will be benefited by a perusal of this book. Master of satire and wit, capable of impassioned rhetoric and cool logical reasoning, Tacitus will always be remembered in literature as the philosophical historian. The only grief is that so little of his writings have been preserved (and a good job, too, the average high school student would say); but stay, are not these the days of discovery? Have not some *problematical* problems of Euclid been unearthed? Has not Aristotle or the Constitution of Athens been rediscovered on the musty shelves of the British Museum and been given to the world? Who knows but that the

last six books of the annals (for only six have been discovered hitherto) are lurking in some antiquarian closet and will yet see the light of day?

The extracts before us are mainly occupied with the life of Tiberius Claudius Cæsar—the third master of the Roman world—the man who united in himself many opposite qualities, at once a skilled warrior and a learned author, now the open-handed, generous benefactor of Rome, and now the sensual despot, for whose degrading personal vices not even Tacitus with his biting carcasim could find a name. Would you know whether a man can lead two lives? Read these annals. Louis Stephenson's "Dr. Jekyll and Mr. Hyde" lived, moved and breathed in the Emperor Tiberius. Who that has visited Rome and admired the statue of Tiberius in the Vatican has not been struck by the air of mystery that haunts those strangely winning features.

If you would know anything of Rome under the Cæsars, her power, her magnificence, and, alas! her vices and her cruelty, read these annals, and you will rise from their perusal with a feeling of thankfulness that not in Rome under the Cæsars, but that in Christian Canada under Victoria your lot is cast. Not alone the student of history or political economy, but the citizen, the patriot may find the food for humble thought, and we know of no better medicine for the pessimists of to-day than these "Leaves of Ancient Rome."

Too much praise cannot be given to the neat handy volumes of these Camelot series, which embrace works of dead authors that have become classics, not for a people, but for the world.

Biblical Theology of the New Testament. By REVERE FRANKLIN WEIDNER, S.T.D. of the Augustana Theological Seminary, Ill. Volumes I. and II. Fleming H. Revell Company, Chicago and New York.

The author brings to this work the results of life-long studies in Biblical exegesis, and a thorough knowledge of the various systems of theology, and of the history of theology from the earliest times.

These volumes contain his estimate of the teachings of the New Testament, not according to any preconceived standards, or any extant theological system, but what the word itself suggests to a candid reader. They are as free from the spirit of controversy as is possible in the writings of any individual, but probably no man can so far dispossess himself of the prejudice of his ecclesiastical connection, and of his early theological instruction, as to escape wholly the tendency to find in the word what the reader brings to it. It is to be presumed therefore, that different readers of this work will find in it a good deal that is in conflict with their understanding of the meaning of the New Testament. For example, it is certain that those who hold pre-millinarian views of Christ's reign on earth, which we do not, will find this work strongly controversial, and intensely partizan in this particular. Also, those who admit of no new methods in the study of prophecy will no doubt be pained by a sentence like the following: "The motive of biblical prophecy, so far as regards its fulfilment, always remains dependent on the historical development." Volume I., pp. 104-105.

But it is certain that no book could be written by any man which would escape unfavorable criticism by those from whom in some points it must necessarily differ. We have found the study of this work exceedingly helpful and profitable, and we regard it as a useful work of reference on all subjects concerning which the real meaning of the New Testament is sought, as well as a work to be commended for general reading by Christian

people of all creeds and professions. The style is not technical but simple, and transparent even to the reader who may lay no claim to high learning.

Moses and his Recent Critics. Edited by TALBOT W. CHAMBERS. New York and Toronto, Funk & Wagnalls. 403 pp., 12mo, cloth. \$2.00.

This work consists of a series of twelve essays, by as many different American writers, all of whom occupy positions and enjoy a fame which warrants their speaking in strong confidence that their words will prove instructive and helpful. The essays are without any ecclesiastical authority, but their substance carries authority in itself, independently even of the authors' names. They contain much of what can be said to-day, with full knowledge of the most advanced thought of the time, in favor of holding to the Old Testament Scriptures, as they have ever been accepted by the Christian Church, as a revelation from God. Being brief studies, they will be found as acceptable to the general reader as to the student, and will no doubt brace in their old position many feet that are slipping, not because of actual knowledge, but by reason of the cant constantly heard on every side about the demands of advanced thought, and the new illuminations which scientific study is casting upon old ideas of authority of the Holy Scriptures.

A History of Christianity. From the German of Prof. RUDOLPH SOHM (Leipsic), by CHARLES W. RISHELL, M.A., with revisions, notes and additions. Cincinnati, Cranston & Stowe. Small 8vo., pp. 370. Price \$1.

The author has undertaken a difficult task—that of compressing the history of centuries of Christian conflict and progress into a small volume. The work is on the whole satisfactorily done. The book is one for popular use, is attractive in style, philosophical in arrangement, and faithful in its outlining of the great movements within the Church. After a brief reference to the state of the Roman world, it discusses, in the first chapter, the persecutions of the Church, its inner development, and its final establishment; in the second chapter on the Middle Ages, the Kingdom of the Franks and the German Middle Ages; and in the third chapter the Reformation, the Counter-Reformation, and Pietism and Rationalism; and in the fourth chapter the Church in Great Britain and America. This is followed by Explanatory Notes and Chronological Tables. Many who have not time to take up larger volumes would find this very pleasant and profitable reading.

Baptismal Remission; or, the Design of Christian Baptism. By Rev. G. W. HUGHER, A.M., D.D., of the St. Louis Conference, M. E. Church. Cincinnati, Cranston & Stowe. 8vo., pp. 134. Price 60 cents.

The second edition, revised of what was originally a sermon preached before a District Conference, and was intended to meet a view largely prevalent in the West among the so-called Campbellites, and in the East among the Roman Catholics and the High Church Party. "The most wide-spread and dangerous heresy that afflicts Christendom to-day," says the writer, "is the doctrine of baptismal remission and sacramental salvation." The author undertakes to show that this doctrine is essentially "another Gospel" at war with every principle of the Gospel of Christ. He enters fully into the question, discusses it fairly and clearly, and sets forward the true relation between the outward symbol and its spiritual significance.

The Temple and the Sage. By V. C. HART, D.D. Author of "Western China," etc. Wm. Briggs, Wesley Buildings, Toronto. C. W. Coates, Montreal. S. F. Huestis, Halifax.

The name of the author will be recognized as that of the leader of those devoted missionaries who have been recently sent out by our Canadian Methodism to plant the standard of the cross in Western China. The book is one of the fruits of Dr. Hart's previous labors in that great land. His pen shows us Confucianism, in its origin and as it exists to-day; and, inferentially teaches the vast supremacy of Christianity. We recommend the work to all interested in our mission to China; and that "all" should include every member of "The Methodist Church."

Departed Gods: The Gods of our Fathers. By Rev. J. N. FRADENBURGH, Ph.D., D.D., President of North Dakota University. 8vo, pp. 464. Cranston & Stowe, Cincinnati. Price \$1.20.

This book is one of a series by the same author, dealing with the great religions, living and extinct. In its pages we find a popular and, considering the space allowed, a full description of the religions of the Greeks, the Etruscans, the Romans, the Druids and the Norse. It is calculated to impart new interest to the study of the ancient classics, and to enlarge our ideas of the noble truths and principles that were to be found wrapped up amid the cloud and myth of ancient legends. These ancient cults were of massive strength, and centuries of blind faith had strongly entrenched them in the very heart of the people. It is well to know how much Christianity had to oppose in them, and how much to obtain from them. The book is well printed, and has over thirty outline illustrations.

The Busy Man's Bible. How to Study and How to Teach It. By GEORGE W. CABLE. 16mo., cloth. Flood & Vincent, Meadville, Penn. Price 75 cents.

This little volume comes from a man who has shown deep insight into human character. What he has to say of sacred literature in its relation to busy daily life has peculiar interest. Mr. Cable is not conventional. He has no cant phrases, but in his direct, charming English, he shows how the Bible should be made a part of actual life, and how the study and teaching of it should be ordered. This book is of the sort needed in a field where there is unfortunately too much weak and stereotyped writing. It should be carefully read by every Bible reader as well as by every Bible-class teacher. The author has an idea of the right method of study and teaching.

Studies in Bible and Church History and Doctrines. Prepared for the use of Epworth Leagues. By Rev. L. F. YOUNG, of the Cincinnati Conference of the Methodist Episcopal Church. With an introduction by Rev. J. F. MURRAY, D.D. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York.

This little book of ninety-six pages furnishes a brief outline of the leading facts in the history of the Bible, the Church and Methodism, as well as the doctrines of Christianity. Its catechetical form makes it valuable, especially to younger students. It might be used with advantage in Sabbath-schools, Bible classes, preparing the way for fuller discussion of the themes of which it treats.

The Pulpit Commentary—John's Gospel. Edited by CANON SPENCE and REV. JOSEPH S. EXELL. New York: Anson, D. F. Randolph & Co. Toronto: Willard Tract Depository. 2 vols., 8vo, 1190 pp. Cloth, \$2.00 per vol.

People's Commentary—John's Gospel. By EDWIN W. RICE, D.D. Philadelphia: The American Sunday School Union. Toronto: The Upper Canada Tract Society. 12mo, 340 pp. Cloth. \$1.25.

The Gospel of Spiritual Insight—Studies in John's Gospel. By CHARLES F. DEEMS, D.D., LL.D. New York: Wilbur B. Ketcham. Toronto: William Briggs. 12mo, 375 pp. Cloth, \$1.50.

The Expositor's Bible. John's Gospel. Vol. I. By MARCUS DODS. Toronto: Willard Tract Depository. Cloth, 8vo, 388 pp. \$1.50.

The Word. By REV. T. MOZLEY, M.A. London and New York: Longmans, Green & Co. Toronto: Upper Canada Tract Society. Cloth, 8vo, 339 pp. \$2.00.

An Introduction to the New Testament. By REV. MARCUS DODS, D.D. London: Hodder & Stoughton. Toronto: William Briggs. Cloth, 16mo, 247 pp. 90 cents.

If to the above list be added the Cambridge Bible for schools and colleges on John, you will have a most complete set of commentaries on that Gospel. Our studies in any New Testament book should be commenced with "An Introduction." Among the concise comprehensive Manuals, introductory to studies in the New Testament, we know of none superior to the one in the "Theological Education" series, by Marcus Dods. The writer possesses a clear conception of the authorship, authenticity and object of each book, and writes in such simplicity of style that the work will be helpful to the layman as well as theological student.

"The Pulpit Commentary" takes rank among the first, the expository portion being unsurpassed in getting at the real meaning of the text by authors that are wholly given up to exegesis. The Introduction and Exposition of John's Gospel is by President H. Reynolds, D.D., the Homiletics by Prof. Thos. Croskey, D.D., and the Homilies by various authors. The Introduction is scholarly, and will be of great service to those who have not mastered Introduction in general, and the Exposition is genuine exegesis rather than eisegesis. The Homiletics and Homilies will prove suggestive and helpful to many, and on the whole this is among the best commentaries for preachers.

"The People's Commentary" on John is the product of the John C. Green Income Fund for the purpose of aiding the American Sunday School Union in securing a literature of the highest order of merit. The aim of the author has been to give the results of the best critical scholarship clearly, concisely, and to enable the ordinary reader to find and apprehend the true meaning of the text, in all of which he has admirably succeeded.

"The Gospel of Spiritual Insight" is a companion volume to "The Gospel of Common Sense," which was issued some time ago. Its lucid and pointed style, its earnest application of practical lessons, make it a book of rare excellence and value. The twenty-four chapters are exceedingly rich in Spiritual Truth. There is no portion of the New Testament which so sets forth the effects of Spiritual insight, and the study of which so cultivates that great endowment as the Gospel of St. John. The Doctor has

borne in mind that the International Sunday-school Lessons for the last half of the year 1891 were selected from that Gospel, and found that these were such portions of the Gospel as ought to be examined in this excellent book. For point and pith, fresh illustrations, and thorough exposition, the volume will command the attention of pastors and teachers. As a help in the preparation of the lessons for the last half of the year it will be unequalled by any publication. The book will be popular. It is broad and deep, radical and conservative.

Dr. Marcus Dods' first volume on John's Gospel in the "Expositor's Bible" covers the first eleven chapters. He is not critical in his treatment, but seems to be in full sympathy with the author, and gives a full, rich and genuine interpretation of the underlying principles in each of the twenty-four sections into which he has divided the first half of the Gospel. His treatment is really fresh and stimulating, and will certainly bear thoughtful study. This is one of the few commentaries that anyone can sit down and read with rich delight and great profit.

"The Word" is sixty written discourses on every phase of the Logos and subjects kindred thereto, in which the author seeks to help to an understanding of creeds which are not understood, and to prove that men are not lost "just because they cannot understand some very difficult and quite unscriptural expressions used in the catechisms, creeds, theological works and State documents." He writes as an Episcopalian in England, and does succeed in clearing away some "clouds of man's raising," and, we think, would have been more successful if he himself had been entirely out of the fog. This book will be suggestive to the student of John's Gospel or helpful to any ordinary reader.

Outline Inductive Bible Studies on the Life of Christ, with Conversation Topics. Prepared by REV. ERASTUS BLAKESIEE. Edited by PROF. W. R. HARPER. Boston: Henry D. Noyes & Co. Monthly numbers, 5c. each; yearly subscription, 40c. each; five or more to one address, 30c. each.

These studies form a comprehensive outline of the whole Scripture narrative of the life of Christ from the four Gospels. The method is the study first of facts, then of principles, and is so conducted as to lead to the study of the Bible itself rather than of commentaries. The series consists of fifty lessons published in twelve numbers in each of the different grades, namely, primary, with kindergarten sewing cards for children; intermediate, with written answer questions for younger classes; progressive, with answer questions for the older classes, and advance, with conversation topics for adults. It is without doubt the best system for thorough Bible study yet inaugurated, and a great improvement upon our present excellent Sunday-school method.

Bible Readings for the Responsive Service in Christian Worship. Prepared by Rev. GEORGE C. LORRIMER, D.D., and Rev. HENRY M. SANDERS. Copyright, 1891, by A. S. Barnes & Co., 751 Broadway, New York City.

"All the important facts, doctrines and experiences connected with Christian faith and life" are covered by these readings. And the passages quoted from all parts of the Holy Scriptures are evidently very carefully selected and wisely blended. It would be difficult to find a book better adapted than this to the end it has in view.

BOOKS FOR SUNDAY SCHOOL LIBRARIES.

Henry Martyn, his Life and Labors in Cambridge, India and Persia. By JESSE PAGE. 8vo, cloth, 160 pp. Price \$1. Toronto: Willard Tract Depository.

His is described as "the only heroic name which adorns the Church of England from the days of Elizabeth to our own." He was a most devoted Christian, who, from the time of his conversion at the age of twenty, was filled with a burning desire for the salvation of souls. Realizing early that life for him must be brief, he longed passionately to spend it for the highest ends, and consecrated himself to mission work in India, where he went in 1805. He prosecuted his labors amid many privations, discouragements and opposition, but the special work to which he devoted himself was the translation of the Bible into Persian. At this he labored incessantly, and in 1811 he went to Persia for the purpose of perfecting his translations; but a delicate constitution, enfeebled by excessive labor, was easily wrought upon by the rigors of a tropical climate, and in the following year, while travelling with an unfriendly native, amid untold suffering, overcome by excessive heat, without needed nourishment and care, he passed away to his reward at the early age of thirty-one years and eight months.

James Calvert: or, From Dark to Dawn in Fiji. By R. VERNON. 8vo, cloth, 160 pp. Price \$1. Toronto: Willard Tract Depository.

This is a vivid account of the life and labors of Rev. James Calvert, who, with his devoted wife, landed in Fiji in 1838, when the inhabitants thought it policy to kill and eat all foreigners. The description given of the natural scenery of the coral and its formation, and of the customs and habits of the people is very interesting, but the interest centres about the story of the change in a comparatively few years of a whole idolatrous nation of cruel cannibals to the blessings of "Lotu," or Christianity. So complete is the reformation that out of a population of 110,000, ninety-five per cent. are regular attendants on the public worship of the true God, and twenty-five per cent. accredited members of the Methodist Church. The book is full of missionary information and thrilling with missionary stories.

Hazell & Sons, Brewers. By ANNIE S. SWAN. 8vo, cloth, 250 pp. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. Price 75 cents.

A story of the liquor traffic, illustrating most forcibly that in this business "you cannot handle fire without being burned."

St. Veda, or the Pearl of Orr's Haven. By ANNIE S. SWAN. 8vo, cloth, 319 pp. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. Price 90 cents.

This book is another of those interesting pictures of Scotch life by this gifted author, the scene being principally in a fishing village on the North Sea.

By Canoe and Dog Train Among the Cree and Salteaux Indians. By REV. E. R. YOUNG, with an introduction by MARK GUY PEARSE. 8vo, cloth, 267 pp. Price \$1. Methodist Book Rooms, Toronto, Montreal and Halifax.

This is a wonderful story told by one of our own missionaries. It is an evidence that the heroic age of Christian missions has not passed away. Its reading will not only be fascinating, but inspiring, and who can tell how many young hearts will be fired with missionary zeal by reading this real account of true heroism. This book should be in every Sunday-school library.

How I Became a Sailor, and other Stories. By OMER T. GILLETT, A.M., M.D. 8vo, cloth, 223 pp. Price 75 cents. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

"Good books are born of love—the best books of the broadest love," is the opening sentence of a prefatory note written for this book by Earl Cranston. This thought is suggested by the fact the sketches are a tribute of filial affection from an invalid son to the memory of a revered father. The story is in the main a narrative of the boyhood and early career of Rev. S. T. Gillett, D.D., an honored Methodist Minister of India. It is written for the young, and will be read with as great interest as "Robinson Crusoe," but with much more profit.

The Little Corporal; or, For One Hundred Days. By CARLISLE B. HOLDING. 8vo, cloth, 357 pp. Price 90 cents. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

This book, by the author of "Her Ben," "The Colonel's Charge," and other war stories, is the story of what one boy saw, heard, and endured while serving Uncle Sam under President Lincoln's call in 1864 for "100,000 more." The 100 days' service was long enough to give all the experience of a soldier's life, and this account is given for boys who are curious to know the details of camp life. It will be read with a zest, and will perhaps be curative of soldier fancies.

My Journey to Jerusalem, including Travels in England, Scotland, Ireland, France, Belgium, Germany, Holland, Switzerland, Italy, Greece, Turkey, Palestine and Egypt. By REV. NATHAN HUBBELL. 8vo, cloth, 311 pp. Price \$1.00. New York: Hunt & Eaton.

"How hast thou purchased this experience? By my journey of observation." We cannot all travel, and the next best thing is to read books of travel. Such works do not contain the vitiating virus of fiction, and yet are as enchanting. This work does not claim to be exhaustive, but the plain account of a journey with eyes and ears open. The book contains sixty-four illustrations, and is adapted for the home or school library.

THE SPIRIT OF THE REVIEWS.

The Preacher's Assistant. W. J. STEVENSON, D.D., Editor. FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa. Price \$1.00. The numbers for July, August and September are before us. There are several departments to this monthly,—Sermonic, Bible Study and Christian Work, Current Thought in Theology and Religion, Thought Exchange, and Editorial. In the Sermonic department there are some excellent sermons; and it is pleasing to be able to look into the faces of some of the preachers, as they appear in the frontispiece. But, with respect to sketches of sermons, we are strongly inclined to the opinion of Dr. Broadus, "The books of 'Sketches and Sketchers,' which are so often published and so widely bought, are an unmitigated evil, and a disgrace to the ministry of the Gospel."

The Pulpit. A Magazine of Sermons. EDWIN ROSE, Publisher, Buffalo, N.Y. Price \$2 per year. The September number, which is before us, contains eleven sermons of great merit by preachers of different churches and lands. We observe an advertisement which, we think, the publisher has inserted without due consideration. We are sorry for the minister who advertises sermons to be sold "to one minister only within a radius of 100 miles." There is a good deal to be read between the lines of that advertisement upon which it is not pleasant to think.

The Atlantic Monthly for July, August and September simply maintains its high standard, and more than that could scarcely be said of any monthly magazine. It would be difficult to bring within the same space more that is excellent and timely, presented in the highest literary style of the age.

The African M. E. Church Review for July. This number contains nineteen articles and sections. Among these we note excellent articles on Charles Lamb, on Haiti, on "The Future Progress of the Human Mind"—a translation from the French; on "Pessimism"—a plea for a larger faith and hope; and on "Phillis Wheatley," the African poetess who won much fame by her writings in the last quarter of the last century.

The American Catholic Quarterly Review for July contains the usual complement of articles, strong and clear in their literary style, and treating the subjects discussed always from the Catholic point of view. The article, "Francis de Montmorency-Laval, Bishop of Quebec," is of special interest to our readers, as a fragment of Canadian history. Another, on "The Prospect of Irish Home Rule," has also an interest for all British peoples.

The Universalist Quarterly for July is a number of unusual interest. Its discussion of "Christianity, the Ultimate Religion," and "The Christianity of Christ," as well as "Immortality: some reasons for believing in it," are of general interest, and "Dreams and Thoughts" is suggestive of helpfulness in the survey of a region of which all would gladly know more, while the remaining five articles, as well, are in the able style characteristic of this publication.

THE Autumnal number of *The American Sabbath*, the official organ of the "American Sabbath Union," contains the addresses of Drs. Patton, Henson, Fernley, Maj.-Gen. O. O. Howard and others, delivered at the late hearing before the National Commissioners of the World's Fair in Chicago. The number is full of valuable matter bearing upon the question of Sunday opening during the Exposition in 1893. Every clergyman—every citizen, indeed—would do well to procure a copy. It can be obtained by enclosing fifteen cents, and addressing *The American Sabbath*, 23 Park Row, New York.

The New Englander for July, August and September. The articles in the July number, bearing upon the department of Theology, are "Thaugbrand, the Apostle of Christianity to Iceland;" Dr. Ladd's "Introduction to Philosophy;" and Prof. Drummond's "Natural Law in the Spiritual World." The August issue is a "Commencement Number," containing addresses given before the Yale Law and Medical Schools, and a prize essay read on Commencement Day. In the September number we have "English Lexicography;" "A Study of Browning's Dramas;" "Enthanasia: The Pleasures of Dying;" "Genesis of Spatial Sensation," and "German Socialism."

The Missionary Review for June, July, August and September. The missionary movement has become so vast as to demand the issue of its own periodicals. The work before us perhaps takes the lead in that field. Each number comes loaded with intelligence and inspiring arguments, under five heads: Literature of Missions, International Department, Editorial Notes on Current Topics, Monthly Concert of Missions, and General Missionary Intelligence. To name the various articles would encroach too largely upon our space. To read them is an inspiration. The geographical and ethnological information in each number is very extensive, and he who would know how the kingdom of heaven progresses upon earth will find here richest treasure.

The Lutheran Quarterly. The July number opens with a lucid and admirable article by the editor, Dr. Valentine, on "Absolute Christianity," and its contention that the incarnation of the Son of God would have taken place even if sin had not entered into the world. Other articles are "David Hume and his Philosophy," tracing his system to its sources in Locke and Bacon, and showing its outcome in the negation of all knowledge; "Biography of Dr. Dosh;" "The Word of God in the Lord's Supper"—a defence of consubstantiation; "The Duties of Church Members to the Sacraments, in regard to their Children;" "The Word had Breath; or, the Bible a history of the Religion of the Incarnation;" "Answers of Jesus;" "The Pulpit and the Problems of Modern Life"—an able alumni discourse; "The Superhuman Jesus."

The Monist. July, 1891. Vol. I., No. 4. Contents:—"Psychology of Conception," by James Sully; "The Right of Evolution," by Moncure D. Conway; "A Convicted Anarchist's reply to Prof. Lombroso," by Michael Schwab; "The Principle of Welfare," by Prof. Harold Höfding; "The Criterion of Ethics an Objective Reality," by the Editor, Dr. Paul Carus; "On Thought and Language," by Prof. Max Müller; Literary Correspondence; "France," by Lucien Arreat; "Pedagogics in Germany," by Christian Ufer. In this number *The Monist* has sustained the high reputation of the three preceding issues. Two things are necessary to constitute a good quarterly, able contributors, and a live editor. *The Monist* has both. The articles are all on living questions, practical as well as theoretical. If *The Monist* sustains the position already reached, it will be indispensable to every student who wishes to keep pace with current thought. While recognizing the high character of all the articles, we are especially impressed with Dr. Carus' vigorous discussion in "The Criterion of Ethics an Objective Reality."

The Old and New Testament Student. July-September, 1891. Editor, WILLIAM R. HARPER, Ph.D., Chicago. The learned editor, now charged with new and great educational responsibility in Chicago, still continues his connection with this very valuable review, and, in opening the thirteenth volume, he reaffirms his purpose announced nine years ago to be "conservative toward new theories, but to encourage the judicious discussion of questions of criticism." Articles of special interest in these numbers are "The Old Testament in the Christian Church," by Prof. Kirkpatrick, Cambridge, Eng; "Relation of the New Testament to the Mosaic System," by Rev. F. W. C. Meyer, New Haven; "Inorganic Nature in the Book of Job," by Rev. A. P. Bingham; "Two Articles on Ecclesiasticus," by Prof. Porter, of Yale. These whet the appetite for Apocryphal literature and criticism. "In the Apocryphal books," says Plummer, "are many phrases and thoughts which cannot by accident have been reproduced by Peter, Paul and John." The studies in John's Gospel, continued by Prof. Harper, are comprehensive and valuable. The Book Notices are judicious, and draw attention to the latest and best publications in Biblical criticism, such as "Messianic Prophecy," by Delitzsch, in the preface to which the great author, four days before his death, wrote, "Thus arose this little book, a late sheaf from old and new grain. May God own the old as not obsolete, the new as not obsolescent."

The Review of Reviews for October contains a group of articles on Methodism, written apropos of the decennial meeting of the Methodists of the world in Ecumenical Conference at Washington. The account of the Conference and its programmes is given by the American editor of *The Review of Reviews*. An essay on the progress of Methodism, and its value as a factor in the unification of the English-speaking race, is furnished by Mr. W. T. Stead, English editor of *The Review of Reviews*. This is followed by a brilliant and extended character sketch of the Rev. Hugh Price Hughes, M.A., of London, who is perhaps the most conspicuous delegate from the ranks of British Methodism to the Washington Conference. A full account is given of Mr. Hughes' remarkable work and its methods in London, and the sketch is a most timely contribution to current religious thought and history. These articles are illustrated with portraits, showing the faces of more than fifty prominent Methodists, including the Bishops of the Northern and Southern branches of American Methodism, the editors of prominent Methodist papers, and a number of the most promi-

ment of the British delegates, including Mr. Hugh Price Hughes, Rev. Dr. Stevenson, and various others. *The Review of Reviews* is the busy man's magazine, and gives an epitome of the world's thought and doings for each month. Price 20 cents per copy.

The most striking article in the *New England Magazine* for November is the initial article on "The Home and Haunts of Lowell," by Frank B. Sanborn, the last of the Concord philosophers. Every nook, hallowed by Lowell's familiarity is remembered in this pleasant paper, and the pen and ink and pencil drawings by William Goodrich Beal and Sears Gallagher do much to strengthen the warm sympathy created by the text. Dr. S. P. Dennon, D.D., contributes an old-fashioned homily on home. Another interesting and finely illustrated article is "The Start from Delfshaven," by Rev. Daniel Van Pelt. The pictures by J. H. Hatfield and others of the quaint old Dutch town, are charming, and one wonders how the Puritans could drag themselves away from such a spot. C. S. Plumb writes of "A Future Agriculture" in the strain of scientific exaggeration now so popular with the Bellamy school of seers. George Leonard Chaney contributes an article to the *New South Series* on Atlanta. A new writer, Jennette B. Perry, has a story, "Dr. Cabot's Two Brains," in which science and sentiment are agreeably mixed. Prof. Albert Bushnell Hart, of Harvard University, explains at this somewhat late day, "Why the South was defeated in the Civil War." The article is interesting, however; Mr. Hart's deductions are much those which Southern students arrived at some time since. The South had less men, no supplies, and a depreciated currency.

In the *Methodist Review* for July-August, we call special attention to "The Epistle to the Ephesians and the Higher Criticism;" "Tatian's Diatesaron," and "The Old Testament After the Battle," which are valuable contributions to Bible study by able writers. In the *Cumberland Presbyterian Review* for July, "Personality of Evil;" "The Atonement;" "Some Tubingen Fallacies;" "Free Will and the Limits of Evolution," are valuable theological articles. *Memory and Thought*, for July-August, contains besides Nature and Processes of Thought, Relation of Memory and Thought and Development of Thought, articles on "The Abuse of the Memory," and "The Memory and the Will." *The Quarterly Review of the M. E. Church South* has articles of general interest on "The Stem Βαπ in Greek Literature to the Fourth Century B.C.;" "The Place of Elocution in Ministerial Education;" "A Wesleyan Arminian Confession of Faith;" and "The Rise of Arminianism in Holland." *The Magazine of Christian Literature* closes vol. IV. with the September number, and among other valuable selections there are "A Spiritual Cyclone: The Millerite Delusion;" "The First Six Chapters of Daniel;" "St. Paul and the Roman Law;" "The Duty of Progressive Men at a Time of Theological Reaction;" "Denominational Honesty;" "The Old Gospel and the New;" Theology of Prof. Drummond's "Greatest Thing in the World;" "The Apocryphal Gospels," and "The Testimony of Paul's Epistles to the Chief Facts of Christianity." *The Primitive Methodist Quarterly Review*, for July, contains among others, interesting articles on "Charles Bradlaugh;" "The Light of the World;" "The Province and Value of Doubt;" "Browning's Attitude Towards Christianity;" "St. John's Gospel in Relation to the Synoptics;" "The Joynoy of Jesus," and "The Natural History of the English Bible." *The Preacher's Magazine*, besides a sermon upon "Present-day Preaching," and a Homily on "The Gospel for the Day," contains "How to Study the Psalms;" "A Sketch of the Origin and Contents of Paul's Epistles," and "Homiletical Study."

TOPICS FOR WEEKLY PRAYER MEETINGS.

DECEMBER.

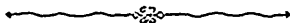
- 2.—For increased interest in the study of the truth.—ACTS xvii. 11.
- 9.—For true repentance on the part of the people.—II COR. vii. 9, 10.
- 16.—For the witness of the Spirit.—II COR. i. 22.
- 23.—For Missions—Our work in Japan.—ISA. xlix. 12.
- 30.—For temperance work and workers.—GEN. iv. 9.

JANUARY.

- 6.—For entire consecration.—I COR. xxix. 5.
- 13.—For laboring men.—ACTS x. 34, 35.
- 20.—For rulers and legislatures.—I TIM. ii. 2.
- 27.—For Christian consistency.—EPH. iv. 1.

FEBRUARY.

- 3.—For our Work and Workers.—II THESS. iii. 1.
- 10.—For patience and meekness under life's trials.—MATT. v. 5; HEB. x. 36.
- 17.—For Missions—Our Work in the Northwest.—ROM. x. 14, 15.
- 24.—Testimony meeting.—JOSH. xxi. 45.



How You May Help the Meeting.

- 1.—By coming regularly and promptly.
- 2.—By carefully preparing your own heart and mind for the worship of the hour.
- 3.—By a hearty participation in all parts of the service.
- 4.—By feeling personally responsible for the success of the meeting, and for the attendance of your family and friends.

How You May Injure the Meeting.

- 1.—Try and find some excuse for staying away.
- 2.—Don't pray for God's blessing upon the meeting or take any part in it.
- 3.—Go with a long face; don't speak to your neighbor, and hurry away as soon as you can.
- 4.—Tell every one that the meeting is dull and dead, and be dull and dead yourself.

Please keep this card where it will daily remind you of your duty to study the subject, to attend the meeting, and to work for its success.


Yours in the Master's work,

YOUR PASTOR.

Read the Manager's Notes.

WE have to apologize for the delay of this number, but for good and sufficient reasons which all would accept.

Our reviews and notices of books and periodicals has to be limited this time, and the "Editor's Council Table" entirely omitted, on account of the space given up to Dr. Workman's "Sequel." We felt, however, because of the peculiar interest awakened by his article on "Messianic Prophecy" a year ago, on which he claims to have been misunderstood, that it was only fair to him, as well as best for all concerned, that he should have ample space to expand compressed portions of his former article, and expound the sections claimed to be misconceived. All who read the "Sequel"—and all should—will see that he has made himself very clear. It is certainly a very lucid exposition of the whole question of prophecy in general, and of Messianic prophecy in particular, from the standpoint of the modern scientific method of interpreting prophetic Scripture.

 If you are in arrears for 1891 send it along with your subscription for 1892.

The tract on "Organizing the Church for Work," may be had for \$1.00 per hundred, and the Consecration Pledge Cards for 50 cents per hundred, also the Prayer Meeting Topic Card which appears on page 543 of this number, 50 cents per hundred. Send to the Business Manager for any of these, cash to accompany order. Order at once if you want the Prayer Cards.

Always mention the CANADIAN METHODIST QUARTERLY when writing to any of our advertisers. You might assist us to secure advertisements. Think of it.

You can at any time begin a Correspondence Course in New Testament Greek, Old Testament Hebrew, or the English Bible, with *The American Institute of Sacred Literature*, through the Theological Union. Now is the time to form a Bible Group and to arrange for the Examination in John's Gospel to be held

the second week in January, 1892. Send to A. M. PHILLIPS, 29 Euclid Avenue, Toronto, Ont., for circulars and other information.

DR. B. E. MCKENZIE, B.A., Specialist—Disease of the Joints and Deformities. Consultation 10-3. 14 Bloor Street West, Toronto.

Could you not sell some bound volumes of the QUARTERLY for 1883, 1890, or 1891? Try it. \$1.40 per volume; \$2.40 for 1889 and 1890; \$3.50 for 1889, 1890 and 1891. To new subscribers, 1889 or 1890 bound and subscription for 1892, \$2.20; or for both bound and 1892, \$3.00; 1891 bound and 1892, \$2.25; all three bound and 1892, \$4.50.

Look out for the Prospectus to be issued shortly, which will make the best offers as to the QUARTERLY and the Premiums that we have yet been able to give. The inducements to subscribe will be greater than ever. We solicit your personal hearty co-operation and assistance. Don't fail us, for we need your help, and must have it.

NOTICE.

Every S. S. Teacher, Pastor, and Bible Student should secure one of Principal Austin's Models of Palestine, showing the mountains, valleys, lakes, seas, and intervening country in proportionate elevation or depression according to most recent surveys.

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3. Keep the Feet Warm.

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