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CONTENTS OF VOLUME III :

JANUARY NUMBER.

	PAGE
Messianic Prophecy. Prof. J. M. Hirschfelder	I
Law and Love. Rev. J. G. Manly	25
Mosaic and Mosaic. Rev. John Burton, B.D.	35
The Methodist Liturgy. Rev. D. G. Sutherland, B.D., LL.B.	45
Some Elements of Pulpit Power. Rev. Benjamin D. Thomas, B.D.	56
A Plan of Bible Study for Sunday-schools. Prof. W. R. Harper, Ph.D.	65
A Brief Examination of Professor Workman's Teaching and Methods. Rev. E. H. Dewart, D.D.	74
Editors' Council Table	87
Editorial Reviews and Notices of Books	102

APRIL NUMBER.

All the Human Race From the Same Parentage. Rev. E. A. Stafford, D.D., LL.B.	135
The Cultivation of the Voice. Rev. Hugh Johnston, D.D.	143
Reasons for the Parabolic Method of Teaching in the Scriptures. Rev. Thos. Voaden	151
Systematic Bible Study. Prof. Wm. R. Harper, Ph.D.	162
The Intermediate State. I. Rev. R. N. Burns, B.A.	171
Human Rights and Social Duties. W. A. Douglass, M.A.	182
The Pensees of Pascal, and Their Theology. I. Rev. Wm. Jackson	189
The Human Element in the Scripture. Rev. John Wier	200
The Opportunity of Christianity. Rev. J. W. Dickinson	206
Messianic Prophecy. II. Prof. J. M. Hirschfelder	213
Editors' Council Table	231
Editorial Reviews and Notices of Books	240

JULY NUMBER.

Inspiration and Biblical Criticism. W. T. Davison, M.A.	271
The Gospel of Justice. Albert R. Carman	286
The Text, the Subject, the Sermon. J. A. Macdonald	307
How is the Sin of the World Taken Away? James Watson, F.T.L.	315
A Plea for Cremation. Henry Abraham	323
The Intermediate State. II. Rev. R. N. Burns, B.A.	328
The Pensees of Pascal, and Their Theology. II. Rev. Wm. Jackson	341
Messianic Prophecy. III. Prof. J. M. Hirschfelder	352
Editors' Council Table	357
Editorial Reviews and Notices of Books	367

OCTOBER NUMBER.

Messianic Prophecy—A Sequel. Rev. Prof. Workman, Ph.D.	407
Man and His Motives—Is Man an Automaton? Rev. George Sexton, LL.D.	455
Methodist Connexionalism. Rev. A. M. Phillips, B.D.	468
Paul's Theory of Christian Living. Rev. B. Sherlock.	481
Christianity in the First and Nineteenth Centuries. Rev. W. Harrison	493
Divine Kindness to the Poor vs. Pew Rents. Rev. B. F. Austin, M.A.	504
Messianic Prophecy. IV. Prof. J. M. Hirschfelder	510
Editorial Reviews and Notices of Books	526

THE CANADIAN
Methodist Quarterly.

VOL. III.]

JANUARY, 1891.

[No. 1.

MESSIANIC PROPHECY.*

WHEN I retired from the University, I had fully determined not to enter again the arena of Biblical controversy, and it is only at the earnest request of some esteemed Methodist ministers to give my views of the Messianic passages controverted in Professor Workman's lecture, that I now take up my pen contrary to my resolve.

At the outset, we may remark that it is impossible to overestimate the importance of the subject involved, for if Professor Workman's conclusions regarding the Messianic prophecies are correct, then not only have a vast number of eminent critics and commentators given erroneous interpretations of the same, but Christ Himself and His apostles have misapplied them. On page 448, Professor Workman makes the following remarkable statement :

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

*A review of Professor Workman's lecture on “Messianic Prophecy,” published in the October number of THE CANADIAN METHODIST QUARTERLY. By J. M. Hirschfelder.

And a little further on, on the same page, he observes :

“As none of the numerous Messianic passages in the Old Testament refer directly or originally to the historic Christ, but appear in the New Testament merely as quoted by him or as applied to him, it becomes important to consider carefully the application of Messianic prophecy.”

If, as Professor Workman here asserts, that “Messianic prophecy proper” first appeared “in the prophetic age,” then, according to that statement, the five Books of Moses and the Psalms are altogether devoid of such prophecies, and yet Christ Himself appeals to these books as bearing testimony of Him. “Search the Scriptures,” says Christ, “because ye think in them ye have eternal life; and these are they which bear witness of Me.” (John v. 39.) The Scriptures here spoken of include all the canonical books of the Old Testament. Again, at verse 46, Christ says, “For if ye believed Moses ye would believe Me, for he wrote of Me.” What Moses wrote of Him must necessarily have been Messianic prophecy. Again, Christ says, “These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the Psalms, concerning Me.” By “the law of Moses” is meant the whole five Books of Moses, which in Hebrew are termed “*tora*,” *i.e.* *the law*. Again (Luke xxiv. 27), we read: “And beginning from Moses and from all the prophets, He (Christ) interpreted to them in all the Scriptures the things concerning Himself.” Of the Apostle Paul, too, it is recorded (Acts xxviii. 23), that after he had arrived in Rome, on an appointed day, many came to his lodging, “to whom he expounded and testified the kingdom, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.” From the above passages it is surely perfectly clear that Christ and His apostles maintained that the Pentateuch and the Psalms contained direct Messianic prophecies, and that these prophecies were not “merely quoted” by Christ, but were understood and applied as referring to Him.

Biblical criticism has, no doubt, within these fifty years made rapid strides, but, unfortunately, many of our modern critics have carried their criticisms to such extremes that the

plainest language has either been explained away, or has been enlisted as a proof against its authenticity, or looked upon as containing a mere mythical statement. Let me give the reader one or two examples, to show how the plainest prophetic declarations are treated by the critics of the so-styled *school of higher criticism*. In 1 Kings xiii. 2, we read: "And he cried (*i.e.*, Shemaiah the prophet) against the altar in the word of the Lord and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." For the fulfilment of this prophecy, the reader may compare 2 Kings xxiii. 16-19. Now, although this prophecy was literally fulfilled, yet it is declared by De Wette and other critics belonging to the same school, to be merely a "mythical story of prophecy" against the altar of Bethel. (See De Wette's "Critical and Historical Introduction to the Old Testament," Vol. II., p. 233.) The prophet Isaiah, in chapter xlv. 28, mentions "Cyrus," who shall command the rebuilding of Jerusalem with the temple; now, this very naming of Cyrus upwards of a century before he was born, has been eagerly seized upon by our advanced critics as a proof that the last twenty-seven chapters of Isaiah must be of later origin. These writers do not, for a moment, take into consideration that there is no assigning a limit to the prophetic vision, which is the manifestation of the power of God, and that to do so would be to set a limit to the omnipotence of the Almighty.

Before entering upon a review of the interpretations given by Professor Workman of the Messianic passages in his lecture, it may be as well to notice first a few statements made in the beginning of the lecture, which should not be passed over in silence.

On the first page, the Professor remarks :

"A popular view prevails that there is nothing in common between Biblical and non-Biblical prophecy. Though widespread, the opinion is erroneous. The Hebrew Scriptures do not claim a monopoly of religious prophecy, and it is unwise to misrepresent their claims in this respect by misinterpreting historic facts."

It is a pity that Professor Workman did not at least adduce one example of "non-Biblical prophecy" which could be said to have something in common or resembled in any manner "Biblical prophecy." We confess our inability to mention one, but we are quite prepared to place before the reader the dissimilarity and distinctions subsisting between the heathen oracles and the Biblical predictions. The whole number of oracles in more or less repute among the heathen nations is estimated to be no less than three hundred. Of these, the oracle of Apollo at Delphi; the oracle of Dodona, consecrated to Jupiter, who was deemed the father of oracles; and the oracle of Trophonius in Bœotia, were held in highest estimation. As regards the *nature* of the heathen oracles, there are two prevailing opinions, namely, many writers ascribe them to the agency of evil spirits; this was the opinion generally entertained by the early Fathers, as well as by many modern writers, whilst by far the largest number of those who wrote upon the subject maintain that they are entirely the product of art and cunning practised by those who delivered them. We have no hesitation in saying that the last supposition is the most plausible, since the modes of delivering the oracles and the practices attending them favored the perpetration of all kinds of deceptions.

In comparing the heathen oracles with Scripture predictions, it will be found that they are dissimilar in every leading point.

The first distinction we shall notice, is the MANNER in which heathen oracles were delivered. When the priestess had passed through the preparatory ceremonies, a trembling shook her whole frame, her looks were wild, she foamed at the mouth, her hair stood erect, and her shrieks and howlings filled the temple, and according to some heathen historians, "the building itself shook to its very foundation." During these fearful agitations, at intervals, unconnected words fell from her lips; these the priests who surrounded her carefully collected, and formed the oracle from them. Ammianus Marcellinus speaks of this violence as a proverbial notoriety. (See Amm. Mar., In Pricipio, lib. xxi.) Virgil with his wonted eloquence also describes the vehemence and madness of the prophetess. (See

Virgil's *Æneid*, lib. vi., 46-51. Consult also Lucian, lib. v.; Potter's "Antiquity of Greece," Vol. I., p. 278; Bishop Watson's *Theological Tracts*, Vol. I., p. 314.) How different was the conduct of the Hebrew prophets when foretelling future events; calm and dignified, always preserving a noble tranquility of deportment. They were, indeed, often moved with pity or indignation when their declarations were made light of or entirely neglected, and, according to the customs of the time, would rend their clothes and their hair, but they still maintained the calm possession of all their faculties.

The second distinction we shall point out relates to the TIME of the delivery of heathen oracles. It appears that the gods were not always propitious, for all days were not deemed proper, so that upon some no answer could be obtained. Alexander the Great wished to consult the oracle on one of those unpropitious days, but was absolutely refused by the priestess. The conqueror of the world thought that "customs should stoop to a great king," and had the priestess dragged by force and seated on the tripod, while she exclaimed, "My son, thou art invincible!" when Alexander declared that "she need not trouble herself any further, as that oracle was quite to his satisfaction." (Rollin's *Ancient History*, Vol. I., p. 51.) Thus we see that might could command the time. We shall presently show that money could also sometimes dictate the answer.

To Biblical prophecy, on the contrary, no seasons were improper. Rank and wealth had no influence in framing the answer. Wicked kings were reprov'd without fear; they might imprison the messenger of God, but they could not induce them to swerve from their path of duty.

The third distinction relates to the PLACE where heathen oracles were delivered. Most frequently the replies were given from the inmost recesses of the temples, but sometimes also in dark caverns or other obscure places. Pausanius, a celebrated Spartan general, who personally consulted the oracle of Trophonius, gives a full account of his experience on the occasion. After mentioning the oblations and services previously required, then gives a graphic description of the difficulty in getting into the cave, he states that the entrance is so small that a per-

son desiring to consult the oracle has to lay flat on the ground and shove himself, feet foremost, into the cave. He further remarks, that all that come within the approach of the oracle, have not the answers revealed the same way. Some gather their resolves by outward appearance; others, by word of mouth. (See Abp. Potter's "Antiquity of Greece," Vol. I., p. 291.) We can readily conceive how easy it was to practise all kinds of deception in those dark, secluded places. Even in our enlightened age, when superstition has given place to common sense, frequently persons have been staggered by performances given in dark rooms or cabinets.

What a noble and striking contrast does the delivery of Scripture prophecy present to those pitiful expediences of the heathen oracles. The prophets delivered their messages wherever and whenever they were required—in kings' palaces, in the centre of cities, or in the assembly of the elders. There was no collusion, no mystery; all was open as the day. God Himself alludes to the distinction between His own predictions and the secrets attending the delivery of the heathen oracles. "I have not spoken in secret, in a dark place of the earth." (Isa. xlv. 19.)

The fourth distinction relates to the ceremonies attending the consultation of oracles. Vast preparations were made on those occasions, both by the priestess as well as by the person who wished to consult. Not an iota of the ceremonial prescribed could be omitted, or it would render the consultation nugatory. Numerous sacrifices were to be offered with great pomp. It was also an essential part of the system that those who consulted the oracle should make large presents to the god and liberally fee the priest. (See *Ancient Universal History*, Vol. V., p. 610; *Rollin's Ancient History*, Vol. I., Preface.)

If we now examine the dispensation of Scripture prophecies from the beginning of the Old Testament to the end, we find no parade, no ceremonies attending them. Presents were peremptorily refused by the prophets. Thus, when Naaman urged Elijah to take a present, he absolutely refused to receive it. (2 Kings v. 16.) Samuel, at the end of a long service as a prophet, and as a judge, could exclaim, "Behold, here I am;

witness against me before the Lord and before His anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any *bribe*, to blind mine eyes therewith?" (1 Sam. xii. 3-5.) Balaam did not dare to allow himself to be corrupted by presents so long as God was pleased to employ him as an instrument. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do less or more." (Num. xxiv. 13.)

The fifth distinction relates to MATTER. Rollin has with much force and truth given a description of heathen oracles. He says, "Their general characteristics were *ambiguity*, *obscurity* and *convertibility*; that is to say, the answers would agree with several various, and sometimes directly opposite, events. The oracles were so worded that, whatever the issue would be, the oracle might not lose its credit and popularity. There are two well-known instances which will illustrate how ingeniously the replies were worded. When Croesus was about to invade the Medes and Persians, he consulted the oracle at Delphi as to the issue of his expedition. The answer was, "that by passing the River Halys and making war upon the Persians, he would ruin a great empire." Now, what empire was to be ruined; his own, or that of the Persians? Croesus naturally understood it to mean that he would be successful in his invasion, but what was the result? He lost his crown, and was on the point of losing his life. In a similar manner, when Pyrrhus was about to make war upon the Romans, he consulted the oracle; in this instance also, the reply was so ingeniously arranged that the words might be construed to mean either "that Pyrrhus should conquer the Romans," or "that the Romans should conquer Pyrrhus." It is well known that Pyrrhus was utterly defeated, escaping only with a few personal attendants. Tertullian appeals to these instances in charging the heathen oracles with ambiguity. (Tertull. Apologt., p. 24. See also Rollin's Ancient History, Vol. I, Preface, p. 54.)

What a contrast do Scripture prophecies present in this respect. Instead of darkness and equivocation, we find clear-

ness and perspicuity, so much so that it has indeed been well said, regarding them, "that in general the prediction is so decisive that the event appears only a transcript of the prophecy." And the same writer in another place remarks: "Those, therefore, who wish to draw a parallel between Scripture prophecy and heathen oracles, for the sake of placing them upon the same basis, tracing them to the same source, and condemning them together, are acting unfairly by Revelation. (Collier's Lecture on "Scripture Prophecy.")

Professor Workman, on page 412, observes:

"The argument from prophecy, therefore, is principally adapted and designed for the believer, and it should be presented to the unbeliever only when the historic argument for Christianity has been established."

We certainly cannot agree with the Professor's views set forth in this passage. It is an indisputable fact that the Old Testament prophecies have always been appealed to in the conversion of unbelievers. In the New Testament they are constantly quoted to convince unbelievers that their fulfilment was consummated in Christ, and we may safely say that few, if any, conversions have ever been made to Christianity among the Jews in which those prophecies did not form an important part. The Professor's statement minimizes the importance of the Messianic prophecies.

On page 415, Professor Workman asks:

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

We are at a loss to see why "the derivation of the Hebrew

word for prophecy is disputed." The derivation of Hebrew *noun* only becomes doubtful when the *verb* from which it could be derived does not now exist in Hebrew, having become obsolete, and when the derivation cannot be traced from an existing verb in the cognate languages, the Chaldaic, Syriac or Arabic. But such is not the case in this instance. The verb (*nabha*) *to prophesy*, does not only occur very frequently throughout the old Testament, but is in common use also in all the cognate languages. There can, therefore, be no doubt that the Hebrew term (*n'bhuah*) *prophecy*, is derived from the verb (*nabha*) *to prophesy*. It is so derived by Gesenius and other eminent lexicographers. But Professor Workman says that "its primary meaning (*i.e.* of the word prophecy) in the original is very different from the sense in which we commonly employ the English word," and in order to establish this proposition he says, "literally, according to Gesenius, the word to prophesy signifies to bubble up, to gush out, to flow forth." Now, it would be highly interesting to know upon what authority Gesenius has attached these meanings to the Hebrew verb. We unhesitatingly assert that not in a single instance is the verb in question used either in Hebrew or in its cognate languages in any of those senses. That it is a mere conjecture of Gesenius is plainly shown from his own lexicon. In treating on the verb *nabha*, he gives its meaning, "*to speak under a divine influence, as a prophet; to prophesy.*" Then goes on to say, "The Hebrews use the passive forms Niphal and Hithpael in this verb, because they regarded the prophets as moved and affected by a higher influence rather than by their own powers." He then refers to upwards of fifty passages in the Old Testament where the verb occurs in the sense *to prophesy*, or in its accessory meaning, "*to chant, to sing, while under a divine influence;*" but he does not refer to a single passage where the verb is used in the sense "to bubble up," or "to gush out." Professor Workman lays some stress on the use of the word "prophet" in Exodus vii. 1: "And Aaron thy brother shall be thy prophet," as illustrating "its ancient, if not its primitive, figurative usage." The use of the word "prophet" in the passage is, however, readily explained if taken in connection with

what is said in the preceding clause of the verse: "And the Lord said to Moses, See, I have made thee a god to Pharaoh." That is, God empowered Moses to act with regard to Pharaoh as His direct representative. But Moses had expressed a fear that as he was of uncircumcised lips (chapter vi. 30),—a metaphorical expression denoting dull of speech, not able to utter words with facility—that Pharaoh might not hearken unto him, or, perhaps better rendered, "not understand"* him, God constituted Aaron to be "a prophet" to Moses, through whose mouth the command delivered to Moses was to be conveyed to Pharaoh. As God reveals His will to man through the mouth of a prophet, so Moses was to use Aaron to declare his will to Pharaoh. There is nothing, therefore, in the use of the word "prophet" in the passage in question, which would indicate "its ancient, if not its primitive, figurative usage." It is perfectly immaterial whether we regard the word "prophet" here used in the sense of "spokesman," for in reality, that term would be applicable to every prophet of Scripture, since he actually speaks in the name of God. Hence, we find the prophets frequently beginning their declaration with the words, "And the LORD saith," or "Thus saith the LORD." We maintain, therefore, that the primary meaning of the word "prophecy," in the original, does not differ from the sense in which we commonly employ the English word. Professor Workman seems to labor hard to divest the word "prophecy" of its meaning which it unquestionably bears throughout the Scriptures.

On page 415, he remarks :

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

* The Hebrew verb (*shama*) *to hear*, is sometimes used in the sense "*to understand*." Compare Gen. xi. 7, xlii. 23.

And on page 416, he goes on to say:

“It means rather to tell forth or to forthtell existing verities. That is, instead of specially revealing the hidden events of the future, it specially discloses the concealed facts of the present; or, instead of dealing chiefly with future contingencies, it deals chiefly with present realities. Thus, in order to obtain a true idea of the subject, we must, at the outset, carefully distinguish prophecy from prediction. The distinction is of fundamental importance.”

The view taken by Bishop Butler of Scriptural prophecy, is undoubtedly a correct one; it is “nothing but the history of events before they come to pass.” The ancient Jewish writers were accustomed to compare prophecy to a flower still in the bud, which, in due time, will be fully developed. Definitions cannot be too simple to be thoroughly intelligible, and to our mind, the simplest definition of prophecy is, *the foretelling of future events*. As Professor Workman lays so much stress on the difference between “prediction” and “prophecy,” why did he not give one or two examples to show his readers wherein the difference exists? Let it be remembered that it is no trifling matter. It has been well said, that “in entering the temple of Revelation, one of the first objects which has attracted the attention of all ages, and which constitutes a grand support, is the pillar of prophecy.” In order to prove that the Professor’s views advanced regarding prophecy are altogether incorrect, we will just give two examples, one taken from the Pentateuch and one from the prophets.

The patriarch Jacob, perceiving that the days of his pilgrimage upon earth were drawing to a close, “called unto his sons,” that is, he sent messengers to the different parts of Goshen, where his sons resided, and summoned them before him, not merely to take his last farewell of them, but likewise, that he might foretell what should happen to them in future days. The prophetic declaration concerning his sons Simeon and Levi is:

“Cursed be their anger, for it was fierce,
And their wrath, for it was cruel;
I will disperse them in Jacob,
I will scatter them in Israel.”

—(Gen. xlix. 7.)

We must observe here, that the prophets, in order to give greater force to their declarations, sometimes declare themselves to do what they merely predict will come to pass. So Ezekiel xliii. 3: "When I came to destroy the city," *i.e.*, when I came to prophecy that the city should be destroyed. Now, this prophecy of Jacob regarding Simeon was literally fulfilled. Simeon is not at all mentioned by Moses in his blessing of the twelve tribes. (Deut. xxxiii.) The tribe of Simeon, at the time of the Exodus, numbered 50,000 men able to go forth to war (see Num. i. 22, 23), according to which it ranked third in number; but before entering the promised land, its number was reduced to 22,000 (see Num. xxvi. 14), which made it rank the lowest of all the tribes. The portion which was assigned to this tribe was in the midst of the tribe of Judah. (See Josh. xix. 9.) According to 1 Chron. iv. 41-43, some of the tribe emigrated, being probably forced to do so on account of the increase of the population of the tribe of Judah. The Hebrews were also accustomed to say that every poor scribe and school-master was a Simeonite.

As regards the descendants of Levi, they were likewise dispersed among the other tribes. The forty-eight cities which were set apart for them being scattered over the whole land of Canaan; so that in their case also, Jacob's prophetic declaration was fully consummated.

We will now take an example from the prophets, and for that purpose will choose one in which the precise time of its fulfilment is foretold. If the reader will turn to Isa. vii. 1-8, he will find that Rezin, king of Syria, and Pekah, king of Israel, had confederated to go up against Jerusalem and conquer it. Although this invasion had already been planned in the reign of Jotham, yet it did not take place until in the first year of the reign of Ahaz. When Ahaz heard that the forces of Syria had already "encamped upon *the territory* of Ephraim," both he and his people were seized with great fear. But the LORD sent Isaiah to Ahaz, to tell him not to be afraid, that not only should these kings not succeed in their present design, but that "in threescore and five years Ephraim should cease from *being* a people."

Now, this prediction regarding the total destruction of the kingdom of Israel was literally fulfilled when Esarhaddon, king of Assyria, carried away the remaining portion of the ten tribes which had been left by Tiglath Pileser and Shalmeneser, and who planted the country with new inhabitants. Here, then, we have two prophetic declarations; in the one, its fulfilment was consummated several centuries after it was predicted; and in the other, the fulfilment took place precisely at the time stated. Wherein, we would ask, lies the difference, whether we call the foretelling of these events *predictions* or *prophecies*?

As the prophets were the messengers of God to convey His will to mankind, no doubt it was a part of their office "to deliver a divine message or to proclaim a divine truth for the sake of influencing human life" (p. 416). But we cannot agree with Professor Workman when he asserts, that "the moral element moreover occupies the highest place in all prophetic communications," or that "it is the ethical aim that gives to the prophetic teaching of the Hebrew Scriptures its peculiar significance." We would rather say that the chain of Messianic prophecy contained in the Hebrew Scriptures constitutes "its peculiar and unique significance," when we consider the bearing this chain of Messianic prophecy has in establishing the verity of the New Testament.

On page 417 we find the following remarkable statement:

"In certain cases, doubtless, the prediction might have been suggested by the existing circumstances to a person of great natural sagacity. Owing to their prophetic insight, the prophets, by their special spiritual training, might readily become skilful readers of the signs of the times as many reverent writers on the subject have most reasonably supposed."

If we understand the Professor's language rightly, he means to convey to his readers the idea that not all predictions necessarily were the direct revelations from God to the prophets, but could have been "suggested" to them "by the existing circumstances" or by "the signs of the times." Here, again, one prediction in illustration that such was possible would have been interesting. We, on the contrary, maintain that the predictions in the Old Testament are all of such a nature that

precludes the idea of having been "suggested" by any "existing circumstances," or read from the "signs of the times," since mere human sagacity could not predict one event any more than it can predict a hundred.

In illustration of what we have above stated, we may instance the dream of Pharaoh's butler, the general signification of which was very obvious, and yet how could Joseph have known that the three branches signified "three days," unless by divine revelation? Might they not as well have represented three months, or three years? Anacharsis, a Scythian, who, on account of his clearness of understanding was numbered among the seven wise men, said: "A vine has three branches, the first of which produces pleasure; the second, intoxication; and the third, remorse. Now, might not some such explanation of the three branches appeared quite natural? But God so ordered the dream that at least one part of it should require a divinely inspired interpreter.

Professor Workman's statement appears to us to be merely a modified view of the extreme anti-supernatural view entertained by the distinguished scholar, Eichhorn, Professor of Oriental Literature in the University of Gottingen, who held that "the miracles and prophecies recorded in the Scriptures may all be explained as natural events." (See his "Hebrew Prophets.") This extreme view was also entertained by Berthold, Hitzig, Gesenius, Ewald and Kuenen. But Dr. Smith has justly observed that "their judgment in respect to inspiration in general, is determined not by their scholarship, but by the prepossession of their unbelief."

On page 417 Professor Workman says:

"Notwithstanding these facts, the predictive element has generally been pressed and emphasized. This unfortunate emphasis has produced a powerful and widespread revulsion in the minds of scientific students of the Old Testament."

It is undoubtedly true that some writers have erroneously pressed some passages of the Old Testament in support of the doctrine of the Trinity, and have wrongly invested others with a Messianic character. Such a mode of exegesis is certainly to

be regretted. Still we hardly think that it has been productive of so much evil as the Professor fears. "Scientific students" should investigate Biblical subjects for themselves, and not be guided by this or that writer. We would ask Dr. Workman what would be the result if a theological student allowed himself to be entirely guided by Gesenius' Lexicon, which is so commonly used in all universities and theological schools? We venture to say his orthodoxy would be severely shaken by the time he has finished his course of studies.

We come now to consider Professor Workman's remarks on the term "Messiah." The Hebrew term (*mashiach*) as the Professor has properly stated, denotes *anointed*, and that

"The ceremony was designed to indicate that the person on whom it was performed became especially set apart for divine purposes, as a priest, as a prophet, or as a prince."

Hence a king of Israel is by way of eminence spoken of as (*m'shiach*, *Jehovah*), i.e., *Jehovah's anointed*, indicating thereby, that he is a consecrated and divinely chosen person. Professor Workman says, that

"With the exception of Daniel ix. 25, 26, where it is disputed whether the term should be translated as a name or as a title, the word is never employed in the Hebrew Scriptures in any other than a titular sense."

Although, as the Professor remarks, "it is disputed whether the term should be translated as a name or title," when we come to consider the passage, we will show that the context clearly indicates that it is used in that passage as a *name*. We will likewise show when we come to consider Psalm ii. 2, that the term "(*m'shicho*) his anointed" in that passage cannot refer to an earthly king.

On page 422 Professor Workman makes the following remarkable statement:

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

This is certainly a most extraordinary statement. The Old Testament contains a chain of Messianic prophecies in which the birth, the attributes, and death of the Messiah are most distinctly set forth. The descriptions given and references made to the Messiah cannot possibly be forced, notwithstanding all attempts in that direction, to apply to any king or kings of Israel. If such then is the case, it follows that those Messianic prophecies could not have been fulfilled at the time of the closing of the Old Testament canon; and we are not aware that it has even been hinted that they may have had their consummation during the centuries that elapsed between the closing of the Old Testament canon and the Christian era. There remains, therefore, but the only question to be decided whether those prophecies remain still unfulfilled, as is maintained by the Jewish Church, or whether they had in every respect their complete accomplishment in Christ, as taught throughout the New Testament, which constitutes the fundamental doctrine of Christianity.

We would now ask Professor Workman how we are to arrive at a satisfactory solution of this all-important question to the Christian faith, "irrespective of the New Testament application or interpretation?" or, how we are to show that this "cherished expectation," or "cherished hope" has been realized in Christ, without going to the only source which furnishes the necessary information? The Professor endeavors to deprive us of the only authoritative testimony we possess of the Messianic predictions being fulfilled in Christ.

We conceive the proper mode of dealing with the Messianic prophecies to be, first, to obtain the proper sense of the language employed, and having done this, then carefully examine the import of the language employed as to its application, weighing well whether it necessarily applies to the Messiah, or whether it could be reasonably applied in any other way. This mode of treating the prophecies, we think, ought to recommend itself to every unprejudiced mind.

On page 427 we find the following remark :

"Thus, from the conception of Jehovah's anointed, which, from the time of David, was always associated with his royal house, there originated

the idea of a Messianic king, whose future greatness and glory so largely constitute the theme of the great Hebrew prophets."

From this statement, it appears that Professor Workman dates "the idea of a Messianic king" as having originated as late as the reign of David. What about the prophetic declaration of Jacob?

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall be (lit.) the obedience of the nations."

Of this passage more hereafter. It is, however, pleasant to find that Dr. Workman allows that the great Hebrew prophets entertained "the idea of a Messianic king of future greatness and glory," though in another place he maintains that "there is no prophetic passage that has an original reference to the New Testament Messiah," or "refers directly and predictively to Jesus Christ" (p. 448).

At page 437, we have a statement which for profoundness surpasses anything that ever any one of the seven wise men has uttered:

"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.'"

That is to say, for instance, there cannot be any reference to a suffering Messiah in Isaiah liii., because the import of the prophecy was not fully comprehended until it had been fulfilled. We are astonished at Dr. Workman approvingly quoting such an absurd statement.

We come now to consider the most important part of Professor Workman's lecture, namely, whether it is really as the Professor has stated, that "there is no passage in the Old Testament that refers directly and predictively to Jesus Christ."

Before entering upon the discussion of this all-important subject, we must not omit to quote the Professor's statement at page 440. He says:

"Before applying our principles in ascertaining the import of individual

prophecies, it should be noted that certain portions of the Old Testament are supposed to abound in passages which are personally and directly descriptive of Jesus of Nazareth, the historic Christ. Whereas, it must be evident to every intelligent Scripture student that those very portions often describe circumstances or recount experiences that cannot be referred to Jesus Christ, without violating the fundamental principles of a sound method of Biblical interpretation."

In treating upon the Messianic passages which the Professor has noticed in his lecture, and upon those which *he passed over unnoticed*, we shall adopt the same method as we have always done in interpreting a Biblical subject, namely, to make the Bible as much as possible its own interpreter, always carefully avoiding of putting a forced construction upon the language employed which may not harmonize with the context. We must here also ask the reader to bear in mind, that our translations are always made from the original, and that, therefore, he will sometimes find our rendering differing from that given in the Authorized Version, or, perhaps, even from the Revised Version; but we are always ready to defend the rendering we give, and the reader can depend upon its correctness, as it is always supported by Scriptural usage.

The first passage noticed by Professor Workman is Gen. iii. 15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Upon this passage, Dr. Workman remarks:

"It is sometimes designated 'the great primitive prophecy.' If prophecy, in what sense is it prophetic? The word translated 'seed' in the first member of this verse means posterity or race. Though singular in form, it is plural in signification, in the original Hebrew, as well as in the English translation. It has not an individual, but a collective, application. The seed of the woman, therefore, refers to the human race, and the seed of the serpent refers to the reptile race" (p. 440):

And on page 441, he goes on to say:

"As the passage is not strictly prophecy, so it is not strictly Messianic. It is simply suggestive in its allegorical teaching of a fact, which, by the help of the Divine Spirit, was just as true of a person under the Old Testament as under the New Testament dispensation. The passage, therefore, properly speaking, is not Messianic prophecy at all, and it is never applied to Christ in the New Testament."

Professor Workman has correctly stated "that the seed of the woman refers to the human race, and the seed of the serpent refers to the reptile race," but when he adds, "as the passage is not strictly prophecy, so it is not strictly Messianic," the Professor goes further than ever any orthodox writer has gone, or any adverse critic can consistently reconcile with the context. It is admitted by the Jewish writers, and distinctly taught in the New Testament, that Satan was the actual tempter, hence he is constantly spoken of in the Rabbinical writings by the appellation (*hannachash halkadmon*), i.e., the ancient serpent, or by the name *Sammael*. (See the passages in Schoettgen's "Horæ Hebraicæ," on John viii. 44, Rev. xii. 7-9.) In the Book of Wisdom ii. 24, it is stated, "through envy of the devil came death into the world." In Rev. xii. 7, he is spoken of as "the great dragon, that old serpent, called the Devil and Satan." In John viii. 44, Christ calls the devil "a manslayer from the beginning," which refers, no doubt, to his tempting Eve, by which death came into the world. The agency of the devil in tempting our first parents unquestionably was a doctrine held by the ancient Jewish Church, and is likewise maintained in the New Testament. It is worthy of notice, that in the sacred books of the ancient Persians, the evil principle is represented as tempting the parents of the human race, and as coming to earth in the form of a serpent. (See Kleuker's "Zendavesta.")

Now, as Satan, the actual tempter, cannot be separated from the serpent, the instrument in bringing about the fall of our first parents, it follows, therefore, that he must also participate in the curse. The mere constituting of enmity between the serpent tribe and mankind would be a punishment altogether disproportionate for a deed which was productive of such dire consequences, not only to the human family, but the whole world. Justice, too, demands that whilst the instrument is punished, the actual tempter should not go free. The language in our verse, therefore, has justly been regarded as conveying a higher meaning, namely, a symbolical prediction of the continued enmity that was to exist between Satan and man and the final overthrow of Satan's power when the Messiah shall

come, who is spoken of under the appellation of (Shiloh), *i.e.*, *pacificator* (Gen. xlix. 10), and (Sar Shalom), *i.e.*, *prince of peace* (Isa. ix. 5), who will, by crushing Satan's head, restore again the original paradisaical peace and happiness. Hence we read, "And the God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.) Seed is in Scripture often used for *offspring* or *posterity*; "her seed," therefore, denotes her posterity, including, of course, the Messiah, the greatest of all her descendants, who, by way of eminence and in allusion to this promise, is called *the seed* (Gal. iii. 19), who came to destroy the works of the devil. (Heb. ii. 14.) By the seed of the serpent, as applied to *the natural serpent*, is to be understood *the serpent race*, and as applied to *Satan*, is to be understood *the children of the devil*; that is, those who are like him in disposition, and thus including the incorrigible, depraved and wicked men, called "children of their father, the devil."

We shall not inflict upon the reader a long list of commentators and critics, who have maintained the Messianic doctrine of our verse, but only refer to a few in support of our argument, and here we may mention the world-renowned commentator and critic, Hengstenberg, who ably defends the Messianic character of the passage under consideration in his "Christology." We have not his learned work at present to quote the precise language he employed, but we are perfectly familiar with his views on the subject. Professor John Henry Kurz, D.D., Professor of Church History in the University of Dorpat, a well-known and eminent German writer, remarks in his "Manual of Sacred History," "The fall of man was eternally known to the omniscient God; nevertheless, He determined to create man, since He had also eternally purposed to redeem fallen man. Hence, the influence of His divine counsel appears in history immediately after the fall. The first manifestation of it occurs in the promise that the seed of the woman shall bruise the head of the serpent" (p. 48). George Bush, late Professor of Hebrew and Oriental Literature, New York City University, observes: "Such a punishment would be utterly disproportionate to the crime; and would be signally unworthy the divine majesty to array itself in all the terrors

of avenging wrath in order to declare so an unimportant fact. Some further and higher meaning, then, it must have been intended to convey, and what else could that be than a symbolical prediction of Satan's continued hostility to man, and of the final subjugation of his empire in the world by the Redeemer here pointed out as 'the seed of the woman.'"^{*} Samuel Turner, D.D., late Professor of Biblical Literature and the Interpretation of Scripture in the Theological Seminary of the Protestant Episcopal Church, and of the Hebrew Language and Literature, in Columbia College, New York, remarks: "The promise in this verse does undoubtedly imply the doctrine of a Saviour, who should deliver the posterity of Eve from the effects of the fall, and destroy the power of the tempter; so that it may well be regarded as "the first annunciation of the Gospel, involving its fundamental truth."[†] As we are on this subject, we may observe, that the sentence, "upon thy belly thou shalt go," seems to imply a great change from the original form of the serpent, though it is impossible even to conjecture as to what extent the external form and motion was changed. The creeping upon the belly also implies great degradation. As regards the words, "and dust thou shalt eat," they, of course, must not be taken in a literal sense, as denoting henceforth dust was to constitute the food of the serpent; the expression simply means, that in consequence of its creeping on the ground, it would necessarily be subjected to swallow dust. The expression, *eating dust*, according to Scripture usage, has, however, another meaning, it denotes to be reduced to a condition of great humiliation. Thus the prophet Micah, in foretelling the utter overthrow of the nations, says: "They shall lick the dust like a serpent," that is, they shall be debased and made contemptible. (Micah vii. 17.)

Professor Workman next refers to Noah's prophetic declaration contained in Gen. ix. 26, 27, and though we agree in the main with the view he has taken of the passage, we will still briefly notice it. The passage reads:

* "Commentary on Genesis," Vol. I., p. 84.

† "Companion to the Book of Genesis," p. 189.

"Blessed is the Lord God of Shem; and Canaan shall be a servant to him. God will enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be a servant to him."

The words, "Blessed be the God of Shem," imply that God was "the God of Shem" in a special manner, and as connected with special privileges. And, accordingly, we find that in the family of Shem was preserved the true worship of God, and Israel's greatness consisted in being the chosen people of God; they were the "peculiar treasure" of God. (Exod. xix. 5.) As regards the malediction pronounced against Canaan, it was in the time of Joshua that its fulfilment commenced, it was in his time that they were first brought under the yoke of the Shemites, and the conquest was afterwards completed by Solomon. (See 2 Chron. viii. 7. 8.) The prophetic declaration relating to Japheth, comprises two parts, namely, "God shall enlarge Japheth;" already in the lifetime of Japheth the prediction commenced to have its fulfilment. Japheth had seven children, Ham only four, and Shem five. The descendants of Japheth's children spread over the whole of Europe, and a considerable part of Asia, and probably crossed over into America by Behring Straits from Kamschatka. "The northern hive," as Sir William Temple denominates it, has been always remarkable for its fecundity, and has been continually sending out colonies. The second part of the declaration is, "And he shall dwell in the tents of Shem." According to the Targum (Chaldee Version) and most of the Patristic Fathers, and whose opinion has also been espoused by many modern commentators, the fulfilment of the prediction that Japheth "shall dwell in the tents of Shem," is to be consummated at the time of the Messiah, when the descendants of Japheth would join the Israelites in the worship of the Almighty, and both would look upon Jerusalem as the spiritual centre. But this interpretation of the passage would be altogether adverse to the distinct declarations of the prophets, according to whose prophecies no nation will be excluded from the knowledge of God, and all nations of the earth will flock to Zion. Compare Isaiah ii. 2, 4, xviii. 7; Zeph. iii. 10; Zech. viii. 20-23, xiv. 16; Psalm xxii. 28. In that glorious time God will exclaim: "Blessed be

Egypt, my people, and Assyria, the work of My hand, and Israel, My inheritance." (Isa. xix. 25.) It will thus be seen that in that time the curse resting upon the descendants of Ham will be removed, and they, as well as the descendants of Japheth, will bow down before the Lord. The declaration that Japheth "shall dwell in the tents of Shem," rather refers, therefore, to a peaceful dwelling together, and a friendly, commercial intercourse between the Hebrews and the Japhethites; the latter, probably, conquered and occupied the northern and eastern parts of Palestine, and assisted the Israelites in their constant struggles against the remnants of the Canaanites scattered through the land, as a common foe. The names which Noah bestowed upon his sons are also highly significant in their import. It was evidently under the prompting of the spirit of prophecy that Noah gave such significant names. The name Shem, denotes a *name*, but is also sometimes used in the sense of *renown* or *fame*; he was to be renowned for spiritual blessings. We have seen, that Noah after having pronounced a curse upon Canaan, immediately afterwards exclaimed: "Blessed be the Lord God of Shem." Jehovah is called *the* God of Shem, doubtless, to intimate that He was so in a special manner, and as connected with special privileges. Accordingly we find that in the line of this father of the chosen people, the knowledge and worship of Jehovah was preserved. This supreme dignity vouchsafed to Shem developed itself gradually, more and more, as the chosen people developed into a great nation.

The next step we find in the promise made to Abraham (Gen. xvii. 7): "I will establish My covenant between Me and thee, and thy seed after thee in their generations for an everlasting covenant." Afterwards we see God Himself guiding the affairs of His chosen people, and taking up His abode among them, and finally as being the progenitor of Christ.

The name Ham (Heb. Cham) denotes *heat*, and is like that of his brother Shem, prophetic, for all the descendants of Ham inhabited the tropic zones. Under a slightly modified form, it was at an early period adopted as one of the names of Egypt, and occurs on the inscription of the Rosetta Stone, under the form *chami*.

The name Japheth (Heb. Yapheth) signifies *enlarger* or *enlargement*. The appropriateness of the name Japheth becomes strikingly apparent, in the remarkable fulfilment of Noah's prophetic declaration, as we have above shown. It is impossible to conceive that these significant names were given without having been prompted by the spirit of prophecy.

Professor Workman next refers to Genesis xii. 2, 3, in which he says, "the third Messianic prophecy is supposed to be." The passage reads: "And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

The Professor here remarks:

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

We are at a loss to see how it is possible for the passage to "suggest the idea of a Messianic prophecy" without "the expectation of a personal Messiah." The very term "Messianic prophecy" implies a future "*personal Messiah*." If this grand promise of Abraham merely "suggests the hope of a prosperous era," we may justly ask where and when was the promise fulfilled? And if it should be answered in the prosperous time during the reign of Solomon, then the most important part of the promise, "in thee shall all families of the earth be blessed," would still have remained unfulfilled. The application by the Apostle Paul, of this promise to a "personal Messiah" in his Epistle to the Galatians iii. 8, 9, 14, 16, 29, is unmistakable; he distinctly refers it to Christ. In like manner it was applied by Peter. (See Acts iii. 25, 26.) It follows, then, that if, as Professor Workman maintains, the promise does not suggest the expectation of a personal Messiah, the apostles Paul and

Peter must have been terribly astray in their application of it to Christ, and the inference is that they could not have written under inspiration. There is particular emphasis bestowed upon this promise to Abraham, for it is no less than four times repeated, as chapter xviii. 18; xxii. 18; xxvi. 4; xxviii. 14.

We regret that unforeseen circumstances prevented us from completing the review in this number.

J. M. HIRSCHFELDER.

LAW AND LOVE.

LAW, like love, never fails, and with love is perfected. It is embodied in matter and enthroned in mind. Without it, life is chance and society chaos. It is involved in all dominion, divine and human. It is the oracle and index of all rights. There can be no true community or co-operation without it, no church or state, no real civilization or right religion. Theology is its highest science, earth its arena, and heaven its crown.

What is law? Who can define it? Scholars and scientists, divines and philosophers, seem hopelessly discordant in answer; yet must we not desist from answering or despair of success. Many a hard knot has been opened, many a dim figure defined, many a difficult problem solved; and the forces of intellect are not exhausted. A critical comparison of the many definitions of law might weary us much and profit us little. Let us judge for ourselves.

The nature of law is one, but its forms and operations are many. Its whole and sole meaning is **AUTHORITATIVE DICTATION**. Dictation without authority or right is deservedly stigmatized as assumption and usurpation; but as truly authoritative, as really rightful, it reigns illimitably over the living and the lifeless, from atoms to angels, for all the days and nights of earth, and for all the cycles of perennial heaven.

The original dictation of God as the **CREATOR**, is embodied in His work, commonly called Nature, whose continuity of force or conservation of energy, in permanent modes of combination and consecution, as gravitation, cohesion and chemical

affinity, is commonly called "natural law," that gives stability and strength to nature, affords certainty to man, and serves as the foundation-rock on which we are to build in this world, according to our ability, tastes and needs, with such forms and fragments of nature as are changeable and conditional, and can be fitted to our structure. Nature is an embodiment and reign of law. "The whole body of phenomena," says Tyndall, "is instinct with law; the facts are hung on principles, and the value of physical science, as a means of discipline, consists in the motion of intellect, both inductively and deductively, along the lines of law marked out by phenomena. . . . To use the language of an American poet, 'The atoms march in tune,' moving to the music of law, which thus renders the commonest substance in nature a miracle of beauty."

The dictation of God, as the CREATOR or King (absolutely authoritative or rightful, because He is the author and owner of all things), is either written or unwritten. For the Hebrews at Sinai, it was first oral, then written on stone and in a book; and through the prophets afterwards, it was both oral and written. Such also it is from Christ and His apostles. For the unevangelized heathen, as Paul teaches us, it has not yet been given in words but only innerly implanted, or, by a figure of speech, written on the heart—to come into consciousness or conscience. "For when the Gentiles, who (apparently) have no law, do by nature the things of the law, these, having no (formal) law, are a law unto themselves, in that they show the work of the law written on their hearts, their conscience-bearing witness therewith (with the heart-writing), and their thoughts (or reasonings), one with another, either accusing or excusing." (Rom. ii. 14, 15.)

In a very important sense, every man is a law to himself, because every man for himself makes or dictates law, since every purpose, intention, design, aim or resolve for ourselves, is a forecast, a proleptical dictation, a determination or decree, of our own future action, and therefore a law. It is not a law for others; it is not, as we now say, altruistic law, but it is a law for the one to whom it belongs, it is subjective or selfward law; and it shows, beyond all doubt or controversy, that man

is constitutionally a legislative being, a law-maker for his own fortune and futurity. If not "the maker," he is certainly the taker, which means the selector, the chooser, of both mortal and immortal fates or alternatives. This law that he makes he can fulfil or repeal, or sometimes amend; and whatever he does in fulfilment is as truly executive or administrative as the purpose or intention that it fulfils is legislative. Such legislative action is his liberty and his right; so is his executive action; and both are the scope and measure of his free agency. His *freedom* does not lie in controlling others, but in controlling himself; not in objective control, but subjective, in *choosing for himself, in purpose and performance, without compulsion*. Choice for ourselves without compulsion is freedom; choice compelled or infringed is slavery, the level and service of a tool; and action or service without choice means mechanism. Any control a man may have or acquire over others, other things or persons, is his altruistic, otherward or extraneous *power*; but his selfward or intraneous power, which is his true and proper freedom, consists, first, in dictating or determining for himself beforehand—that is, in enacting or decreeing by the choice called purpose, intention, aim or resolve—what he will do thereafter, soon or late, and it means either persistence in this particular legislation or else its revocation or modification, as may seem best to himself before action; and then, secondly, his freedom consists in acting, executing, performing, consummating, accordingly. This altogether is self-government, consisting doubly of forechoice and final choice—the forechoice of legislative purpose, and the final choice of its executive or administrative fulfilment. The whole of self-government in the light or eye of thought, with the heat or force of passion, and by the hand of practice, means choice; and choosing is taking, whose negation is leaving. The legislative purpose (persisted in, repealed or altered) is a choice; a prospective taking or selection of some one end or ends, instead of some other, and of some one means or more, instead of some other; and the act that fulfils the purpose (for every voluntary act implies a purpose), the act of taking and using the means for the end, is also a choice, the choice of so fulfilling the intention, instead

of leaving it or not so fulfilling it. Purpose is prospective choice, its fulfilment is practical or operative choice; purpose is mental choice, its fulfilment is mental and muscular choice, causally mental, formally muscular; the purpose is a dictation, a selfic or selfward dictation or law—authoritative, because it belongs to individual authorship; and rightful, because every man has a right to himself, to his own capabilities, and has, therefore, the right to determine for himself, as king for himself, as the owner, under God, of his soul and body, for his body (not his dwelling-house) is his real castle. Every man is thus a lawmaker and a lord, making enactments habitually for his own coming time, and wielding for their fulfilment or enforcement his God-given powers and acquired resources. This is his dignity above the beast of the field, the dignity of self-government, as a shadow and illustration, an image and likeness, of the self-sufficient and self-developing God.

By creation every man, under God and according to God, is the sovereign of himself. Some men have partly lost this sovereignty, in becoming slaves and tools, goods and chattels, by the oppression and tyranny^d of their fellows; and some by various means, have become mere servants, drudges, poor dependants. The free and fair exchange of labor for wages, or one sort of capital for another, involves nothing debasing or dishonorable, but like the commercial exchange of goods for money, is perfectly compatible with self-sovereignty. It is not only "man's inhumanity to man" that "makes countless thousands mourn," but, above all, his tyrannic invasion and robbery of the rights of man, which is practically defiance and robbery of God as the absolute owner and ruler of all.

As God rectorally dictates to man, so man, in authority, commensurately dictates to his fellows. Procreation, an image or shadow of pure creation, originates the right or authority of parental dictation to childhood. As the divine parent is the owner of the man, so the human parent is the owner, under God, of the child; and all ownership involves curatorship. A compact means, for the master, stipulated right or authority to dictate to the servant; and it means for the servant both stipulated obligation to obey and stipulated right to remunera-

tion. The consent or creation, either formal or practical, either expressed or implied, of the people of a territory gives the constituted rulers the right or authority of constitutionally dictating and compelling, for all civil government so involves coercion that without it, in this world, the government cannot exist. The social law like the selfic, the public law like the private, the political law like the domestic, normally and truly means dictation, authoritative dictation, rightful and compulsory dictation. Because it is rightful, it may be called *juridic*, that is, dictation by right, to distinguish it from the *scientific*, whose original and real rightfulness, as divine, is not always or often duly adverted to and recognized. The whole basis and bounds of juridic right and law are real rights, native, acquired or conferred. The great Creator said, "Let there be light," and at His originative dictation, "there was light;" and so it was with every other part of the creative week's great work. Rectorally and juridically, on the basis of creation, God dictates to all His offspring—ever managing what He makes and owns. Every creative likeness of God dictates juridically to itself, according to God, in forechoice and final choice; and created likenesses of God dictate to each other, legislate for each other, rightfully or rightlessly, according to divine rights, according to other persons' individual rights, and according to pacticious rights. Real rights, like real duties, cannot interfere; it is only assumption and usurpation, it is only lawlessness (another name for sin) that cannot "march in tune."

Juridic law may be distinguished as economic, from the scientific as genetic. The latter is in the frame of nature, the former is in rightly developed life. One is for things, the other for persons. Scientific law, as well as economic, may be modified for the sake of free agents, on their account or according to their conduct, as nature has been modified by glaciation on account of man.

Such are the meaning and origin, the course and comprehension, of law, whose complexions have puzzled so many; and in whose labyrinthine mazes thinkers not a few seem bewildered and befogged. "Not harsh and crabbed as dull fools suppose;" for "the commandment is a lamp and the law is light,"—a

foot-lamp to show the footsteps and propinquities of the way, and a hand-lamp to foreshow the distant, to forewarn and forearm. Righteous or rightful law is the light and guide of life, the immediate and convenient reason and rule of conduct.

Any other sense or use of the word "law" is an accommodation or figure.

The *subject* of economic law, like the source, is a voluntary, intelligent, social and moral being. He must have more or less intelligence, not mere animality, in order to apprehend the law that is pronounced or proclaimed to him; he must be volitional or electional, not mechanical, not compelled or overwhelmed, in order to choose compliance with the law or non-compliance, for otherwise he can render neither fealty nor fraud. A solitary being can only be a law to himself; and without moral capability there can be no regard to the right and wrong, the good and evil, that all law involves.

Authoritative dictation in government, economic dictation, is *formally*, either negative or positive, implying something to be taken and something to be left. Negative dictation is *prohibition*, for prevention, as in the legal formula—"Thou shalt not steal," or "kill," or "covet." Positive dictation is *demand* for action, as in the legal formula—"Thou shalt love the Lord, thy God," "Thou shalt love thy neighbor as thyself," "Honor thy father and thy mother." Juridic law thus determines both what we should omit and what we should do.

The necessary *sanction* of a law is penalty, without which the mandate of the ruler is virtually mere advice or request. Penalty means pain, punishment to the subject or servant that chooses disobedience, and should be proportioned to the demerit, to the need of deterrence, and to the hopefulness of amendment. Promise of reward to obedience is not a legal sanction, an absolute essential of law, but only a stimulus, to serve co-operatively, if so the legislator's wisdom determines. In other words, penalty is a constituent of law, and promise a co-operant. Penalty belongs preventively to prohibitory law, producing fear; premium is added propellently to demandatory law, inducing hope. "Where there is no law there is no trans-

gression ;" and wherever there is personal law, possibility of transgression is implied.

The *publication* of authoritative dictation, either orally or in writing, is essential to the due sway of public law, which must never be confounded with the mere purpose or caprice of the authority. How shall they fulfil a law or be held amenable who have not heard? "Whatsoever things the law saith, it saith to them that are under the law," knowingly under it; to them only to whom the law is given or communicated, to whom it really comes, for obedience and responsibility. To be amenable under a law does not mean merely to be synchronized with it or to occupy a place on the same planet, or to be akin to the race that receives it, but to be apprized of it as ours, and have access to its purport and provisions. We must not judge men by a law or a revelation that has not reached them, unless it determines for them specifically and exceptionally; we must not confound those to whom a law does not come with those to whom it does come, or confound its sayings to the latter with its silence to the former. Law or gospel can be a righteous rule of conduct and award for those only to whom it is sufficiently known and knowable. The Judge of all the earth will do right.

Legislation really wise, really just and good, is *adapted* to the capabilities, improvableness and condition of the governed in order to instant fulfilment and due advancement. Prohibiting or demanding too much may amount to tyranny, and end in disappointment and disaster. "To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." (Luke xii. 48.)

The *administration* or enforcement of law can scarcely be overrated. Hence the oft-heard sentiment that that government is best which is best administered. The foolish administration of wise legislation may be very mischievous, but even faulty laws skilfully enforced may issue in much good.

Law should not be retroactive (since legislation means *propicient* enactment), unless it be specifically necessary to remedy a public wrong or prevent a public injury.

LAW AND LOVE.

The best law the world has ever known or can know is Christ's, "The law of the Spirit of life in Christ Jesus," which makes believers "free from the law of sin and death." The Mosaic law is well called "fiery," because excision or death was its frequent penalty; but nothing else befitted the age, the people and their proleptic, temporary function. Christ came among men with divine authority and power, to found and form a kingdom of "grace and truth," that should absorb and complement the verity, and should eliminate the vanity of its typical priestly antecedent; not antinomian, for that is the negation or extinction of dominion, but a kingdom of "righteousness," which means the assertion and enforcement of inalienable rights; a kingdom of "peace and joy," because a kingdom of grace, which means a kingdom of love, that justifies the ungodly and sweetly constrains to the rendition of rights; a kingdom "in the Holy Spirit,"—the Spirit of heaven's holiness and power—and not in any fleshly forms or mere appearances and inventions. "We are not without law to God, but within law to Christ."

Law without love cannot be fulfilled. Fear may recoil before prohibition and its penalty, but only love can adequately comply with demand and best reward. Abstinence from transgression is but negative loyalty that may mask a traitor; conformity to legal claim is the true obedience, which only a loving heart can render. Filial love, responding to parental law and complemented by fraternal, yields filial and fraternal duty, and makes home harmonious and healthful. Love of the Master makes service sweet and the fellowship of servants pleasant. Love of the realm and the ruler is the spirit of patriotism that diffuses brightness, and inspires both valor and vigor. Christianity or the Christocracy means both law and love. God's right to us cannot be relinquished, or the law that both claims and proclaims it be repealed or annulled; and in rightfully claiming all things, He claims, first of all, our hearty submission, saying, "My son, give Me thy heart," thyself. We are His on every ground, by every fundamental

relation and real reason; and to Him, absolutely, it behoves us to live. But how? Only by hearty submission and free consent for salvation, which repentance and faith really mean; and then by hearty service, springing from salvation's love. Love to God, in response to His wondrous love for us, is the only motive, and it is the mighty motive of acceptable obedience, for "love is the fulfilling of the law."

The Kingdom of Christ at once requires love, and provides for it, because it reveals God as love; it demonstrates God's love to us by the gift of His Son to humiliation and death for us; it makes known this love and its law both orally and in writing; and on our compliance of faith, it pours on us richly the washing of regeneration, even the renewing of the Holy Spirit, to cleanse and quicken us, to fill our hearts with heavenly love, to enlighten and instruct us, to strengthen and direct us in the service and suffering of our earthly life, till by the gracious gifts and discipline of heaven we become meet for the inheritance in light. What Christian love can be and do, in a believing and renewed nature, is most eloquently depicted by the apostle of the Gentiles, in his first epistle to the Corinthians. We learn from it that heavenly love in man means longsuffering, kindness, without envy, without self-vaunting, self-inflation or self-seeking, without unseemliness, without angry or malign irritation, without spiteful account of injuries, and without joy in falsity or injustice. Such love cancels and covers offences, believes what is credible, hopes for what is better, and endures what is allotted or inevitable, and never fails, though fluctuation and failure seem all around, but with abiding faith and hope reigns perpetually in queenly grace and greatness. Love links us to God and each other, makes our appointed yoke easy and burden light, makes every path of duty peaceful and pleasant. If it be not so with us in fact, the fault, the avoidable cause, is in ourselves, in our wilful want of love, by our wilful neglect of the source of salvation and supply. Our Heavenly Father will give the loving, life-giving Spirit to them that ask Him.

"Love makes the music of the blest above;
Heaven's harmony is universal love."

There the law of kindness is in every tongue and touch, because throughout all hearts the love of God is shed abroad, the law of love inwoven. "Love is of God, and every one that loves God is begotten of Him and knows Him. He knows not God that loves Him not, for God is love. We love Him because He first loved us. And this commandment," this righteous dictation, this holy law, "have we from Him, that he who loves God shall also love his brother."

Revelation is twofold, for "the former things" of the expired old age, and for "the latter things" of the current new—the two great ages that contain many smaller and comprehend all, that divide and combine all human time. Once, in the end of the old age, Christ appeared as priest "in the flesh," to put away sin by the sacrifice of Himself; now, in the new age, He reigns "in the Spirit," to bring many sons to glory. The all-comprising revelation is fitly distinguished as old covenant and new. The old is law, the new is love; but no divine law is loveless, as no divine love is lawless. Of old, God said, "Thou shalt love the Lord thy God" with all thou hast and art, and "thou shalt love thy neighbor as thyself;" and now, the Love that sitteth on the throne, wielding the sceptre of the universe and making all things new, not only graciously calls us to gratuitous salvation, but righteously claims and commands our loving obedience. God the Spirit is as truly light without darkness, as love without enmity. Our Father in heaven gives us most lovingly all things in His Son; and to this end Christ died and lived, that He might be Lord of both the dead and the living.

Law should never cease to be studied, since without it there is neither divine creation nor divine control, neither science nor salvation, neither true theology nor good government; and it should never cease to be lovingly fulfilled, since without legal love there can be no piety or patriotism, no right relationship to God or man, no likeness of heaven on earth, no life in heaven to consummate and crown our life below. "The commandment is a lamp, and the law (that love fulfils) is light," and "he that abideth in love abideth in God, and God in him." "Whosoever keepeth His word (His commandment), in him

verily has the love of God been perfected," for love is perfected by law-keeping, as law is perfected by love-serving. "If a man love Me," says Christ, "he will keep My word (My law), and My Father will love him, and we will come to him, and make our abode with him." There is nothing on earth so great as this; and there is nothing in heaven but its consummation and crown.

J. G. MANLY.

MOSAIC AND MOSAIC.

THE authorship of the Pentateuch became a question of general interest when a professor of the Free Church of Scotland was deprived of the functions of his chair for holding views thereon, not proved incorrect, but held to be revolutionary.* It cannot be said that the views presented by Dr. Robertson Smith in the article "Bible," *Encyclopædia Britannica*, ninth edition, are new to the student, yet in the popularized form he has given to them, they might be called new in their relation to the general public, who, therefore, have an interest in the answer to two leading questions regarding them: Are they true? and, If true, do they seriously affect the confidence we would repose in that part of the Scriptures of which these utterances treat as indeed the very truth of God?

This paper professes to be a fragment, yet a contribution to that aspect of the question indicated by the title. Is the Pentateuch a literary mosaic? If proved to be mosaic in its construction, is it necessarily non-Mosaic in its authorship? The question of the date of composition may be incidentally touched upon, but will not be the subject of general treatment, and the parts considered will not be those parts chiefly dwelt upon by Mr. Robertson Smith, or his master, Welhausen—the Law—but principally those which, beginning with the records of Creation, close with the history of the Exodus.

The readers of these lines need scarcely be informed that an

* Professor Blakie, justifying the Assembly in their final action, writes: "I am not saying the views are false, but they amount to a revolution."

opinion has long been held by many Biblical critics that the (so-called) books of Moses are made up of different and earlier records, representing different periods, if not different peoples, and originating in different schools of religious thought. One mark by which these records may be distinguished according to this theory is the occurrence of the word Jehovah (LORD) or "Elohim" (God), as the name of the Supreme Deity. We quote from the article "Bible" in the present edition of the *Encyclopædia Britannica*: "That the way in which the two names are used can only be due to difference of authorship is now generally admitted, for the alternation corresponds with such important duplicates as the two accounts of Creation, and is regularly accompanied through a great part of the book by unmistakable peculiarities of language and thought, so that it is possible to reconstruct." Peculiarities of language can only be distinguished at first-hand by accomplished scholars, hence the general reader is very much at the mercy of the critics; yet in a matter of moment such as this, and when accomplished critics differ, the ordinary reader would desiderate, if possible, some means of intelligent and independent reasoning thereon. This essay proposes to exemplify such means.

That Genesis i. 1 to ii. 3 gives a complete account of Creation, yet different from that contained in ii. 4 to 25, is very evident; that in the first the name Elohim (God) is exclusively employed; that in the other as invariably we read Jehovah Elohim (LORD God) as the name of the Deity, is equally apparent. Difference, however, it is important to notice, is not inconsistency; the two accounts do present each its own distinct characteristics, but they do not present contradictory statements. Plainly, too, the record of Abraham in Egypt, denying the relationship which really existed between him and Sarai, chapter xii., is Jehovistic, as a similar record in chapter xv. is Elohistie, and it is worthy of at least a passing thought whether the two narratives are not varied relations of the same event. That there did exist a real distinction in the Hebrew mind between the use of these two names seems proved by such a fact as this: Psalm xiv. is repeated in Psalm liii., apparently for no other reason than for the sake of this distinction in the divine names. Were there two lines of early worship?

The examples thus far given are readily noted; there are other sections in which the names appear to be used very much as we would use them to-day, indiscriminately, or changed simply for the sake of emphasis. Such, at first sight, would seem to be the continuous narrative of the Flood, Genesis vi., vii., viii. Here, however, our critics declare they have no difficulty in distinguishing the two documents which some redactor has ingeniously, but not wisely, interwoven; as though some editor had taken the Gospels, say of Luke and John, and had endeavored to construct a continuous narrative therefrom. How far this view is founded upon fact the ordinary English reader may determine for himself by the following attempt at separation; and he may be interested in learning the mechanical *modus operandi*. A worn-out copy of the English Bible was opened and a pair of scissors taken in hand; the Elohist sections were cut out and pasted consecutively on a piece of paper; the pieces left were afterwards pasted together exactly in the order in which they had been left; the result is given in the columns following; no additional words have been inserted. There has been separation, but not transposition; not a word has been added, nor has there been any subtraction:

ELOHISTIC.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also

JEHOVISTIC.

And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made *man* on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. And the

was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls of the air after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee to keep them alive. And take thou unto thee of all the food that is eaten, and thou shalt gather it to thee; and it shall be for food

Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female, and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And it came to pass after seven days, that the waters of the flood were upon the earth. And the rain was upon the earth forty days and forty nights. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God [the Lord] had commanded Noah; and the Lord shut him in. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lifted up above the earth. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the

for thee and for them. Thus did Noah; according to all that God commanded him, so did he. And Noah was six hundred years old when the flood of waters was upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. In the self same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And the waters prevailed upon the earth an

waters returned from off the earth continually: and rain from heaven was restrained; and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: Also he sent forth a dove from him to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came into him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove, which returned not again unto him any more; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and

hundred and fifty days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark ; and God made a wind to pass over the earth, and the waters assuaged ; The fountains also of the deep, and the windows of heaven were stopped, and after the end of the hundred and fifty days the waters were abated. And the waters decreased continually until the tenth *month* ; in the tenth month, on the first *day* of the month, were the tops of the mountains seen. And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth : And it came to pass in the six hundredth and first year, in the first *month*, first *day* of the month, the waters were dried up from off the earth : And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him : every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kind, went forth out of the ark. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread

summer and winter, and day and night shall not cease.

of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea ; into your hands are they delivered. Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require ; at the hand of every beast will I require it, and at the hand of man : at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man. And you, be ye fruitful, and multiply ; bring forth abundantly in the earth, and multiply therein.

That we have in these chapters two distinct accounts, distinct as the two accounts of the Creation already referred to, will surely not be doubted by any who will take the trouble of comparing the above attempt at separation with an English Bible in their hands. Each record has its own characteristics ; *e.g.*, the peculiar use of the names of God already referred to, the distinction between clean and unclean beasts, which is not found in the Elohist document ; the allusion to the "fountains of the great deep," which is not in the Jehovistic, and the recurrence of the number seven in various connections in the last named. The covenant with Noah, also, as that with Abraham, (Gen. xv., as distinguished from xvii.) is Jehovistic. Much that is fanciful has without doubt been written concerning the "fragment" theory ; keen eyes have seen separate pieces of the mosaic with an exactness denied to others ; it were, therefore, easy to set up one critic to answer conclusively another, and in turn to quiet the answerer by the one that has been silenced ; still candor must acknowledge that the theory of different records out of which Genesis and the other books of the Penta-

teuch are composed, is not without foundation in fact, and is deserving of more than careful consideration. If the setting up of one from a school of criticism to answer another of the same school can conclusively falsify the general principles of that school, there is not a doctrine of Evangelical Christianity but in like manner may be proved false; and eager controversialists may do well to remember that some arguments are like a sword whose handle is a blade, the hand that wields and the body smitten are alike wounded, oftentimes the hand the more severely. We require hands of steel before we use such a weapon.

From the examples given, and from oth. which a careful reader, even of an English version, may discover for himself, it would seem proved, as far as such a question is susceptible of proof, that parts of the Pentateuch are literary mosaics; the hand or hands that arranged the pieces may be utterly unknown, or in these earlier records, Moses may have done for them what Luke avowedly did in his Gospel, "Having traced the course of all things accurately from the first, wrote in order concerning those things which have been fully established;" but that these are the remains of earlier records incorporated into one appears to be a conclusion from which there is no escape.

X Is the Mosaic authorship or editorship thereby excluded from rational belief? Most emphatically not; and there are reasons that may be gathered from the records themselves why we should not hastily depart from the received opinion.

Revelation, in the theological sense of the term, did not begin with Moses. Leaving out of question antediluvian days, to Noah and to Abraham the word of God came; nor can we, on any orthodox ground, maintain Mechizedec to have been without a revelation from God. Whether these revelations were handed down traditionally after the manner of primitive times, or in writing,* the results would be substantially the same. On the hypothesis that Moses left Genesis substantially as it now stands, it is not thereby implied that he rewrote earlier revelations which he resolved to incorporate with his own; it

* We may be reminded that writing in Egypt was anterior to the time of Abraham.

is quite competent to maintain, and it can be maintained successfully, that a mosaic character does not carry with it even corroborative proof of a non-Mosaic authorship. Supposing the Elohist and Jehovistic portions of Genesis and Exodus to have been two distinct lines of earlier revelation, Moses may well have gathered those (and others) together, making one complete whole. Would the authority of Paul over Evangelical Christendom be less had we a harmony of the synoptic gospels from his hand? Whether Moses did thus construct a harmony or compendium of earlier revelations is another question; our present position is this: There appear reasons for the belief that we have in the Pentateuch a gathering together of varied material. This being proved records nothing against the Mosaic authorship thereof, any more than the setting in order of things generally believed by Luke, disproves his authorship of the Gospel which bears his name. The record then may be both Mosaic and mosaic.

In further clearing the ground for the constructive argument regarding the authorship of these books, other considerations may be noted. Dr. Robertson Smith, in his published lectures on the "Old Testament in the Jewish Church," writes regarding the reply of orthodox commentators to alleged anachronisms, that there are in the books of Moses acknowledged additions by a later hand, presumably Ezra, the reputed establisher of the Old Testament canon: "As soon as we come to this point, we must apply the method consistently, and let internal evidence tell its own story. That, as we shall soon see, is a good deal more than those who raise this potent spirit are willing to hear." If orthodox Christianity is not willing to hear any truthful spirit raised, the worse for orthodox Christianity. But has orthodox Christianity anything to fear from this spirit *soberly* uttering its secrets? Surely not. Let a few utterances be listened to. In the article on "Hebrew Literature," vol. xi., Encyclopædia Britannica, Mr. Smith writes: "It may fairly be made a question whether Moses left in writing any other laws than the commandments on the tables of stone." This, it is to be supposed, is a conclusion arrived at principally, if not entirely,

from internal evidence and comparative philology. Mr. R. S. Poole, no mean authority in Oriental archæology, writes, A.D. 1879, thus: "The Egyptian documents emphatically call for a reconsideration of the whole question of the date of the Pentateuch.* It is now certain that the narrative of the history of Joseph, and the sojourn and exodus of the Israelites—that is to say, the portion from Genesis xxxiv. to Exodus xv., so far as it relates to Egypt—is substantially not much later than B.C. 1300, in other words, was written while the memory of the events were fresh. The minute accuracy of the text is inconsistent with any later date. It is not merely that it shows knowledge of Egypt under the Ramessides and yet earlier. Confirmatory of this, the fact is noted that the Egypt of the prophets, in whose days some critics would place the authorship of the Pentateuch, is not the Egypt of the writer of Genesis and Exodus; and foreign Egyptologists are beginning uniformly to treat these, according to their opinion, contemporary records, as of equal historical authority with the Egyptian monuments."

Mr. Poole also gives the following note regarding the late Mr. E. Deutch. In a conversation held with that distinguished scholar, Mr. Deutch remarked, "That he could not explain the origin of Deuteronomy on any other hypothesis than its original Mosaic authorship, redaction being enough to account for its peculiarities."

There is one other point on which this essay may touch ere it closes. There has been an attempt to separate the two accounts of the Deluge in our English Bible, with what success the reader must determine. Did the mixing together of the two accounts make the record more concise? and if not, is it reasonable to suppose that Moses, inspired by God, would have thus bungled the matter? The hypothesis still remains to the orthodox commentator that the school of the Scribes, through whom came our Hebrew text, may in their redaction have attempted the harmony. It is acknowledged that the only Hebrew text known to scholars is that of the Masorah, and

* Mr. Poole appears here to have in view the more modern theories of authorship with which Dr. R. Smith's name is connected.

that text is of the Christian era. Where did it come from? Were there varying texts before? The answer to these questions can only be provisional in our present state of critical knowledge, and therefore must not detain us; but in concluding the fragment, we may be permitted to say that it has served its purpose if it has aided in making clear to any that we have not by any means seen the last of a rational maintenance of the Mosaic authorship of what Evangelical Christianity has been pleased to consider its most ancient records of revelation.

At any rate, in the discussion of these, not by any means unimportant questions, let us remember that truth is not to be established by a majority vote, nor by an Ephesian rabble cry, but by calm, reverent study and prayerful determination. We know, or ought to know, that work honestly and lovingly done can alone bear the pressure of eternity or endure the searching presence of the God of truth and love.

JOHN BURTON, B.D.

THE METHODIST LITURGY.

WHEN John Wesley gave Methodism in America a church organization, he gave it also a liturgy. Up to 1784 the scattered societies were governed by what in England was called, "The Large Minutes," and the annual Minutes of the American conferences held since 1773. In the year first referred to, the American Societies were organized into a Church, independent of Mr. Wesley and British Methodism. When Dr. Coke arrived, that same year, he brought with him a liturgy, entitled, "The Sunday Service of the Methodists in North America, with other occasional services. London: printed in the year 1784." It contained a form of public prayer; the "Form and manner of making and ordaining of Superintendents, Elders and Deacons," and "The Articles of Religion." There was added to this a "Collection of Psalms and Hymns for the Lord's Day." The Christmas Conference of 1784 adopted these, and in the words of Mr. Whatcoat, "agreed to form a Methodist Episcopal Church,

in which the liturgy (as presented by the Rev. John Wesley) should be read." This was used for a few years in the principal churches, but through interruptions by love-feasts and other modes of service, was gradually omitted, until, in a short time, it was heard of no more. It was published in but two editions of the Discipline. In 1787 and ever after, the Discipline appeared in a separate form.

The psalms and hymns of the Sunday Service grew into the hymn-book, and the articles and ritual, at first issued separately, were subsequently incorporated in the Discipline. The articles and doctrinal tracts appear again in the fifth edition of the Discipline, published in 1789, and at the first regular General Conference in 1792, the ritual was incorporated. These have ever since continued a part of the Discipline of the Methodist Episcopal Church of the United States. They appear also in the Discipline of the Methodist Episcopal Church of Canada, when in 1828, a conference of that Church was organized, and with a few minor changes, remain to the present day, in spite of all the ecclesiastical unions and modifications that have occurred during the last sixty-two years.

The ritual, prepared by Mr. Wesley for the Sunday Service, was an abridgment of that of the Church of England. The changes and omissions made in abridging it will be briefly noted as each separate portion is discussed.

We purpose dealing in this article chiefly with the origin of the various paragraphs, prayers and songs of the Liturgy.

The ancient liturgies are generally reduced to four leading classes. (1) The great *Oriental* liturgy, which seems to have prevailed in all churches, from the Euphrates to the Hellespont, and thence to the southern end of Greece. (2) The *Alexandrian*, or ancient liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean Sea to the west. (3) The *Roman*, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. (4) The *Gallican*, which was in use throughout Gaul and Spain. The Gallican liturgy is said to have been followed by the early Church in Britain.

When in A.D. 597, Augustine began his work, it was a

question with him whether to introduce the Roman ritual, with which he was most familiar, or to adopt the one already in use. He finally decided to adopt, with a few variations, the form in use in the south of France.

From that time the English Church had its own national use, both in saying mass, and more especially in the ordinary daily offices. As each bishop had a right to modify the form of service used in his diocese, there arose, in the process of time, a considerable diversity in the order of Divine Service, each diocese acquiring its own custom, or as it was called, *Use*. Thus there were the Uses of Sarum, York, Hereford, Exeter, Lincoln, Bangor, Aberdeen, etc. A great variety of church books also came into use. The Statute of 1549 (3 and 4 Edw. vi. c. 10), which ordered the abolition of the old church books, describes them under the names of "Antiphoners, Missals, Grayles, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English, Couchers, Journals and Ordinals."

The progress of Reformation ideas during the latter years of Henry VIII. was somewhat rapid. In 1540 it was ordered that the English Bible should be set up in the churches for the use of the people, although it was not yet read in the public service. In 1542, it was proposed in convocation, that "all mass-books, antiphones and portuises" should be examined and amended, more especially by the striking out of the names and titles of the popes. In the same year a new and expurgated edition (*a plurimis purgatum mendis*) of the Sarum Breviary was published, and ordered to be used throughout the province of Canterbury; and it was also ordered that on every Sunday and holiday throughout the year, after the *Te Deum* and the *Magnificat*, one chapter of the New Testament should be read publicly, and after the New Testament was read through, the Old Testament should be begun. This opened the way for the substitution of English for Latin in the prayers. This was first done in the Litany, which was revised and altered by Archbishop Cranmer, so as to leave out the long list of names of saints, and was ordered for public use by Henry, in 1544. On the accession of Edward VI. in 1547, the Book of Homilies was issued, and ordered to be read in churches on Sundays,

and it was directed that the Epistle and Gospel at High Mass should be in English.

On December 20, 1547, an Act of Parliament was passed, authorizing the administration in the Communion of both kinds to the laity, and a commission of bishops and divines was soon after appointed, along with Cranmer, to prepare an English form of Communion for the people. This was derived chiefly from the Latin office, but other parts were obtained from the form prepared by Melancthon and Bucer, in 1543, for Hermann, Prince Archbishop of Cologne, and which, in its turn, was largely indebted to a form prepared by Luther, in 1533. The commission before referred to continued its labors, and before the end of the year, presented to the King "The Book of Common Prayer." This was readily accepted by Parliament.

It is not necessary for us to pursue this part of our inquiry any further, as our object is not so much to discuss the alterations that were made, as to deal with the origin of what we still retain in our liturgy. The first Prayer-book of 1549 was followed by a second and revised form in 1552.

Of course, when Queen Mary ascended the throne, the Roman form of service was brought back again, and Queen Elizabeth was crowned according to the ceremonies of the Roman pontifical. Early in Elizabeth's reign, a committee of divines was appointed to act in conjunction with the Royal Council, in preparing from the two books of Edward VI. a new form. This was done, and the book was in use for many years. Some changes were made in the reign of James I.; and in 1662, under Charles II., the Prayer-book was brought practically to its present form, and was adopted by Parliament, "The Act of Uniformity" being passed to enforce its use.

INFANT BAPTISM.

The service for the Public Baptism of Infants in the Church of England corresponds with three offices in the Sarum Manual; *Ordo ad faciendum Catechumenum*, *Benedictio Fontis*, and *Ritus Baptizendi*. The first contained many ceremonies at the church door, such as placing salt in the mouth, exorcisms

and signings of the cross, with the recitation of the Lord's Prayer, Hail Mary, and Creed. Then the priest took the child's right hand and introduced him into the Church as a complete *catechumen*. The ceremony then proceeded at the font, with questions addressed to the sponsors, anointing with oil, baptism anointing with chrism, putting on the chrism, and placing a lighted taper in the child's hand. If a bishop were present, confirmation was then administered.

The portions of the Church of England service retained, either in whole or in part, in the Methodist service, had their origin as follows: The address to the congregation was introduced in 1552. The first prayer appears to have been originally composed by Luther, and to have been taken in a modified form from the Reformed service of Cologne. It is still further altered in the Methodist service. The four petitions for the child, and the final prayer before the baptism, were originally used when the water in the font was changed, which was "every month once at the least." The form then read, "that the old Adam in them that shall be baptized in this fountain," etc.; and in the final prayer, "Grant that all Thy servants which shall be baptized in this water, prepared for the administration of Thy holy sacrament, may receive the fulness of Thy grace," etc. The following passages of Scripture were introduced at the General Conference of 1874. The verses from Mark were used originally in Hermann's Consultation. In the Mediæval Church, at least until the thirteenth or fourteenth century, baptism was administered by trine immersion. Lay baptism was allowed, with certain conditions, until 1604. All those portions in the original service which set forth the doctrine of the remission of sins or regeneration by baptism, were carefully excluded by Mr. Wesley. The use of sponsors is also dispensed with.

BAPTISM OF ADULTS.

This office was not introduced into the Church Prayer-book until 1661, when through the spread of Anti-Pædobaptist principles, and the neglect of the church ordinances, caused by the civil war, many had grown up to adult years without having

been baptized. It is supposed to have been the work of Dr. George Griffith, Bishop of St. Asaph. Similar changes have been made in this, as in the previous office, to adapt it to the use of the Methodist Church.

At the Conference of 1784, the question was asked, "What shall be done with those who were baptized in their infancy, but have now scruples concerning the validity of infant baptism?" *Ans.*—Remove their scruples by argument, if you can; if not, the office may be performed by immersion or sprinkling, as the person desires."

The American Conference of 1868 resolved, "That re-baptism, whether of those baptized in infancy or adult age, is entirely inconsistent with the nature and design of baptism, as set forth in the New Testament."

No charge was ever allowed for baptisms or burials, and till 1828 no fees or presents could be received for them.

As to the mode, a choice has, from the first, been allowed as to immersion, sprinkling or (1786) pouring.

FORM FOR RECEPTION OF MEMBERS.

This form was adopted at the first General Conference in 1874, being taken verbatim, except in the framing of some of the questions, from the form first adopted by the American General Conference in 1864.

THE LORD'S SUPPER.

It seems evident that the churches founded by the apostles had each its own form of service for the Eucharist, all agreeing, however, in their main features. In Justin the Martyr's time, the service included the reading of the Gospel or Prophets, a sermon, a litany in which all joined; then the Eucharist, in which the minister offered up a prayer, the people responding, "Amen." This was followed by the distribution of the consecrated elements, the service always being accompanied with almsgiving. It is generally supposed that liturgies were not committed to writing till about the third century. Without delaying to explain the changes made in the Gallican liturgy, the Use of Sarum, and the various editions of the Prayer-book,

we proceed, at once, to consider the form set forth in the Methodist Book of Discipline. In accordance with primitive custom, a collection is first taken up for the poor, and while this is being done, certain passages of Scripture are read by the minister. Then follows the general invitation, "Ye that do truly and earnestly repent," etc., a form introduced at the time of the Reformation. In the first Prayer-book it reads, "Making your humble confession to Almighty God and to *His Holy Church*," which last words no longer appear in the Prayer-book. The General Confession of sin comes next, which the people are to recite with the minister, beginning, "Almighty and Everlasting God," etc. This was modified and abridged from the "Religious Consultation" of Bishop Hermann, above referred to. Then follow the words of the minister: "O Almighty God, our Heavenly Father," etc. This is taken from the old Latin form of the "Absolution" by the priest, which in the Methodist service is converted into a prayer. After this comes the collect, taken originally from the Sarum liturgy, and found in the Church of England, not here, but at the very beginning. After a short preface, found in an enlarged form in the Latin Use of Sarum, we have next the angelic hymn, "Therefore with angels," etc. (commonly called the *Trisagion* or *Ter-Sanctus*), which has probably been used in the Christian Church from the Apostolic age. By some it is ascribed to Probus (A.D. 434), and by others is traced back to one of the eighteen prayers used in the synagogue. The prayer, "We do not presume," etc., was composed for the "Order of Communion" (A.D. 1548). The prayer of consecration consists of three parts: An introduction, expressing the meaning and object of the rite; a petition; and the words of institution. It is modified from the form in the mediæval canon, so as to exclude the idea of transubstantiation and praying for the dead. The administration of the elements, first to the clergy and then to the people, is according to primitive usage. The first part of the form of words is from the York and Hereford missals, and nearly resembles that of the Roman Church in the days of Gregory the Great. In 1552, the latter part, "Take and eat," etc., was substituted by the Reformers, so as to avoid

calling the elements the body and blood of Christ. When the Prayer-book was revised in 1559, these two sentences were combined. So also as to the cup. The post-communion service begins with the Lord's Prayer, which was brought from the end of the canon into this place in 1552. Then follows a form of thanksgiving, "O Lord, our Heavenly Father," etc., which in 1549 ended the prayer of consecration, and owes some of its expressions to the mediæval canon. The hymn, *"Gloria in Excelsis,"* which follows, is of Eastern origin, but its author is unknown. The original poem in Greek is still extant. It was appointed, in the time of Athanasius, to be said with certain psalms at dawn, and was afterwards put at the beginning of the Roman liturgy. It now corresponds with the hymn sung by Christ and his apostles after the Passover, and might well be read or sung by all the people. The blessing is a composition of the English Reformed Church, the first part being from Phil. iv. 7, and the second from some ancient offices.

Without mentioning all the changes made by John Wesley in preparing the church service for the use of American Methodists, we may especially refer to the substitution of the words "elder" for "priest," and "all ministers of the Gospel" for "all bishops and curates," and to the changing of the old form of absolution from an address to the people to a prayer to God. It seems a pity that in the Methodist liturgy, after the confession, the form should be omitted, "Hear what comfortable words our Saviour Christ saith unto all that truly turn unto Him, Come unto Me all ye that are burdened and heavy laden," etc.

MATRIMONY.

The whole service for matrimony in the Prayer-book is taken with some omissions and alterations from the Sarum Manual. In the latter it appeared in Latin, except the vows "I, M, take thee, N," etc., and the form used in putting on the ring.

The order to publish the banns for three successive Sundays was adopted in the American Sunday Service of the Methodists; but has, in later days, been largely superseded by the issue of licenses. The two preliminary questions addressed to

the congregation and the contracting parties were in the Sarum Manual, in a somewhat different form. The clauses giving the objects for which matrimony was ordained, were in the Sunday Service, but were removed from the Methodist liturgy in 1792. Then follow the espousals, almost literally translated from the ancient Latin form in use in the Church from a very early period. The promise to obey, on the part of the woman, was stricken out by the Canadian Methodist Conference of 1882. The next step in the ceremony was the blessing of the ring by the priest, who sprinkled it with holy water, and returned it to the bridegroom. He then, taking his bride by the hand, repeated the words, "*With this rynge I the wed, and this gold and silver I the give, and with my body I the worshiye, and with all my worldly cathel I the endowe.*" He then placed the ring on the bride's first finger, saying, "*In nomine Patris;*" on the second finger, saying, "*et Filii;*" on the third finger, saying, "*et Spiritus Sancti;*" and finally, on the fourth finger, leaving it there. And the service gives, as a reason, that from that finger a vein proceeds, direct to the heart. This rite was also accompanied with gifts of gold and silver. The prayer, "O Eternal God, Creator," etc., is formed from the two Latin prayers that were said at the blessing of the ring, and should precede the use of the ring, as it does in the Prayer-book and in the Discipline of the Methodist Episcopal Church. The reference to Isaac and Rebecca arises from gifts having been bestowed at their union. In the Church of England service, as also in that of the Methodist Episcopal Church, is here inserted the minister's official declaration of the union, beginning, "Those whom God hath joined together," and followed by the blessing, "God the Father," etc. So far, the service was held, either at the door, according to the old rubric, or in the body of the church, according to the English rubric. The parties then made their way to the altar, where the ceremonies were continued. From this part of the service were taken the prayers beginning, "O God of Abraham," etc., and "Almighty God, who at the beginning," etc. The latter was dropped out of the Canadian Discipline in 1874. The reference to Abraham and Sarah, in

the former, appeared in the Latin form thus : "As Thou didst send Thy holy angel Raphael to Tobias and Sara, daughter of Raguel," etc. The ceremony, down to 1681, invariably closed with the administration of the Holy Communion.

BURIAL OF THE DEAD.

The ancient Church treated the bodies of the dead with a care suited to the belief in the resurrection of the body. As early as the second century, we have evidence of their burying the body instead of consuming it by fire, and in many cases the body was embalmed. In mediæval times the services became somewhat complex, and included, not only the burial itself, but also the *mass for the dead*, the *office for the dead* or *Dirge*, the *Trentals* or thirty masses on as many days, and anniversary commemorations. The arrangement of the Reformed service has been repeatedly changed. That of the Methodist Church very much resembles that of the English Church, modified, however, so that it is not necessary to express "a sure and certain hope" in regard to the dead, irrespective of character and relation to Christ. The form "Forasmuch as it hath pleased," etc., formerly abbreviated from that of the Church of England, was changed into that in the Prayer-book of the American Protestant Episcopal Church. The casting of earth upon the coffin, until 1552 done by the priest, is, doubtless, taken from the heathen practice (*Cf. Hor., Od. I, 28, 36, "Injecto ter pulvere"*), and seems very appropriate. The closing collect is from the opening of the communion office at burials; the partaking of the communion at burials being of very ancient date, the friends thereby testifying that the communion of saints in Christ extends beyond the grave.

ORDINATION.

The Methodist form of ordaining ministers corresponds very closely to that of the Church of England, the chief changes being merely verbal, as where, in the collect, "ministers" is put for "divers orders of ministers," and in the first question to the candidate, "to the office of a minister" is used instead of "to the order and ministry of the priesthood;" and in the

form of ordination, where it reads, "The Lord pour upon thee the Holy Ghost for the office and work of a minister," etc., instead of, "Receive the Holy Ghost for the office and work of a priest," etc. At the Reformation the ceremonial of ordination was much simplified, and the prayers were almost entirely new compositions, and yet its general principles are the same as had been used for centuries. The hymn, "*Veni, Creator Spiritus*," of which a free translation is used, was introduced into the ritual of the Western Church about the end of the eleventh century and is by some attributed to Pope Gregory the Great, by others to Bishop Ambrose, and by others, and with more probability, to Rabanus Maurus, poet laureate in the days of Charlemagne.

THE COVENANT, ETC.

The form of renewing the covenant is taken from the writings of Richard Alleine, and was first used by Wesley in the year 1755, when a congregation of eighteen hundred took its vows. It does not appear in the liturgy of the Methodist Episcopal Church of the United States, nor is it found in the first Canadian Book of Discipline.

The forms for the laying of a corner-stone and dedication of a church appear in the Book of Discipline of the United States in 1864, and were soon afterwards adopted in Canada.

There is room in Methodism for a liturgy, and it is desirable that the various churches should make larger use of the forms which have, added to their intrinsic merit and beauty, so much historic interest and hallowed association, and which, while tending to promote unity of worship, also become a fount of inspiration to the people. If this article develops a deeper interest in this part of our church service, it will have accomplished a desirable end.

D. G. SUTHERLAND.

SOME ELEMENTS OF PULPIT POWER.

THERE are a few thoughts which I deem it wise to utter in view of the tendency which is all too prevalent to decry the pulpit. The most absurd comparisons have been indulged in with a view to its disparagement. It has been confidently assumed that it has lost the imperial place which it was wont to occupy in the development of human life and in the formation of human character. The press, it is said, has consigned the pulpit into a realm of feeble and inert obscurity, from which it is vain to look for intellectual vigor or very much moral inspiration.

This sort of gratuitous depreciation is as unreasonable as it is unjust. The pulpit never occupied a larger place in human thought nor wielded a larger influence upon human life. At no period since Christianity came into being have the productions of the pulpit been so largely heard and read. I do not assert that the pulpit is universally strong and vigorous; but I do say with a confidence which is very decided, that it compares favorably in every quality of excellence with any of the professions in which superior scholarship and masterly ability are in demand. The productions of the average pulpit are not inferior surely to those of the average press, and the deliverances of many of our pulpits for wealth of thought, cogency of reasoning, felicity of illustration, and every quality of impressive speech would not suffer by comparison with the most brilliant efforts of the senate chamber or the forum.

The pulpit was never a more commanding influence than it is at the present time. Never before has it been occupied by such an array of richly endowed and thoroughly equipped men. In every religious denomination in Christendom there are spiritual leaders who are equal in mental grasp and scholarly attainment with the foremost citizens in the land. References are sometimes made, not without a little cynical suggestiveness, to the great preachers of the past, as if, forsooth, it were to be taken as an indisputable conclusion that the pulpit had reached its period of decadence. We have no disposition to rob the

past of any of its glory ; but in most instances the comparisons are invidious. The great preachers of the past appeared greater than they really were. Amid the general ignorance of the multitude and the rarity of those who could even suggest comparison with them, they seemed to stand out in almost supernatural impressiveness. There are mountains in Wales that seem higher than the Rockies at Banff, simply because they rise abruptly from the level of the sea. We must not forget that during the past century society has been steadily rising in intelligence and mental vigor. The great men of a hundred years ago for the most part would not be heard of to-day. It requires a mightier energy of being and a richer wealth of genius to rise into recognized distinction and influence now than at any earlier period of the world's history.

I have said this much with a view of clearing the atmosphere of some of the humidity of misconception and ignorance in which the modern pulpit has been obscured.

We are now prepared to enter upon the discussion of the subject proper, viz., "Some of the elements of pulpit power." You will observe the limitation. The paper is not meant to cover the whole ground. It is intended to be simply a contribution based upon the conviction and experience of one individual, who is assured that he has "not attained nor is already perfect." The ideals of pulpit excellence must vary just in the measure that the quality of human judgment does in those who form them. In fact, our own estimates of pulpit efficiency change with our changing mental or moral conditions. The preachers that I admired twenty or thirty years ago are not those whom I most appreciate to-day. The chief elements of pulpit power, to my thinking at one period of my life, were high mental endowments, intellectual culture and eloquence. I have not learned to think less of these supernal gifts. I hold them to be absolutely essential to the largest usefulness still. No pulpit can be thoroughly equipped without them. But they are not the supreme qualifications. The Christian preacher may be endowed with a mind of clear and comprehensive grasp with a mental culture that could not be surpassed, and with eloquence of the highest order, and still be lacking in the

essentials of ministerial fitness and efficiency. What, then, are some of these qualities upon which so much is dependent in this high realm of service? I answer:—

I. AN EYE FOR THE INVISIBLE.

The true minister must be a seer. The hemisphere of his knowledge must not be circumscribed to the boundaries of the material. He must have an outlook that is wide-reaching and yet interpenetrative. The old prophets were seers—and the faculty is not by any means extinct. The apostles lived and acted as seeing the invisible. The true preacher must have a vivid sense of God and heaven and immortality on the one hand, and of the deeper meaning and hidden suggestiveness of all physical phenomena on the other. He may not be a philosopher, or scientist, or scholar, or orator, but he must be a seer. While others indulge in theories and speculations in regard to spiritual truths, he must know. While others look out upon nature and human life with mercenary or superficial vision, he must see the supernatural effulgence that flashes through them. "If I were asked," says one of the greatest preachers of this generation, "what has been in my own ministry the unseen source of more help and power than anything else, I should say that my mother gave me a temperament that enabled me to see the unseeable, to know the unknowable, and to realize things not created as if they were present to my outward senses."

II. VOLUME OF BEING.

A man of narrow sympathies can never be a power in the pulpit. He may be a successful lawyer, or physician, or college professor, but he cannot be a preacher whose influence is at all extensive. He can better afford to be deficient in head than deficient in heart. Less professionalism and more manhood is what is needed to make the pulpit a power. "The preacher must be a man, and a full man, especially in those things which are furthest removed from selfishness and nearest in alliance with divine love." Whitfield's sermons have not sufficient merit in them to command a reading, and yet he held mighty audiences in rapt and eager interest listening to them. No one would

dream of representing Mr. Moody as a great thinker. He says very little that is not absolutely common-place, certainly nothing that is strikingly original, and yet people will go by the thousand and completely yield themselves to his sway. Not a few very ordinary men, intellectually, have we known whose power in moving human hearts and influencing human lives was simply amazing. We have heard men speak on the deep things of the kingdom—on Christ, redemption, eternal life—with elegant diction, with faultless oratory, with perennial fulness of apposite analogy and illustration, with marvellous fluency of graceful speech, and we were not moved—with all their splendid accomplishments, they were not effective. We have heard others of meagre knowledge and lacking in all the graces of a finished style, and we have been thrilled.

There is an element in all true preaching which is magnetic and inspirational. It generates power as a summer atmosphere does fragrance. I do not know that it has ever found a name, but a sermon, however finished and excellent, is very ineffective without it. It is a kind of spiritual afflatus in which the energies of the preacher are baptized. It is love melting into tenderness. It is sympathy sitting at the well-springs of the soul, making thought and expression come forth upon the audience with a subtle pathos that must be felt to be understood. Call it what you please, it is impossible to really preach without it. It is the elixir of the pulpit. It is the unnamable quality which inheres in the utterances of the true preacher, as the spirit of poetry does in nature, or odor in the flower.

III. THE IMAGINATIVE HANDLING OF THE COMMON-PLACE AND THE SUBLIME.

There is nothing for which the Scriptures are more remarkable. The old prophets clothed their thoughts in gorgeous imagery. They spoke in symbols and similitudes that were sometimes strange, grotesque and wonderful, but which are sufficiently dignified and majestic to captivate the culture of these modern times. How tame and weak does ordinary speech appear when held in comparison with the majestic outbursts of thought

and feeling which are so frequent on the pages of the inspired Word. Our Lord adopted a quieter but equally realistic method. His parables have in them all the attributes of life and power. It is marvellous, when we come to think of it, to what extent the greatest truths of Scripture and the most stupendous facts in the history of the race which are therein recorded, as well as the most ordinary duties of daily life, have been presented in such form as to appeal to the imagination and through the imagination to influence the reason and conscience.

There is a preordained harmony between things spiritual and things material, which the preacher should be quick to apprehend. One of the greatest masters of the Welsh pulpit, who knew how to preach English with inimitable persuasiveness, in addressing the Congregational Union a few years ago, said, "I envy not the man who can satisfy himself with the mere use of words. It is a proof to me that he has not gone far into the mysteries of the kingdom of God. Use the best words within your reach. Borrow from nature symbols of vastness, tenderness, beauty, splendor, grandeur, duration; rob the sun of his light, the thunder of its terror, the stars of their trembling beauty, the young glow of the dawn; bring all that is grand, sublime, wonderful in nature; exhaust the English tongue, exhaust nature, if you can, and you will still find that the glorious Gospel of the blessed God has not been fully expressed. The widest channels of human speech are too narrow for the flood of divine truth; it overflows the banks and carries away the works we have constructed. Use nature freely, for that is also a divine revelation. Your sermons should be fresh as the breezes of heaven, welcome as the early rain, cheering as the coming of spring, fragrant as the smell of fields which the Lord hath blessed."

Christmas Evans's power of imaginative and dramatic oratory was the secret of his unrivalled popularity. During the delivery of his famous sermon on the demoniac of Gadara, such was "the effect of his imagery that for the first half-hour his audience were like an assembly in a theatre delighted with the play; during the second, they were like a community in mourning over some sudden calamity; and during the last, like

the inhabitants of a city shaken by an earthquake, rushing into the streets, falling upon the earth and wailing before God."

Preaching must appeal to the imagination, no less than to the sterner faculties of reason and judgment if it is to wield an influence that is at all deep and wide-reaching. We have but to study the sermons which have held and charmed delighted thousands to be fully satisfied as to this fact. Beecher was a master of imagery and illustration. It would seem as if he could pass at will into the treasure-house of nature and despoil her of her choicest accumulations. Spurgeon appears to have discovered well-nigh every art that can bring music out of the human soul. John McNeill makes the simple narratives of Scripture glow and sparkle under the magic touches of a sanctified imagination. Talmage would not range above an average man were it not for his wonderful realistic genius.

IV. THE BLENDING OF OPPOSITES.

I cannot now think of any pulpit master in whom the most diverse qualities were not conspicuous. Massive strength must be touched by child-like simplicity, as the mountain is garlanded with flowers, to be commanding in its influence. It is when great men weep that their power is magical and irresistible. Beecher, who could face the consequences of his pulpit fulminations with a heroism that was unflinching, could shed tears of sympathy at the grave of an infant. Spurgeon is the most manly and at the same time the most boyish of men. Joseph Parker, with all his egotism, often betrays qualities of heart which are efflorescent. Robertson, of Brighton, was most inflexible when he stood in the defence of a principle, while his refined delicacy of feeling made him painfully considerate of the sensibilities of others. Robert Hall could soar like an eagle into the supernal heights of the sublimest oratory, and he could be soothed in his fits of despondency by the commonplace utterances of a rustic. The most popular preacher in Philadelphia, during my residence there, who was a man of eminent piety and dignified bearing, yielded himself with such a complete abandon to his relaxations with his children that a girl who had just been engaged to service in the family,

suddenly packed up and left, supposing that she had been inveigled into the home of a gymnast or a clown. The preacher who combines the opposite elements of massiveness and sensibility, whose thought is imperial, and whose tenderness breaks through it like sunlight through a rifted cloud, who sways the intellect and moves the heart by the interblending qualities which inhere in his personality, will ever be a prince amongst his fellows.

V. AN ALL-DOMINATING ENTHUSIASM.

Aimless preaching must ever be ineffective. It was said of an eloquent divine of the past century, with a cynical appropriateness which would not be out of place as applied to some pretentious individuals who occupy the pulpit in the present day, "He aimed at nothing and hit it." I remember, when a boy, spending many a day in a most wasteful expenditure of powder and shot, when I saw such game as were innocent enough to cross my path I stealthily moved forward until I was sufficiently near to make sure, as I supposed, of the result, and then I closed my eyes and fired. It was exhilarating sport for the birds, but as for myself, I almost invariably returned home with wearied limbs and empty wallet. There are some preachers who cut a worse figure than I did in my boyish sport, for they do not aim at the game at all. They simply shoot into the air. They have not the remotest idea of killing anything. If a poor soul by some stray shot were to fall wounded at their feet in an agony of conviction, they would be disposed to apologize for the accident.

The great business of the preacher is to win souls for the Lord Jesus Christ, and he will not be largely successful unless he aims for it with an inflexible intent. He must be an enthusiast in this matter of soul-saving, just as a sportsman is an enthusiast on game. It must be nearest to his heart and foremost in his thoughts. It must be intensified by fervent prayer into a sublime passion, captivating every energy of his being into its holy service. It must be his meat and drink—his ambition and his crown of rejoicing. He must catch the enthusiasm of such men as Alleine, of whom

it could be said that he was "insatiably greedy for the salvation of souls;" or of the immortal Mathew Henry, who could affirm "that he would deem it a greater happiness to gain one soul for Christ than thousands of gold and silver;" or of the author of the "Rise and Progress of Religion in the Soul," who longed for the salvation of men more sensibly than for anything else, and "who felt that he could not only labor for it, but die for it, with pleasure;" or of John Knox, who could exclaim in the fervency of his yearning for the spiritual well-being of his country, "Give me Scotland, or I die." When intellect and heart are ablaze with such passionate purposefulness the power of the ministry must be transcendent. I could not close this paper without touching upon one other element of pulpit power which I consider of paramount importance.

VI. A WELL-DEFINED DOCTRINAL BASIS.

The mightiest factor in all pulpit ministration is Jesus Christ. With all the cavilling of rationalism, and the sneering of infidelity, and the supersensitive fastidiousness of the intellectual exquisites of modern society, it still remains an indisputable fact that the preaching that has the firmest hold upon mankind is that which is firmly centered in the verities of the inspired Word, and which gathers its inspiration from the Cross. The preaching that has no divine sacrifice for sin to announce, no Almighty Saviour to proclaim, no perfected righteousness to offer, no eternal life to invite to, must ever fail to reach the deeps of necessity and guilt of which the world is full. The Gospel, in all its rich and satisfying sufficiencies, has in it a perennial fascination. There is no music in the world like that which is set to the key of forgiveness through the peace-speaking blood of the Lamb. There is no spot on earth with a thousandth part of the charm attached to it as Calvary. The spell of its enchantment has fallen upon the heart of the ages. Parnassus and Olympus lure not, with all their fabled glory, as do Olivet and Golgotha. The Cross upon which the God-man offered up His life has gathered around it a resplendence which is irresistible. It has sent out its influence in benediction and blessing to the uttermost limits of the civilized globe. It has

given a new inspiration to the poet's muse and to the painter's brush, and caused the spirit of philanthropy to burn on altars innumerable that were once dedicated to mammon and to lust. Take out of the civilization of this nineteenth century the life and power that have come into it through the Cross, and you have hurled it back into barbarism and night. He who finds "Jesus Christ and Him crucified" barren of life and power, of inspiration and strength, of fascination and freshness, is certainly not qualified to preach it.

It has been argued that such a ministry is confined to a very narrow range, that it must involve constant and painful reiteration, that it offers scant room for the healthy play of the faculties, that it shuts one up from the living, throbbing activities of the world's many-sided life. It may have served the purposes of an itinerant ministry, such as that of Paul or Whitfield, but it is too narrow and superficial for the stated ministries of these modern times. But is it so? "The maturest and ablest men in the Christian pulpit have often testified with delight and thankfulness that the gracious mystery of redemption through the blood has evermore grown upon the vision of their love and reverence until it has filled all things with its mournful, holy, infinite glory." The Cross is absolutely inexhaustible in its suggestiveness. It is not a single orb, but a constellation; not a monotone, but a symphony; not a single aspect of divine truth, but the sum and substance of it. It sweeps the whole range of human thinking and acting. It touches life in all its needs and longings, in all its ignorance and misery, in all its outreaching and unfolding activities and interests. The theme is such as to lift any ministry in which there is ability and consecration above the charge of monotony or feebleness. It is by its very inexhaustibleness, variety and adaptation, an element of power which has never yet been adequately tested. The apostle knew the depth and fulness of that expression which has, I fear, only glimmered before the clouded vision of our faith; "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

BENJAMIN D. THOMAS, D.D.

A PLAN OF BIBLE STUDY FOR SUNDAY-SCHOOLS. .

SOME Sunday-schools and many Bible-classes are looking about for a systematic scheme of Bible study, which, if diligently pursued, shall produce results more numerous and more definite than those ordinarily obtained. It is too much to expect that any particular plan or system, however excellent, shall prove satisfactory to all. This cannot be claimed even of the International Sunday-school system. Different systems and methods are needed to meet different necessities and demands.* The plan which is here proposed would include two distinct series of courses: the first, a series of Comprehensive or Outline Courses; the second, a series of Special Courses on particular books or subjects.

I. A SERIES OF COMPREHENSIVE OR OUTLINE COURSES.

Of the Comprehensive or Outline Courses there might be five. These should be so arranged as practically to cover the main points of both Old and New Testament material. Of each course there should be at least *three* grades or forms, in order that the entire school might be engaged upon the same subject and by the same plan, and the work at the same time be adapted to individuals of different ages and attainments. (1) The first form, for children *five to nine years of age*, should be made as simple as possible, but the entire ground should be covered. No one who has not tested it by a systematic and comprehensive method can appreciate how comparatively easy

*In the "Andover Review" for October (1890) the Rev. Erastus Blakeslee has indicated clearly some of the difficulties which beset the system now in general use, and, in a modest and most sensible way, has set forth certain principles and details of a plan which has suggested itself to him in the course of long years of active Sunday-school work. On several occasions the present writer has compared notes with Mr. Blakeslee upon the subject under consideration. Our views, both as to the system and method, have been practically the same though differing somewhat in application. The plan herewith presented will be found, therefore, to include also the substance of Mr. Blakeslee's suggestions, and is published with his approval.

it is to put a child, five or six years old, into possession of a connected outline history of the life of Jesus. (2) The second form, for children *ten to fourteen years of age*, while still simple, may be made to include at least three times as much material as was contained in the first form. This is possible, because (a) the child has now reached an age when the mind is ready to grasp not only facts but teachings, and (b) the work done four or five years before, developed by the courses which have followed, furnishes a magnificent basis on which to build. (3) The third form of presentation, for young people *fifteen to nineteen years of age*, though still an outline, may be made tolerably exhaustive. It is possible in this form to include (a) many additional facts omitted in previous forms, (b) the detailed bearing of many teachings which in previous forms had only been hinted at, (c) systematization and generalization of facts and principles which had not before been attempted.

The five Comprehensive Courses are as follows:—

1. *Outline of New Testament History: The Life of the Christ.**—Of the three forms, (1) The *first* would cover the chief facts of the Christ's life organized into great periods, the emphasis being laid upon the *deeds* of the Christ; (2) the *second* would cover the same ground in greater detail, introducing a larger element of the Christ's *words* in their connection with His deeds; (3) the *third* would make a still more comprehensive study of the same material, the emphasis being laid upon the *words* of the Christ.

2. *Outline of Early Old Testament History and Messianic Prophecy.*—This course should cover the history given in the Bible down to the death of Solomon and the Division of the Kingdom, and should lay emphasis upon the general preparatory character of the history with reference to the coming of a Deliverer: (1) The *first* form of presentation should limit itself simply to the lives of the great men of the period, *e.g.*, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Saul, David, Solomon, and the points in which these resemble that of the Christ; (2) the *second* should take up (a) the history of

* The outline sketched by Mr. Blakeslee, in the article referred to, will indicate clearly the plan here contemplated.

the nation Israel, (b) the great events in that history and their significance, and (c) the more important passages containing prophetic truth; (3) the *third* should include (a) still more of the details of the history, (b) a general study of the literature of the period, e.g., the Psalms of David, and of the literature which furnishes the history of the period, and (c) the gradual growth and development of the Messianic idea.

3. *Outline of Later Old Testament History and Messianic Prophecy.*—This course should begin with the Division of the Kingdom and continue to the close of the Old Testament canon, outlining the history, exhibiting the character of the work of the prophets in that history, indicating the reasons for God's attitude toward Israel throughout the history, and developing the relation of the whole to the coming of the Christ: (1) The *first* form, as in the preceding courses, should take up only the great lives, e.g., those of Elijah, Elisha, Jonah, Amos, Hosea, Isaiah, Jeremiah, Ezra, Nehemiah, the teachings of these lives, and the points of resemblance, if any exist, with that of the Christ; (2) the *second* form should present an outline of the history, and the place of the prophets in that history; (3) the *third* form should give the history in still greater detail, the teachings of the various prophets, and a general idea of the non-prophetic literature and work of the period, e.g., Job, Proverbs.

4. *Outline of New Testament History: Period of the Apostles.*—Of the three forms of this course, (1) the *first* should cover the Acts and the historical matter in the Epistles, emphasis being laid upon the *deeds* of the apostles; (2) the *second* should cover the same ground in greater detail, embracing more of the *teachings* of the apostles as contained in the Acts and the Epistles, and tracing the growth of the early church; (3) the *third* should make a still more comprehensive study of the same material, the emphasis being here laid upon the Apostolic teachings in the Epistles.

5. *Outline Studies in the Biblical Teaching of Redemption.*—The three forms of this course should be arranged on the following principles: (1) The subject should be presented in its historical growth; (2) each form should cover in a year's

study six Biblical periods, (a) the patriarchal, (b) the Mosaic, (c) the early prophetic, (d) the later prophetic, (e) the Gospel (f) the Apostolic; (3) each form should increase in comprehensiveness, and the emphasis be laid, in the first, on the teaching as it appears in *Biblical life*, passing in the second and third to its presentation in *Biblical preaching*.

Remarks. 1. Each course should be, as indicated, an outline course. The entire ground must be covered in order that the more careful work which is to follow may be done intelligently. Is it necessary to have a general idea of a chapter as a preparation for the accurate study of a verse? or of a book, as a preparation for the accurate study of a chapter? Just so it is necessary to have a general idea of the whole scope of Biblical history and literature in order to be able to deal satisfactorily with any particular portion of that history or literature.

2. The advantage of covering the same ground in this progressive manner, rather than in taking up in each period an entirely new kind of work, will be apparent to any one who will but give the matter careful thought. Nothing is truer than that one never really masters a subject the first time he covers the ground. Repetition, not however without variety and progress, is the great principle of education.

3. The fifth course, as will at once be seen, is a review of the four preceding it. This review will serve the triple purpose of (1) fixing more firmly all that has been studied, (2) showing the relation of the various parts to each other, and (3) welding all the parts into a whole, thus giving to it definiteness, vividness and completeness.

4. There should be required from the very first (1) independence in work, and (2) definiteness in results. There is no better method of securing these than the use of the note-book and pencil, or, in the case of younger pupils, such an arrangement of the material in the lesson-leaflet or quarterly as will permit the results of investigation to be written in the leaflet itself. For an older pupil to write out in his own language the substance of a given verse or paragraph, or for a younger pupil to write out the answers to questions, so worded as (a) to require a careful study of the verse before the answer can be determined, and (b) to call for the substance of the verse, is an exercise of the greatest disciplinary value, and one which will arouse the enthusiasm of all who undertake it.

5. The great aim and purpose of all the work should be (1) *to lead the pupil to the Bible*, for it is the Bible which should be studied, and not the opinions of men about the Bible. How often must this truth be reiterated before it shall be accepted in practice by even the majority of those who profess an interest in Bible study? (2) *To familiarize the pupil with the Bible*, its events, its characters, its teachings.

6. If, now, a child were taken at five years of age, and carried step by

step three times through these five courses ; if from the beginning the habit of independent investigation were cultivated, and, in every form of every course, definite results were demanded ; consider (if it is possible for one to do so from the standpoint of the chaos and confusion which now reign over all, or nearly all, popular Bible study) what a person thus trained would be prepared to do as an adult.

II. A SERIES OF SPECIAL, SUBJECT OR BOOK, COURSES.

Having gained a *general* conception of Biblical history, Biblical literature, and Biblical teaching from beginning to end, one is in a position to do special work. Here no particular order is necessary. The field is a broad one, and choice must be made according to personal inclination or special need. The number of subjects is beyond possibility of description. Only a few may be mentioned. These are the courses from which the Bible-classes in the Sunday-school year after year might select.

I. OLD TESTAMENT SUBJECTS.

1. *Early Hebrew History and Institutions*, including (1) a study of the historical material in the Pentateuch, Joshua and Judges ; (2) an examination of the origin and significance of the more important ceremonies and institutions, *e.g.*, the Sabbath, marriage, sacrifice, circumcision ; (3) a study of the Hebrew State, the various forms of government under which Israel lived ; (4) the study of the relation of the Israelitish civilization to the civilization of other Semitic nations.

2. *The History and Literature of Israel from Samuel to Solomon*, including (1) the Books of Samuel and a portion of First Kings ; (2) the period of history which these books cover, and the literature of the period ; (3) the more important topics connected with these books, this history and this literature.

3. *The History and Literature of Israel and Judah from the Division of the Kingdom to the Fall of Samaria*, including (1) the study of the circumstances leading to the Division ; (2) a general examination of the characteristics of the historical books of Kings and Chronicles ; (3) the mastery of the particular events under the Israelitish history of this period ; (4) a general study of the work and writings of the prophets who

labored in this period, viz., Elijah, Elisha, Joel, Amos, Hosea and portions of Isaiah and Micah.

4. *The History and Literature of Israel and Judah from the Fall of Samaria to the Fall of Jerusalem* (B.C. 587). The details need not be specified.

5. *The History and Literature of the Jews during and after the Exile to the close of the Canon*. The details need not be specified.

6. *Old Testament Legal Literature and Legislation*, including a study of (1) the present form of this literature; (2) the contents as classified, according to the prevailing element, in each case, whether hygienic, social, civil or religious; (3) the relation of this literature to other divisions of Hebrew literature; (4) the connection of this legislation with the different periods of Israelitish history; (5) the principles underlying this system compared with those of other ancient legal systems; (6) the divine element apparent in this literature as distinguished from other similar literature.

7. *Old Testament Prophetic Literature and Prophecy*, including (1) the study one by one of the prophets from Joel to Malachi; (2) the growth and development of prophecy in the various periods of Israelitish history; (3) the study of prophetic life and growth, prophetic politics, prophetic history-writing, prophetic ethics and theology; (4) the study of the principles of prophecy; (5) the study of the fulfilment of prophecy in the New Testament.

8. *Old Testament Poetical Literature and Philosophy*, including the study of (1) the lyric element as found in the Psalms; (2) the Book of Proverbs; (3) the Book of Job with the various problems which it presents; (4) the Book of Ecclesiastes; (5) the scope and contents of Old Testament wisdom.

9. *Principles of Old Testament Interpretation*, including (1) the *general* principles underlying the work of interpretation, e.g., the interpretation of figurative language, the relation of circumstances of person, place, time, etc., to the meaning of the passage; (2) the *special* principles of interpretation, e.g., the principles of typology, of prophecy, the theophanies.

10. *Biblical Theology of the Old Testament*, including (1) a

study of the teachings of each book on the more important topics of theology; (2) a study of the growth and development of each of these doctrines in connection with the history of the nation.

II. NEW TESTAMENT SUBJECTS.

1. *The Synoptic Gospels*, including, among other points, the following: (1) a rapid preliminary outline of each Gospel; (2) a comparison of the three Gospels with a view of ascertaining the differences as well as the characteristic elements of each; (3) on the basis of this comparison a study of (a) the origin and literary relations of the Synoptics, (b) the special type of teaching found in each, (c) the doctrine of the Kingdom of God which all reveal; (4) the study of this last great teaching in the light of the present.

2. *The Writings of John*, including (1) the consideration of the contents and plan of the Gospel; (2) the view of the Christ which it discloses; (3) this portrait compared with that of the Synoptics; (4) the additional views of truth and life in the early Church given in the Epistles and the Revelation; (5) a more or less careful examination of the literary and historical questions connected with these writings; (6) the bearing of the teachings of these writings on current thought.

3. *The Acts of the Apostles*, including the study of (1) the progress of the early Church through the several periods which appear in the Acts; (2) the life of the early Christian communities as there revealed; (3) the historical and literary questions arising in connection with the book; (4) the comparison of the Church and individual life of to-day in the light of these teachings.

4. *The Life and Writings of Paul*, including (1) the study of the Biblical material which will give a clear and comprehensive outline of Paul's life, an outline which should be mastered; (2) the filling in of this outline from indirect hints in the Epistles, etc.; (3) the taking up in historical order of each of the Epistles to determine (a) the general outline, (b) the circumstances of composition and historical situation, (c) the great teachings; (4) the consideration of how all this bears on the missionary methods and the theological ideas of the present.

5. *Paul's Epistles to the Corinthians*, including (1) a careful and analytical study of the contents of each and their relations to one another; (2) the consideration of questions of authorship and of literary character; (3) the effort to obtain a clearer picture of the church-life, therein suggested; (4) the classification of the teachings, the gaining of a familiarity with their contents; (5) the application of this knowledge to the present conditions of life and thought.

6. *Paul's Epistle to the Romans*, including (1) a careful, analytical study of the contents; (2) the consideration of questions of authorship and of literary character; (3) the gaining of a clearer picture of the church-life therein suggested; for other points, see above.

7. *Paul's Epistles to the Ephesians, Colossians and Philip-
pians*. The treatment would be similar to that of the two preceding courses.

8. *The Epistle to the Hebrews*, including (1) a careful, analytical study; (2) an examination of the historical situation which lies back of the epistle; (3) an interpretation of it in the light of this situation; (4) the classification of the great teachings; (5) the application of them to the present conditions of life and thought.

9. *The Biblical Theology of the Pauline Epistles*. This subject would demand a familiarity with some of those outlined above, viz., Nos. 4 to 8, and should include (1) the collection of Biblical statements of doctrine from these epistles and the interpretation of each in view of the context and historical situation; (2) the classification of these statements under appropriate heads; (3) the formulating of statements covering the Pauline teachings on these points.

10. *Biblical Theology of John, Peter and James*. The treatment would be similar to that under No. 9.

Remarks. 1. Will some one say that the work outlined is too great in amount? Remember (1) that these *special* courses are named as courses from which a choice is to be made according to one's preference and circumstances; and (2) that allowing a year to each course, the man or woman who has received the preliminary training furnished by the Comprehensive Courses, could finish *all* the work indicated before the age of forty.

2. Will some one say that the work outlined is too high in its character, too far above the level of the average Sunday-school student, a work better adapted to the wants of a theological seminary? Remember (1) that these courses are intended for men and women who have been prepared for them by having studied two or three times each, the five comprehensive courses, covering practically the entire Bible; (2) that every subject here indicated may be treated in such a manner as to be not only intelligible, but fascinating to an ordinary Bible-class.

3. Will some one say that the introduction of such a plan into a Sunday-school is the introduction of diversity and confusion? Remember (1) that the day is coming, and the sooner it comes the better for the interests of sacred Scripture, when the Sunday-school will be graded, classes separated, and *order* introduced; (2) that an artificial unity is injurious, and often gained only by the sacrifice of what is essential; (3) that a real unity exists when the same great subject is studied, whether all be engaged upon the same phase of that subject or not; (4) that, if it is desired, an arrangement can be made by which the entire school, except the Bible-class, may be at work upon the same subject, and the present uniformity practically be preserved.

4. For such a system as this, leaflets, quarterlies and text-books will be required, to aid in the study of the Book, not as a substitute for it. Let these "helps" be as numerous as there are individuals able and willing to prepare them, or publishers able and willing to issue them. Competition will improve the character of all. Different ideas and methods may thus find a place in the great work of Bible instruction.

5. Imagine a Sunday-school which for twenty or twenty-five years has followed some such system as this, with its three "Life of Christ" classes, or its three "Early Old Testament History" classes, or its three "Later Old Testament" classes, or its three "Early Church History" classes, or its three "Redemption" classes, and its one to five Bible-classes doing careful work on special subjects—imagine, we say, such a Sunday-school. Is it a dream? Is it only a dream?

This is but a rough sketch of what lies in the writer's mind. Are there a few Sunday-schools or Bible-classes which will consent to take a step forward towards something of this kind? At a future time the writer trusts that he may be permitted to present the plan more in detail.

PROF. W. R. HARPER, PH.D.

A BRIEF EXAMINATION OF PROFESSOR WORKMAN'S
TEACHING AND METHODS.

WHAT is the teaching of Dr. Workman's lecture on "Messianic Prophecy?" Is the method by which he reaches his conclusions right and proper? I propose to say a few words on these two questions. This article is not intended as a reply. If no abler pen shall furnish a reply, I shall probably have something more to say on the whole question. But, just now, my purpose is to examine what he has taught, rather than to pronounce upon its soundness. A review of the lecture on "Messianic Prophecy," in the *Christian Guardian* of November 26, has been stigmatized as unfair, and not giving a correct view of Dr. Workman's teaching. After carefully perusing the lecture, and Professor Workman's reply, I maintain that the allegations in the review are fully justified. We shall briefly restate the objections urged against the lecture, and then appeal to the lecture itself, in proof of their truth and fairness.

I give Dr. Workman full credit for the learning and ability which he has devoted to his theme, for the sincerity with which he holds his opinions, and for the zealous anxiety he has shown to convert others to his negative views. But because Dr. Workman has mounted this hobby, that is no reason why others should get up behind him, when they are convinced he is heading in a downward direction. Mere appeals on behalf of independent thought, in opposition to alleged conservatism, may catch the unthinking; but the sober-minded will ask, Is it true? Is it right? Many who have claimed confidence because they were reformers, or teachers of something new, have proved to be seriously wrong, and unsafe leaders. I have not written on this subject from any love for discussion. It gives me sincere pain to have to differ so widely from an old friend and former fellow-laborer. I write on the subject only because, after exercising my best judgment, I am fully convinced that the theory of Dr. Workman is erroneous, that the method he has adopted is questionable, and that the tendency of his theory is essentially rationalistic and unsafe.

THE OBJECTIONS STATED.

The announcement of a lecture on "Messianic Prophecy" would naturally suggest two thoughts: (1) The idea of Old Testament predictions of the coming Messiah; (2) the idea of the fulfilment of these prophecies in the events of the life and death of Jesus Christ, as recorded in the Gospels. Neither of these is found in this lecture. The gist of the lecture might be summed up thus: "There is no Messianic prediction in the common Christian sense of the words; and there is no New Testament fulfilment, in the sense of persons and events which had been foretold by the prophets." So far from pointing out prophetic predictions referring to Jesus Christ, which were fulfilled by Him, it is the main purpose of the lecture to contend that, in the ordinary Christian sense, there are no such predictions, and no such fulfilments.

The objections, indicated with more or less definiteness, are in substance as follows: (1) That by placing the origin of Hebrew prophecy on the same level with heathen prophecy, its special divine character was lowered; (2) that he persistently disparaged the predictive element in prophecy; (3) that he labored to exclude the Christ of history from Old Testament prophecy; (4) that he insinuated and suggested ideas adapted to undermine belief in all miraculous prediction; (5) that his theory tended to destroy the evidential value of Messianic prophecy; and (6) that there was too much special pleading and use of questionable methods in justifying his theory. These are the objections which have been urged against this lecture. We have not consciously changed or softened them to make them easier to defend.

THE PLAN AND OBJECT OF THE LECTURE.

Before taking up these allegations one by one, a brief survey of the outline and main points of the lecture will greatly help us to form a true idea of its object and the main trend of its teaching. Dr. Workman begins by intimating that prophecy is a common feature of all great primitive religions, and that it arose out of the natural desire to forecast the future. The

common divine origin of all religions is maintained. Comments on the words "prophet," "prophecy," "Messiah," "foretell," and "fulfilment," are given, all of which are designed to empty them, as far as possible, of their predictive meaning. Then follows a lengthy effort to minimize and disparage the predictive element in prophecy. The origin of Messianic prophecy is intimated to be similar to the light that pious and thoughtful persons obtain of divine truth. Then follow thoughts on the natural development of Messianic prophecy from "germinal ideas." A strong protest follows against allowing New Testament ideas to influence our conceptions as to the contents of Old Testament prophecy. Having thus cleared the way, and prepared the mind of the reader, he proceeds to examine a number of Old Testament prophecies, for the purpose of showing that they contain no predictive reference to Jesus Christ. Having accomplished this task to his own satisfaction, he proceeds to the New Testament to examine New Testament fulfilments. No, that is a mistake. He admits no fulfilments in the common historic sense. His object is to examine New Testament "applications" of Old Testament prophecies to events, which he holds had never been predicted at all. A good deal of space is occupied with this effort to explain away New Testament fulfilments, for the Professor evidently feels that he has a pretty heavy task on his hands—a task that he has utterly failed to accomplish, except in "an ideal sense."

This is followed by a section on the fulfilment of Messianic prophecy in an ethical and spiritual sense. There is a good deal that is rather nebulous and indefinite under this head. The events and facts of the New Testament are not recognized. We have a few more protests against the predictive element, which might have been deemed sufficiently slaughtered. But he does not seem confident that it will stay down. There is, after this, a classification of prophecies, mainly with a view of showing that most kinds of prophecies are incapable of literal fulfilment. Then follow some rather complacent reflections on the great advantages of adopting what he calls "the Ethical Theory of Messianic Prophecy." No one can impartially study the plan of the lecture, and the points which the lecturer labors to make

out, without being compelled to admit that it is essentially negative and destructive; its main object being to repudiate Old Testament predictions and New Testament fulfilments, in their historical Christian sense. Throughout the whole lecture Professor Workman is seen to be a man who has adopted a certain theory of prophecy, and whose expositions of both Old and New Testaments are for the purpose of removing, or explaining away, whatever stands in the way of this negative theory.

ALLEGATIONS RESPECTING PROFESSOR WORKMAN'S TEACHING
JUSTIFIED BY HIS OWN WORDS.

1. *That by placing the origin of Hebrew prophecy on the same level with heathen prophecy the special divine character of Bible prophecy is lowered.* For the sake of greater clearness, we will italicize the parts of the quotations which bear on the points in hand. In the beginning of the lecture we find the following :

"Prophecy is a phenomenon *peculiar to all great primitive religions.*"

"Uncertain and obscure as is its origin, it appears to have arisen from a universal need in human nature. *It seems to have sprung from a deep desire for knowledge* in respect to spiritual realities and temporal contingencies."

"Since all the ancient nations of the world possessed and exercised this gift in some degree, the process as well as the product of prophesying, in every religion, *seems at one time to have been substantially the same.* In other words, certain general features were common to all primitive prophecy" (p. 1).

"While not denying a measure of prophetic inspiration to the heathen, one must not fail to acknowledge *that the superhuman element common to all prophecy is greater in degree in Hebrew than in pagan prophecy, as Judaism is purer and higher than heathenism*" (p. 3).

There are other remarks about heathen religions, but nothing which alters the force of these views of heathen prophecy. They are on the same line as the eminent Unitarian, Dr. James Clarke's "Ten Great Religions." That is, the Hebrew prophecies have been in degree better than the heathen; but they are essentially the same kind of thing. This seems to us to ignore and deny two great facts, viz. : (1) That Bible prophecy originated

from the revelation of Himself which God made to the men of primitive times; and (2) that God made to the prophets of Israel direct special revelations, such as He did not make to the heathen seers and necromancers.

2. *That he persistently disparages the predictive element in prophecy.* According to our author, "prophecy" means simply to preach; "foretell," only to forthtell; the "prophet" is simply a preacher. We refer to these points, not to deny what truth is in them, but to show the constant efforts he puts forth to tone down or eliminate any meaning that involves the idea of prediction. Further on we have the following repetitions of this idea:

"Thus, in order to obtain a true idea of the subject, we must, at the outset, *carefully distinguish prophecy from prediction.* The distinction is of fundamental importance."

"While, as has been stated, according to certain declarations of Scripture, the element of prediction sometimes belongs to prophecy, *this element must be regarded as comparatively unessential and subsidiary.*"

"The predictive element, it has been claimed, and rightly claimed, it seems, *characterized only those prophetic teachers, as a rule, who had the more ordinary gifts*" (p. 416).

"Since detailed prediction occupies a secondary place in the communications of the prophets, *the extent of their predictive power becomes a matter of minor interest.* The important thing in this connection is an admission of the reality of the predictive element in prophecy. That the prophets sometimes uttered predictions can be demonstrated by specific Scripture passages. *With the range or limit, though, of their predictive horizon we have nothing now to do*" (p. 417).

"Thus, it must be carefully borne in mind, prediction constitutes but one feature of Old Testament prophecy, *and that by no means the most common or important feature.*" (p. 416). "Notwithstanding these facts, the predictive element *has generally been pressed and emphasized.* This unfortunate emphasis has produced a powerful and widespread revulsion in the minds of scientific students of the Old Testament" (p. 417).

It would be superfluous to quote any more on this point. There is throughout the lecture a deliberate, persistent, and yet a cautious and adroit effort to eliminate, or belittle prediction: evidently because it stands in the way of his negative, rationalistic theory—an effort such as would not be expected from any

one who in his heart believed in supernatural prediction in the ordinary sense of these words. In a lecture on prophecy, it is suggestive that he has not quoted or referred to one Old Testament prediction that he admits has had an actual fulfilment in the events of the New Testament. And yet, in the face of all this, he says in his letter: "From beginning to end of my discussion, I have not consciously or intentionally made a disparaging remark respecting the predictive element in prophecy." He must use words here, as in other places, in a special sense of his own.

3. *That he labors to exclude the Christ of history from Old Testament prophecy.* The denial of every predictive reference to Jesus Christ is explicitly and positively asserted. He denies that there was any Messianic prophecy, in the strict sense, in the Primeval, Patriarchal, Mosaic, or Davidic age. As the conclusion drawn from his examinations of Old Testament prophecies, he says:

"In the Prophetic age Messianic prophecy proper appears; but even here there is no passage that has original reference to the New Testament Messiah. While, therefore, portions of the Hebrew Scripture abound with Messianic prophecy, there is no passage in the Old Testament that refers directly and predictively to Jesus Christ; that is, there is no passage in which the future Messiah stood objectively before the writer's mind, or in which the prophet made particular personal reference to the historic Christ" (p. 448).

On the same page he says:

"As none of the numerous Messianic passages in the Old Testament refer directly or originally to the historic Christ, but appear in the New Testament merely as quoted by Him, or as applied to Him, it becomes important to consider carefully the application of Messianic prophecy."

"Had there been a definite personal prediction of Christ in the Old Testament, why did not His disciples recognize it? One must reply, they did not recognize it, because there was nothing sufficiently definite respecting Jesus Christ in Scripture to convince them absolutely of His Messiahship" (p. 471).

"In other words, Old Testament prophecy is an evidence, not of Christ or of Christianity, but of Old Testament revelation" (p. 446).

"In that case, it might be shown that every prophetic passage that is applied to Christ in the New Testament, refers originally either to an ideal person who was expected in the future, or to a real person who was living at or near the time of its delivery" (p. 446).

Again:

“It should be said that Jesus of Nazareth is the *realized* rather than the *predicted* Christ of the Old Testament” (p. 471). “We should speak of Messianic prophecy, *not as having reference to Christ*, but as having a fulfilment or realization in him” (p. 474).

This sentiment is repeated over and over again, plainly and positively. No unbiased and competent witness can deny that these statements fully justify our allegation that he labors to exclude Christ from Old Testament prophecy. His way of treating Old and New Testament prophecy shows clearly his meaning. Professor Workman, indeed, says: “Because of the divine element in prophecy, the Old Testament is full of Christ, not in the sense of prediction, but in the sense of testimony.” But assuredly the plea that he admits that Christ is in the Old Testament in a wholly different sense from the one under discussion, is no proper reply to the objection. There is nothing at all new in teaching that the spirit and truths of Christ are in the Old Testament prophecies, for He inspired the prophets. All Christian preachers hold and teach this as well as Professor Workman. But it is unjustifiable trifling to thrust this truth upon us, as if it were a new discovery, which implied and justified the exclusion of all predictive reference to Christ from the Old Testament. It is neither logical nor scientific for a man who is charged with denying a great truth about Christ to reply that he believes something else about Him. It reminds one of Lord Macaulay’s remark, that when the opponents of Charles I. said he was a bad king, his friends made the irrelevant reply, “but he was a good husband.” We have charged Professor Workman with denying that Jesus was foretold in the Old Testament; he replies that he believes there is a great deal of the Gospel in the Old Testament. We have charged him with denying that the events of Christ’s life fulfilled what had been foretold by the prophets; he replies that he admits an ethical or spiritual realization of Old Testament teaching in Christ and Christianity, which no Christian will deny in addition to events that fulfilled predictions. And then, forsooth, he complains, as if he was unfairly treated, because we do not accept his indefinite and ambiguous talk

about "spiritual realization" as a satisfactory reply to the charge, that he has disparaged prediction and denied that the life and death of Christ were foretold by the prophets! It is contrary to sound criticism, as well as common sense, to play fast and loose with words in a double sense in this style.

4. *That his theory tends to weaken and destroy the evidential value of Messianic prophecy.* Very little needs to be said on this point. If some have unjustifiably used prophecy and "supposed fulfilment" as an evidence of the truth of Christianity, this does not justify any one in denying the strong evidence which arises from unquestionable fulfilment. The evidence that God spoke of Christ by the prophets is seen in the wonderful correspondence between the predictions of the Old Testament and the events recorded in the Gospels. This correspondence is so clear and striking that it convinced many Jews of the apostolic age, and thousands of Jews all along the ages, that Jesus of Nazareth was the Christ. This was the great argument of the apostles. The evidential force of this correspondence, between the predictions and the events that fulfilled them, is, that only God could have revealed this knowledge of coming events to the prophets. But Professor Workman *denies that there is any such correspondence between Old Testament predictions of Christ and the events of the Gospel.* He tries to disprove both. Hence, this strong evidence for the Messiahship of Christ and the divine inspiration of the prophets is taken away at a stroke. It is no reply to this to say that *he says* there is equal or greater evidential value in his negative view. The substantial unity of the ethical teaching of the Old and New Testaments is admitted by the Jews; but it does not convince them that Jesus is the Christ. The Professor betrays a consciousness that he has cut the evidential ground from under his feet, when he declares that the argument from prophecy is for believers and not for unbelievers. This is very significant.

5. *That he insinuates and suggests ideas adapted to undermine belief in all miraculous prediction.* We have already noted the significant way in which our lecturer drags down the origin of Hebrew prophecy to the level of heathen prophecy.

There is a good deal more in the same downward line of thought. He says:

"In certain cases, doubtless, the prediction might have been suggested by the existing circumstances to a person of great natural sagacity. Owing to their prophetic insight, the prophets, by their special spiritual training, might readily become skilful readers of the signs of the times, as many reverent writers on the subject have most reasonably supposed" (p. 417).

Speaking of the development of Messianic prophecy, he says:

"Hence an inherent idea in human nature, such as the idea of prosperity or improvement (a fundamental idea of Messianic prophecy), will naturally and constantly unfold, by a gradual expanding process, from one degree of energy and efficiency to another, until it reaches its complete development" (p. 428).

"When it is asserted, therefore, that Messianic prophecy was developed from germinal ideas belonging to an early period in the religious history of the Hebrew race, it must be understood that the doctrine gradually grew by the continuous expansion or evolution of the suggestive ideas from which it sprang" (p. 430).

"There is a prophetic element, it should be observed, in all sanctified poetry" (p. 475).

In all this, as in the disparagement of prediction, there seems to be a desire to thrust out of sight the supernatural element, in the historic sense, and to broadly insinuate that what has been regarded as the result of special divine revelation has been produced by natural evolution. There is certainly more of Unitarian Rationalism than of Methodism in this teaching. I have no disposition to find anything in this lecture but what is plainly taught in it; but I cannot persuade myself that such sentiments as have been expressed in the quotations given are only trifling and harmless departures from the current belief. It is not a mere question of textual interpretation. This negative theory of Messianic prophecy is evidently itself the outcome of such Rationalistic views of Revelation as are expressed in what has been quoted. Dr. Workman says the difference between him and me is, that I believe the prophecies were fulfilled in one sense, and he believes they were fulfilled in another sense. This is a serious misstatement of the points at issue. I believe there are predictions pointing to Jesus

Christ, in the Old Testament, which were fulfilled by the events recorded in the New Testament. Dr. Workman denies that there were any such predictions; and, consequently, he cannot believe in their fulfilment by New Testament events. I believe as fully as he in all that can be meant by the spiritual and religious fulfilment; but I include, also, the facts and events of the Gospels which were foretold by the prophets ages before.

6. *That there is too much weak special pleading in the lecture.* By this is meant that the desire to make out his case is often greater than the facts and arguments available; and that he gets over the difficulties by the use of assertions that, even if true, do not cover the point, and assumptions that are incorrect, and therefore fallacious. With all deference, Professor Workman is rather too oracular. He seems to say, if not in words, in effect: "I have come to these conclusions by the best modern critical methods of Germany; it is an impertinence for ordinary mortals to speak of the result in terms of disparagement." All these assumptions of superiority go for nothing with men who do their own thinking. As an eminent writer says: "Nature has not the slightest respect for men's intentions. If you have spent half your lifetime in attempting to bridge a chasm, and have in any way misplaced the keystone, your arch will just fall when the scaffolding is removed." There is no critical method that ensures an infallible result. The man who uses it is more than the method. In spite of Dr. Workman's appeals to the "most approved principles of sacred hermeneutics," I question the logical and critical soundness of his method.

It is always a suspicious thing when the advocate of a theological theory finds it necessary to get rid of the historic meaning of words in order to defend his views. In general, it is a sign that the writer's ideas have gone down, and that he is trying to bring the meaning of words down to his own level. If we find fault with Matthew Arnold for using old historic words, with new and misleading meanings, that suit his views, how can a similar practice be a virtue in Professor Workman? I have been a pretty close reader of theological works for fifty years; yet I do not hesitate to say that I never met with any work in which there was so much

use of words in an equivocal sense as in this lecture. I do not use the words "sophistical," or "disingenuous;" because I believe, in his zeal, the lecturer has really imposed upon himself, and is not intentionally disingenuous; though his play on words is utterly misleading.

X There is only space for a few illustrations. The word "fulfil" is considered, and because, in some places in the New Testament, in his judgment, it is applied to events that were not literal fulfilments of predictions, he assumes that this is always the New Testament sense; and he uses the word in his sense as a key to unlock the New Testament difficulties, *even when an actual event is said to be the fulfilment of a specific prophecy which foretold it.* He shows, properly enough, that the words "prophet," "foretell," and "prophecy," have a broader application than that to prediction; and then he treats these words afterward pretty much as if he had proved that they never implied the prediction of events at all. Did not the prophets really predict future events? and did not the word "foretell" actually mean to predict? Any questionable thing which the Professor wants to be accepted, he steals in under some ambiguous, innocent-looking phrase; but the orthodox belief which he wishes to condemn he presents in an extreme form, adapted to secure its rejection. His actual meaning is often obscure. What is meant by saying that Christ is in the Old Testament, "not in the sense of prediction, but in the sense of testimony?" What is the testimony about? Testimony is not opposed to prediction. Christ said, "They are they which testify of Me."

Another example of the same style occurs on page 414, where he says: "In other words, Old Testament prophecy is an evidence *not of Christ or Christianity*, but of Old Testament revelation." "Not of Christ or Christianity," indeed! Here the negative and excluding words are explicit enough; but the thing substituted for the ejected "Christ and Christianity" is singularly vague and irrelevant. How does "Old Testament revelation" stand opposed to the evidence of prophecy to "Christ and Christianity?" There is no propriety or sense in putting the truism that prophecy is an evidence of Old Testa-

ment revelation, as if it opposed or excluded the witness of prophecy to "Christ and Christianity." It is in this "Old Testament revelation" that "to Him bear all the prophets witness."

He makes an unjustifiable distinction between the personal and official life of Christ, apparently to exclude from prophecy all reference to the personal Christ. The way in which he ascribes his own peculiar notions and distinctions to Christ and His apostles, as if they held his peculiar views and used his phrases, is most extraordinary. He says: "When applying Messianic prophecy, we have noticed that Christ *does not claim a primary reference to Himself, but only a secondary reference, or fulfilment.*" As if Christ's not using the word "primary" was evidence that He did not mean what He plainly said! Again: "Christ does not here declare that the original or primary reference of the passage is to Himself, but simply that the statement it contains is applicable to Him" (p. 455). The Saviour never made any such declaration as that "the statement it contained was applicable to Him." Is it quite ingenuous and fair to his readers for the Professor to name Wesley, Alford, Whedon, Ryle, and others, who each happens to agree with him on some of the minor points, in a way designed to make the impression that they are on his side on the main issue, when he knows that not one of them takes his negative view? The most radical fault in Dr. Workman's method is this: He takes his own opinion of the prophet's conception of his prophecy, as if this was the infallibly correct thing, and then the plain words of Christ and His apostles, and everything else which does not agree with his idea, have to be so explained as not to conflict with his conclusion. I cannot admit that this is the true critical method of sacred hermeneutics. We find no fault with him because he advocates first studying the Old Testament critically. But we find fault because he gets no farther than this negative criticism in his study of the meaning of these prophecies—except, indeed, to try to reconcile the New Testament with his previous exposition.

Professor C. A. Friggs, in laying down the true method of studying Messianic prophecy, properly adds to the critical

study of Old Testament prophecy, the study of it in relation to other predictions in the series; and also "to study it in relation to Christ and His redemption." Our lecturer does not, in our judgment, give any sign of having used the two last-named processes in his studies of Messianic prophecy. In view of the way in which Dr. Workman puts equivocal meanings on historic and Biblical words, I am not much impressed by his explanations or denials. I confess I have no assurance that I know what meaning he attaches, even to words that have an orthodox sound. I close this article with words I have used in another place:

"A lecture avowedly on 'Messianic prophecy,' which does not attempt to show that a single Old Testament prediction refers to Jesus Christ and was fulfilled by Him, but which spends its strength in explaining away the point and significance of the predictions of the Old Testament, and of the declared fulfilments of the New, can hardly be the product of an unbiased mind and a true method."

E. H. DEWART.

Editors' Council Table.

A WORD ABOUT OURSELVES.

THE commencement of the CANADIAN METHODIST QUARTERLY was felt at the time to be a somewhat hazardous experiment; but the success which has attended it has by far exceeded the expectations of its projectors. Of the character of the articles which have appeared in it from time to time it is not necessary for us to speak particularly. In the main, they have been papers read before the several Theological Unions of the Methodist Church, and furnished for publication by the writers by request of the Unions before which they were read; and this fact, while it ought to be a sufficient guarantee for the general excellence of their matter and style, materially lessens the responsibility of the editors. It is not, indeed, to be supposed that either the Unions, by which these papers respectively have been requested for publication, or the editors in whose hands they have been placed, have in every instance approved of everything that they contained. In an age like this, when adventurous spirits are pushing out, right and left, into new fields of theological and critical inquiry, it is scarcely to be expected that free and independent thinkers should always be able to look along the same lines, or see things in precisely the same light. When a point has been reached where honest inquirers will all be able to see eye to eye—if we can conceive such a state of things possible—the need of investigation and discussion will have passed away. But in the meantime, truth has nothing to lose, but very much to gain, from the freest exchange of thought and opinion consistent with loyalty to great essential verities. And when able and scholarly men, who have not only a reputation for orthodoxy, but for independent thought, write elaborate and carefully prepared papers on profound subjects, and assume the full

responsibility for what they contain by affixing their signatures to them, the editors feel that it would be assuming a rather grave responsibility to deny them the privilege of putting themselves in communication with the most educated and thoughtful of their brethren through the columns of a publication which is designed to be, more than anything else, a medium of this sort of intellectual exchange.

Of course, if the QUARTERLY stood in an official relation to the Church, as an organ, the case would be different. In that case, the Church would be responsible for its utterances, and there would be no scope for the expression of individual opinion that diverge one hair's breadth from the accepted standards. The organ should have no individuality, but simply be a voice, speaking not its own opinions, but the opinions of the body. Properly speaking, an official editor, if held to a strict responsibility, has no right to say anything but what the Church has said already. Organism and complete freedom of discussion are entirely incompatible. The official editor in our Church has no right to go a step beyond the Catechism and Mr. Wesley's fifty-three sermons in doctrine, or beyond the Journals of the General Conference in the exposition and advocacy of a polity or policy for the Church. The moment this rule is violated the publication in question ceases to be an organ of the Church, and becomes the organ of the man who happens to be for the time being its editor. In that case, it may by the change either become better or worse; but, in either case, the relation of organship to the Church is destroyed.

Now, the QUARTERLY sustains no such relationship to the Church. It is in no sense an organ. The Church is not responsible for anything it says, except in the sense in which it is responsible for the character and teaching of the individual ministers who write the articles which appear in its columns over their own signature from time to time. By this it is not meant that either the editors or the contributors of the QUARTERLY are any less loyal to the Church, or have a right to be less loyal, than if it were an official organ. Then, the very fact that all their articles are signed, is sufficient proof that they have no desire to escape responsibility for what

they write. They know well, too, that if the doctrines that they propound will not bear examination, the pages of the *QUARTERLY* will be just as open for their refutation as they have been for their enunciation. All that they can expect in 'his arena, is "a fair field and no favor." And the fact that there have been but three, or four at most, of all the articles which have appeared in our columns from the beginning, to which serious exceptions have been taken even by the most conservative minds in the Church, shows how careful our brethren have been to not abuse their liberty, and how closely they have kept, as a rule, to our denominational landmarks.

The very few articles that have called out some unfavorable criticism, it so happens, are from the pens of some of our ablest and most scholarly ministers, who are held in very high esteem not only for their personal worth, but also for their work's sake. Two of them are authors who have laid the Church under obligation by the works that they have written; one of them is a college professor, a theologian and a scientist, a man of devout and thoroughly Christian spirit withal, who will, we doubt not, give a good account of himself in the exposition and defence of the truth that lies in the border-land between science and religion in years to come. And the other is one of our highly gifted and thoroughly educated young ministers, who is not only a Biblical critic, well furnished for his work, but a prince of preachers, faithful and devoted to his calling. There is not one of these able men who will not earnestly welcome the fair and candid criticism of what they have written, and who will not, if they are in error, rejoice in having those errors pointed out. All this, of course, does not prove that these men have not fallen into error, but it does prove that they have fairly established their claims to be heard by their brethren, and it at least raises the presumption that what they have written is worthy of respectful consideration and thorough examination. By all means, let the contributions be put into the crucible, and what will not bear the fire of the most thorough criticism, let it be destroyed—only let it be done in love, and with the courtesy which should characterize the dealings of gentlemen, and especially of Christian ministers with one another.

These observations, which have already been extended to greater length than we intended, will, perhaps, be sufficient to explain our position, and to put our readers and us on a better understanding. Our desire is to take our patrons into our fullest confidence, feeling that our interests and theirs are completely identical. Our desire is to make the QUARTERLY just as good as we can, and we look to the ministers of our Church, especially the most scholarly and thoughtful of them, to help us. Such as can command the necessary leisure can most effectually aid us by their contributions; and every additional subscription forwarded aids us in elevating the character of the QUARTERLY and increasing its usefulness.

NEW DEPARTURE OF THE SALVATION ARMY.*

WHATEVER may be thought of the methods of the Salvation Army, it must be admitted that the organization itself is one of the most remarkable products of the practical Christianity of the age. Like Methodism, to which more than to anything else that preceded it, it owes its existence, it is the creature of circumstances. It was brought into being to meet a great and pressing necessity. And whatever have been the eccentricities and aberrations which have marked its past history, and whatever its ultimate outcome may be, it seems to have, on the whole, answered well the end of its being. It is not necessary to discuss the question here, whether if the Churches of Christendom had done their duty to the poor, especially to the outcasts and pariahs of society, there would have been any call or any room for this unique organization. It is enough to know that a great and important work required to be done, that it had grown into such enormous proportions, and was beset with so many and such great difficulties, that the Churches seemed to be wholly unable to overtake it, and that the Salvation

* *In Darkest England and the Way Out.* By GENERAL BOOTH. Funk & Wagnalls, 18 and 20 Astor Place, New York. William Briggs, Toronto. 8vo, pp. 300. Price \$1.25.

Army has undertaken it, and has already achieved a remarkable degree of success.

It is one of the saddest facts of current history, that there is found growing up, in almost every Christian community, a class of people that are practically heathen; nay, that in some respects are worse than many of the heathen, being, in fact, practically atheists, having little or no rational conception of moral or religious obligation of any kind. The chasm between this great and growing class and the Churches is constantly deepening and widening. Only those who have gone down into the purlieus and slums of the great cities, and have put themselves into personal contact with these people—which is no easy task, by the way, and one which but few of even Christian people have the self-denial, the courage and the tact to accomplish—have any idea of the depth, the almost hopeless depth, of ignorance and superstition, of vice and crime, into which thousands upon thousands of them have fallen. They have no confidence in, or affection for, the Church; and in many places, especially in the Old World, they have come to look upon parsons and, indeed, all classes of Christian workers as their natural enemies. It is next to impossible to get them into an ordinary place of worship. And though the Gospel is brought to their doors, and the offer of salvation is made almost within ear-shot of them, they never hear it. It has no charm for them, and little or no meaning.

The causes of this appalling state of things, which is at once a disgrace and a menace to our civilization, is a subject well worthy of the most careful study, but it is too large for treatment in this place. It was, however, to meet this terrible exigency that the Salvation Army was called into being. It is not wonderful that it has secured the sympathy and, to a certain extent, the co-operation of thousands of good people in all the Churches. Many who could not fully approve of its methods, who looked upon its teaching as defective, shrank from its apparent irreverence, and, above all, deprecated what seemed to be its almost inevitable outcome—the addition of another to the many sects into which the already sadly too much divided Church has been rent—have, nevertheless, in view

of its aims, the self-denial and devotion of its agents, and the success which it has achieved among those whose case appeared to be the most hopeless, given it a hearty God-speed and a helping hand. It has won for itself respectful and sympathetic recognition from Nonconformists and Churchmen, nay, from Catholics as well as Protestants. The late Canon Liddon personally inspected the work of the Army in the East End of London, and though, of course, as a High Churchman, he could not approve of its apparent contempt for sacraments and ecclesiastical orders, and probably found himself somewhat scandalized by being present at religious services conducted by women, he nevertheless expressed himself in the most respectful language concerning it. Cardinal Manning made the Army and its work, some years ago, the subject of a highly appreciative article in one of the Reviews, in which, indeed, he pointed out some of its dangers, but the effect of which could not but be encouraging and helpful to it in its work. And some of those who at one time criticised some things about the Army rather severely—Mr. Stead among the rest—have afterward, upon more intimate acquaintance, having a more perfect knowledge of its organization and its work, been among its staunchest friends and most earnest advocates.

It is not the design of the writer to play the part of the apologist or the advocate of the Salvation Army, but simply to deal with facts which have become historical. Like every other organization, it is to be known by its fruits. The opinions of even great and good men decide nothing, only in so far as they are the result of careful and intelligent observation. If, however, growth can be accepted as proof of the presence of life, the Army lacks not the evidence of vitality. It is barely a quarter of a century old, and to-day it is the largest Home and Foreign Missionary Society in the world. And besides the fact that every "soldier" is a missionary, under obligation to set apart a definite portion of his time to the specific work of soul-saving, it has about 10,000 "officers" in the field, men and women who are fully devoted to evangelistic work. Already it has extended its labors—to adopt General Booth's own phraseology—"over and through" no less than thirty different

“countries and colonies” scattered over a considerable part of the four quarters of the globe. It has permanent locations, analogous to what, in the nomenclature of other missionary societies, are called central stations, in about 4,000 places.

And this growth and expansion is all the more remarkable in view of the peculiarities of the organization, and of the people from among whom both its officers and its privates are recruited. Its government is essentially autocratic, its central principle being that of unquestioning submission to absolute authority. And yet the people among whom it has achieved its largest success and from whom it has obtained the largest number of recruits are the most liberty-loving people in the world, many of whom had wrecked and ruined themselves, utterly blighting their prospects, both for time and for eternity, simply for the sake of having their own way. There is no people on the earth with more ultra-democratic tendencies than the proletariat of England, from which a large proportion of those who submit with cheerfulness and loyalty to this iron rule have been drawn. Indeed, this is at once the reproach and the glory of the Salvation Army. In the estimation of such as have unlimited confidence in the democratic principle in its application to everything in Church and in State, of course, it is a reproach; but to such as look only at the effectiveness of the organization, and the achievement of results, this military regime is its glory. On this point General Booth himself says: “The Salvation Army, largely recruited from amongst the poorest of the poor, is often reproached by its enemies on account of the severity of its rule. It is the only religious body founded in our time that is based upon the principle of voluntary subjection to an absolute authority. No one is bound to remain in the Army a day longer than he pleases. While he remains there he is bound by the conditions of the service. The first condition of the service is implicit, unquestioning obedience. The Salvationist is taught to obey as is the soldier on the field of battle.”

In further exposition and illustration of this submission and obedience, he elsewhere says: “Nor is this submission a mere paper loyalty. These officers are in the field, constantly exposed to privation and ill-treatment of all kinds. A telegram from

me will send any of them to the uttermost parts of the earth, will transfer them from the slums of London to San Francisco, or despatch them to assist in opening missions in Holland, Zululand, Sweden, or South America. So far from resenting the exercise of authority, the Salvation Army rejoices to recognize it as one great secret of its success, a pillar of strength upon which all its soldiers can rely, a principle which stamps it as being different from all other religious organizations founded in our day." No wonder that theorists have strongly objected to the Army on account of this feature of it, and that they have freely predicted the failure of an organization so strangely out of harmony with the spirit of the age; but despite the alleged unpopularity of its discipline, because, of this very Spartan rule, it may be, the Salvation Army has grown from year to year with a rapidity to which nothing in modern Christendom affords a parallel.

Of course, at this point it would be easy, on general principles, to criticise the Army. It cannot be denied that the authority which has just been described is an enormous power to be placed in the hands of a single individual, who is himself not liable to be called to account for anything that he does, so long as he does not violate the law of the land. It is easy to imagine how such power might be seriously abused. But this is only, after all, to affirm of the Salvation Army what is true of a great many other things in which great masses of human beings are required to act in concert. Every general who is placed in command of an army is constituted a despot. He has to think and to decide, and the first and last duty of those under him is to obey. A mistake upon his part may involve the sacrifice of thousands of lives, the loss of a battle, the fall of an empire. But, on the other side, without this subordination to authority the army would be a mob, and its success in the field would be impossible. The same sort of submission and obedience is required in order to the successful working of a railway, or any other enterprise or undertaking in which large numbers of individuals are engaged, and in which promptness and punctuality

of action is required. And why should not the same principle apply in the evangelistic work of the Church, and the momentous undertaking of the subjugation of a rebel world to the dominion of Christ?

Enough has been said to show that the history of the Salvation Army has presented from the beginning a series of surprises. Its originator and commander is himself a surprise. If the Methodist New Connexion had perceived the extraordinary genius which he possessed for organization and government, as well as for action, it probably would not have allowed him to slip through its fingers. His eminently gifted and devoted wife, the mother of the army, was a surprise. No one probably who knew her thirty years ago, could have any idea that she would have become one of the most powerful preachers and mightiest religious forces in the United Kingdom. The extraordinary growth of the Army and the expansion of the field of its operation has been a surprise. And there has been another species of growth, the development, so to speak, of new faculties and powers, new functions and adaptations to new forms of work, which has been still more surprising. The system of "Rescues," and "Shelters," and "Homes," which it has already called into being, and which have been in operation for some time, illustrate in a remarkable manner the elasticity and manifold capacity for usefulness of the organization, especially so long as it is under the command of one so fertile in resources as General Booth.

But, beyond question, the most surprising thing about the Army that has hitherto transpired is the new departure which is announced in the remarkable book, "In Darkest England, and the Way Out," by General Booth, which has recently issued from the press. Of this book it may be safely said, that it is the most remarkable book of the season. Indeed, some are of the opinion that it is the most remarkable book of the century. "Lux Mundi" attracted a good deal of attention and produced considerable excitement for a time; but it has been completely eclipsed by this new-comer. It is not in the style, however, but in the matter of General Booth's book that its chief interest

lies. In respect to the former but little needs to be said, but to fully expound the latter would be quite impossible within the limited space assigned to this article. All that needs to be said of the style is that it is transparent and vigorous, indicating in every page the sincerity and earnestness of the author. The General writes like one who is conscious that he has something to say which is not only worthy of the attention of the public, but which is of such transcendent importance that in setting it forth, anything like an approach to the fine style of writing would be out of place. The style is that of a man who feels that he has a great work to perform, and that life is too short for him to spend his time in cultivating the graces of finished authorship. It is, therefore, befitting the occasion, and in harmony with the design of the work, which is not to excite the admiration or minister to the delectation of his readers, but to impress them with the vastness and importance of the work to be undertaken, and to enlist their sympathy and co-operation in its accomplishment.

One can hardly be expected, upon a necessarily hurried reading of a book like this, unfolding an entirely unique scheme of evangelism and of social rescue and reformation, and dealing with a vast number of details, to enter into a minute examination of its contents, or to attempt to estimate the value of its proposals. Nothing so adventurous or pretentious as this is to be undertaken in this article. This, however, may be said, as the result of even a superficial examination, that there is a sort of sublime audacity about it which can scarcely fail to make a profound impression upon the mind of the thoughtful reader. The state of things actually existing in what the author calls "Darkest England," is full of deep and painful interest; and the author's description of it, though necessarily dealing with generals, rather than with particulars, is well calculated to deeply affect the heart of any one possessing the common feelings of humanity. It is not possible here, however, to do more than to refer to it briefly.

In England, as elsewhere, the population may be roughly divided into three classes: the fortunate, the unfortunate, and

the dangerous. The latter of these classes, at least so far as the interests of society are concerned, is probably better managed there than in any other part of the world. Though England has not only a large criminal population of its own, but is constantly receiving reinforcements from abroad, the volume of crime is less, in proportion to the population, than in any other country under the sun. Indeed, one wonders that in the presence of such an argus-eyed police, and in a community in which the arrangements and machinery for the detection and punishment of crime are so perfect, any one should betake himself to criminal courses as the means of procuring a livelihood; and one is not surprised that though the population is rapidly increasing, and at the same time massing itself more and more in great centres, the number of convictions of and convicts confined in the penal institutions is constantly decreasing.

There is, however, a large criminal population, notwithstanding the perfection of the police and the judicial system; and the unfortunate class is enormous. These two classes together, including the homeless, the starving, those who scarcely ever know what it is to have sufficient food, and those who are so dependent upon the chance of the hour, that they are always on the verge of starvation, General Booth estimates at one-tenth of the entire population of the country. It is to be hoped that in this respect he is mistaken, and that his estimate is too large. And yet there is probably no one who knows more, possibly no one who knows so much, of *les misérables* of the country as the General, and as he has no motive for exaggerating, it is probably not very far from being correct. But even if this estimate could be reduced by one-third, the state of things would be appalling, and the difficulties in the way of dealing effectively with such an appalling mass of depravity and suffering, would be such as would paralyze any but the most courageous. It is not, however, too much to say that General Booth has had the courage to look the case of these wretched people fairly in the face; and, what is still more important, he has the faith that he is capable of grappling successfully with the enormous difficulties with which it is beset, through the instrumentality of the organization which he has succeeded in

calling into being, and has under his command. He has diagnosed the case thoroughly, and he believes himself capable of applying the remedy. He evidently believes that there is not an evil existing in the world for the cure of which a beneficent Providence has not made provision; and that it only requires the courage, the fortitude and the patient endurance which characterized the Stanley expedition in Darkest Africa, in applying the remedy, in order to lead the multitudes in "Darkest England" into the light.

To describe, in detail, the scheme for this, which General Booth has mapped out, would be to largely re-write his book. Of course, this is impracticable. The principles laid down as essential to success may, however, be briefly stated. (1) In order to secure success in any scheme for the uplifting of the fallen, it must be kept in mind that "the man himself must be changed, when it is his character and conduct which constitute the reason of his failure in the battle of life." (2) The remedy to be effectual must change the circumstances of the individual, when they are the cause of his wretched condition and they are beyond his control. (3) It must be on a scale commensurate with the evil with which it is proposed to deal. (4) It must not only be large enough, but it must be permanent. (5) The scheme must be such as to be immediately practicable. (6) The indirect features of it, must not be such as to injure the person whom it is designed to benefit, as, for example, by begetting in him a permanent feeling of dependence instead of begetting and stimulating in him the desire and ability to help himself. (7) While assisting one class, care must be taken to not seriously interfere with the interests of another. It will be readily seen how comprehensive these rules are, and how much space would be needed for their adequate exposition and illustration. But the scheme itself is its own best illustration, and for the full outline of this the reader must be referred to the book itself.

The scheme proposed by General Booth may, however, be compendiously described in his own words, as follows: "It consists in the formation of these people into self-helping and self-sustaining communities, each being a kind of co-operative

society, or patriarchal family, governed and disciplined on the principles which have already proved so effective in the Salvation Army." These communities he proposes to call colonies, and the scheme includes the formation of the City Colony, the Farm Colony, and the Over-Sea Colony. Thus it will be seen that, in its comprehensiveness, it is intended to include the vicious and depraved, the suffering, the outcast and the perishing, of both town and country, and their organization for self-help and self-support. What General Booth aims at, if we rightly apprehend his design, is the practical application of the principles of rational and Christian socialism in the rescue and rehabilitation of these wretched people; and to do this on a scale so comprehensive as to not only embrace the outcast and perishing of his own country, but through the instrumentality of the Over-Sea Colony, involving a scheme for the emigration of such as are deemed fit to be transplanted, to extend to other parts of the world.

Such a scheme in its entirety, to quote again the language of the author of this volume, "may be aptly compared to a great machine founded in the slums of the purlieus of our great towns and cities, drawing up into its embrace the depraved and the destitute of all classes; receiving thieves, harlots, paupers, drunkards, prodigals, all alike, on the simple condition of their being willing to work and conform to discipline. Drawing up these poor outcasts, reforming them, and creating in them habits of industry, honesty and truth; teaching them methods by which alike the bread that perishes and that which endures to Everlasting Life can be won. Forwarding them from the city to the country, and there continuing the process of their regeneration; and then pouring them forth on the virgin soils that await their coming in other lands, and keeping hold of them with a strong government, and yet making them free men and women; and so laying the foundation, perchance, of another empire to swell to vast proportions in later times."

These general features of the scheme will, we trust, be interesting to the readers of the *QUARTERLY*; but the real interest of the book will be found in the details of the machinery by which it is proposed to carry it into effect. It is here that the genius

of General Booth for organization becomes apparent. It is impossible to speak of them in detail, much less to discuss them in a manner that would be at all adequate or even to attempt to estimate their value, and adaptation to the attainment of the end which the promoter of the movement has in view. It is interesting, however, to know that the greater part of the comprehensive system of machinery which it is proposed to set in motion has already been subjected to the test of experiment. Nearly everything necessary for the working out of the scheme has been tried, and its trial has been attended with an encouraging measure of success. What is aimed at in the new departure is, in the main, simply the extension of what has already been for some time in operation on a limited scale. General Booth's great experiment will, no doubt, be watched with profound and sympathetic interest by thousands in every part of Christendom; and many a fervent prayer will be offered for its success. In the meantime, his book will prove interesting and instructive to Christian readers everywhere.

W. S. B.

BIBLE STUDY.

THE importance of Bible study cannot be questioned, nor the need of competent Bible teachers doubted. There is much Bible reading and real earnestness in teaching, but what is wanted is regular systematic study, and a comprehensive, methodical plan of teaching. The aim should be, correct habits and sound methods in study, and thorough qualification, right system, and earnest enthusiasm in teaching. The result should be, a more general and accurate knowledge of the Scriptures, so that the Word will be always ready for personal use, and be a strong, healthy, spiritual impulse in spiritual life. To accomplish this the *American Institute of Sacred Literature* was brought into existence for the purpose of guiding, by correspondence, individuals and classes in teaching and studying the Word of God after the Inductive method. It is accomplished by the formation of "Bible Clubs," through a leader chosen by the Club. The leader will receive advance instruction by correspondence in the course and in plans of Club work. He will thus become competent to guide the Club in study and manage the work of the individual members. The courses offered for 1891 are The Gospel of Luke, The Gospel of John, The Life of Christ in all the Gospels, Old Testament History and Literature from Samuel to Solomon. Either course will require about an half-hour's daily study. The charge for instruction, criticism, direction and examination sheets, final examination and certificates, is \$5.00 for Club fee and fifty cents per member. The material required is the Inductive Bible Leaflets, which cost forty cents per set, but to subscribers for the *CANADIAN METHODIST QUARTERLY* are furnished at thirty-five cents. Clubs that do not require the instruction and criticism of the Institute, but prefer to manage their own studying, may form a non-correspondence Club, at a fee of fifty cents per member, which covers expense of final examination and certificates. The Theological Union is affiliated with the Institute, and applications should be made through it.

CIRCULAR LETTER.

MY DEAR FRIEND,—

I am deeply interested in your present and eternal welfare, and would seek to impress you with a matter of unparalleled importance. You are often asked about business affairs, and urged to take action on the things of this life. That you should be interested in "the life that now is" is important, but is it not equally important that you should also be interested in "the life that is to come?" You know the old question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" How common it is to inquire about each other's bodily health, and should it be thought out of place to ask after the soul's health? Why should it seem more strange to be interested in our neighbour's spiritual, than in his temporal, prosperity? You will, I am sure, not take it amiss if I ask you, "Is it well with thy soul?" If you cannot say, "The Spirit himself beareth witness with my spirit that I am a child of God," let me intreat you to settle this great question now. "Prepare to meet thy God," for "the time is short," and the summons will soon be, "Set thine house in order, for thou shalt die, and not live." Why not now give yourself to the service of God, and begin to seek the forgiveness of your sins, by signing the "Seeker's Pledge" on the other side of this card. If you are "born again," please hand this card to another.

Your "fellow-helper to the truth,"

"Behold, now is the acceptable time; behold, now is the day of salvation."
"To-day, if ye shall hear His voice, harden not your hearts."

SEEKER'S PLEDGE.

HAVING "a desire to flee from the wrath to come, and be saved from my sins," and a sincere determination to lead a Christian life, I will begin now, and ask an interest in the prayers of God's people.

BELIEVING in my Heavenly Father's for giving love, and depending upon the help of the Holy Spirit, I WILL THIS DAY turn from all my sins unto God, trust Jesus Christ as my Saviour, and confess Him as such, henceforth regarding myself as one of His followers.

NAME,

ADDRESS,

When signed, please hand to your Pastor, or some other Christian worker.

"One shall say, I am the Lord's, . . . and another shall subscribe with his hand unto the Lord."

"Repent ye." "Believe on the Lord Jesus Christ, and thou shalt be saved."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Editorial Reviews and Notices of Books.

The New Religion a Gospel of Love. By E. W. GRAY. The Thorne Publishing Co., Chicago, 1890. Cloth, \$1.50; our subscribers, 75 cents.

This work is formally dedicated "to the lovers of truth who have found it difficult to accept Christianity as it is usually delivered from the pulpit." This, taken in connection with the suggestive title, awakens an expectation that, like a good many books which appear, the author will be found attempting, in a measureless conceit of superior illumination, to reform and enlighten all the good people in the world, while he will discover himself and God to be in perfect sympathy with all the bad people, who might charge all their evil upon the bad teaching and straitened example of those who think themselves saints. There are quite enough books and papers written in this spirit.

But this is not one of that kind; and we are rather sorry that at first sight any one should have cause to associate it with such company, for it is really a useful book, and aims only at such an exhibition of Christianity as will show it unmistakably to be a gospel of love. With this no one can be offended. It is the new religion, and is so exhibited by being placed in comparison with the various old and pagan religions, which are here submitted to a brief but pretty thorough examination. The good in them is fairly recognized, and they are shown to be not entirely destitute of divine inspiration and influence, though incalculably inferior to Christianity.

Dr. Thomas, the writer of the introduction to the book, tells us that the author has quietly slipped away from the old dogmas of total depravity and a penal or substitutional atonement.

Probably this is true, but in our reading of the several parts of the work we were not at all strongly impressed with this fact. Indeed, we had thought that we could say that a very conservative theologian would pass through the whole without discovering any slight cast upon any of the old doctrines which he had been in the habit of holding in reverence. It certainly deals with all old and accepted interpretations of Scripture with much respect, while endeavoring to state, without any bias which we can detect, the great facts in the life of Jesus, and the reasonable and, we should think, generally accepted deductions from them.

Herein the author finds his gospel of love, and its proper expression should be works that bless men, and therefore are approved of God. Probably he would not place a very high estimate upon a sudden conversion, whether warranted to run for a lifetime, or, as some estimate marriage, a convenient arrangement for the time being. And yet every bad life that turns to goodness must begin some time, and take hold upon something.

In his anthropology we find an interesting and suggestive study. It is here, perhaps, that he quietly slips away from the old dogma of total depravity, but, nevertheless, he finds and leaves quite enough depravity in human nature for our use, either in practice or in dogma, certainly quite enough to demonstrate the necessity of help from God to enable man to work out any good and great results in life, in the direction of either manliness or godliness.

But he finds human depravity a very much more complex thing than it is generally represented to be. It is not merely a great pocket in which we may stow away every disagreeable theme which we don't want to take the time and trouble to think about, and to work out a remedy for; but it is magnified through heredity by bad blood, bad philosophy and, therefore, bad discipline.

One particular we have not found clearly stated before, though we have ourselves often developed the same view. It is the fact that no effort is made to give good bodies to men. The world strives to improve the race of horses, cattle, dogs, and chickens, but has no regulations, nor ever has had, which looks in the direction of producing a race of men with better bodies than their ancestors. But at an age when people have no experience and much passion, guided only by the amount of money each party to the contract possesses, or by other accident even less wise in directing the selection, marriages are formed without a single thought of the physical weaknesses which, existing in one of the parents, may be accented in the children by existing also in the other. No effort is known whereby these great weaknesses and imperfect organizations may be somewhat relieved or wholly avoided. To us it is beyond doubt that a race with better physical organs, more evenly balanced, and more highly developed, would attain at once to higher moral excellence.

What can be done, what should be done, it is not easy to point out; but it remains that, with all the straining after intellectual elevation, civilization knows nothing about securing good bodies to children, in which to pass their, at best, trying probation in this world.

Wise things are also said here about our philosophies. Love is the line upon which all passion and feeling shall find a unity. It is worthy of a place it has never received in the teaching of philosophy and morals. Love to God, and hence love to mankind, must be the basis of all upward movement.

The book is not mere speculation on the part of the author, but all the way through, except in the final application of the principles developed, it is supported by numerous and well authenticated quotations from standard authorities on the subject immediately discussed.

Calvinism Contrary to God's Word and Man's Moral Nature. By D. FISK HARRIS. Published by the Author, at the Woman's Temperance Publishing Association, Chicago. Price \$1.50.

This is a very able work of its kind. The literary character of the book is excellent, clear, strong and forcible, printed on good paper, and in fine style. The analysis of the Scriptures bearing on the subject, is so full and well arranged as to make it a useful compendium of what is authoritatively taught on at least one side of the question; but it cannot be said to be exhaustive, because it does not examine with equal fulness those Scriptures which are urged in favor of the Calvinistic interpretation. But this would, probably, be too much to ask of any author. And yet it would be a pretty bold assumption that Calvinists, during all the centuries over which this controversy has extended, have found little or nothing in the Bible which strongly supports their exposition. We would not undertake to maintain that position.

Nor do we find anything particularly new in the arrangement or application of the Scriptures analyzed. It is simply an old argument restated in good form, and in as convincing a style as any brief treatise we know of which deals with the same subject. Perhaps it is not possible at this late day, when the ground is so tracked over with the course of previous discussions of the same matter, to set forth a single new argument.

One reason by which the author feels himself prompted to enter the field seems to us a convincing reason why nothing new is at present required. That is the differences among Calvinists themselves as to the meaning, import and destiny of that great system of interpretation called Calvinism. Prof. Morris, of Lane Theological Seminary, says: "It is true that large improvements have been made recently, as in the days of Jonathan Edwards, within the Calvinistic system. Their admission has immensely enhanced its claim to an honorable place among the accepted systems of evangelical belief."

In following the discussion on the revision of the Westminster standards it is impossible not to observe that many advocates of revision propose such changes as would enable most liberal Arminians to accept the new standards as good Arminianism, yet the writers themselves claim that they would still retain their Calvinism. Now, what is gained by contention about a word? All know what the Calvinism of history has been. If, with a full knowledge of this, Presbyterians see fit to preach as free and full a salvation as Arminians have ever presented, and yet to call it Calvinism, let us rejoice in the fact that they preach it, and not try to drive men of the present day into an acknowledgment of all that their ancestors believed, for which they are no more responsible than the babe who, by either predestination, or perterition, was once consigned to eternal death, is responsible for not being among the elect. Rather than keep up an old contention, we would prefer to allow Calvinists themselves to decide what their faith really is, as some have already done by an actual revision of their standards, and as others show themselves ready to do by having appointed committees of revision. It is not of nearly so much consequence what Calvinists have believed and taught in the past, as what they propose to teach

in the future, and if their love for a word is so great that they call the most unbounded statements of free grace by the name Calvinism, what harm is done? Words must be allowed to change their meanings. It has always been so in every department of knowledge and practice.

Further, we think the great facts of life are of far more importance than any method of explaining them. Calvinism in its most rigid form in the past was no more than a method of explaining certain facts in one way, while Arminianism explained the same facts in another way.

One great fact taught in the Scriptures, and in human life, is that some will be eternally saved and others lost. Calvinism has explained that fact by taking its position before the entrance into human life, and saying that those who are saved are elected thereto and the lost are passed over. Arminianism takes its position at the gate of heaven, and, meeting all who come, it says they were elected to come in the provisions of divine grace. Though there is difference enough in the two explanations, they touch at one point, at least, and the fact is not altered.

Again, it is a fact that in all churches, Calvinist and Arminian alike, of those who enter into the communion of the people of God, some decline in piety, and sink so low in sin, and die in so bad a moral condition, that all agree that there can be no hope of their salvation. The Calvinist says they were never converted, for if they had been they would have persevered unto eternal life. The Arminian takes a shorter and easier way with them, and says that they were truly converted, but that they fell away and were lost.

But of those who fall away—and this occurs in every church—some are certainly recovered, and often only a little time before death. No matter how bad they may have become before their final recovery, Calvinism says they were truly converted, and never really lost the life received in conversion; but Arminianism says they were savingly converted in the first instance, that they fell away completely, and would have been lost had they died in their backslidden state, but that they were thoroughly converted a second time, so that we may cherish a reasonable hope of their salvation.

Now, ages of contention about a method of explanation of these facts in harmony with the Scriptures has not changed a single case in the actual life of the Church of God.

Polemics are simply the fashion of an age. In the progress of civilization men have been borne on in masses by the dominance of some idea which has become the fashion of the time. Generally, as in the case of the Crusades, the idea wears itself out without accomplishing anything, and then mankind turn to something else.

The Christianity of the present time shows unmistakable signs of weariness with the fashion of polemical controversy. It is turning with hunger to a consideration of the great dominant facts recorded in revelation, and constantly recurring in actual life. In a little time there will remain no patience with mediæval interpretations or controversies. What are the

facts? What did Jesus say? What did He do? What facts impressed themselves upon the apostles as they wrote? How do these facts accord with the facts in human life to day? What application have they to them?

The working theology of the future must come, not from brain of pope or bishop, nor from the cloisters of bygone ages, but must be a practical development upon these facts. We think the Calvinists will probably be able to make their own readjustments without the help of controversy from without, and we are in favor of allowing them to do so. The more especially as historical Calvinism is doing no harm to Arminian churches, and also as controversy furnishes a bad atmosphere for the discernment of truth, and men who are laboring towards wise conclusions, under the lash of sharp criticism from without are certain to land in some extreme. So it has ever been, so it will ever be. Joseph Cook credits Theodore Parker's errors to the sharp criticism with which he was threshed before he had fully developed his views. If his teaching had been allowed to develop itself later in life in Boston, instead of being driven by harsh criticism while at Roxbury into a confirmed statement, he might have come out in harmony with those who offered him life-long opposition.

The Master of the Magicians. By E. STUART PHELPS and HERBERT D. WARD. 16mo, cloth. Houghton, Mifflin & Co., Boston and New York. Price \$1.25.

This is an age of literary partnerships; so, although the authoress of "The Gates Ajar" has already made a name for herself in the story-telling world, she has collaborated with her husband (hitherto unknown as a fiction writer) in this story. The scene is laid in Babylon in the reign of Nebuchadnezzar the Great, and the Master of the Magicians is no less a person than the Hebrew prophet Daniel.

The story opens with a description of the great temple of Bel, adjoining which is the school of learning taught by Jhetura-ili, the greatest sage in Babylon. His scholars are the pick of the Babylonian Empire, including several high-born Jewish captives, among whom is Daniel. In this school are trained the future high priests, astronomers, diviners, rulers of Babylon. In the midst of their lessons Nebuchadnezzar returns from a fighting expedition, and during the description of his triumphal march, we are introduced to all the characters of the day. A story of the class of Ben Hur, while lacking the human interest of that book, it is also more dramatic in its episodes.

The power of the book lies in its character sketches, and in its intense realism. Amytis, Queen of Babylon, is a woman such as Zola might have imaged and drawn. Beautiful and vicious, cruel and revengeful, she is at once both courtesan and queen, and under the languorous spells of her poisonous beauty men wither and die. And in Nebuchadnezzar what opposites are joined. Both tyrannical and tender, both humble and haughty, one moment he obeys the whim of a child, and again he is like adamant

whom nothing can move. Intensely superstitious, the common things of earth, air and sky are full of omen for him, and they drive him from cruelty to cruelty to appease the imagined wrath of his deities. The skill of the authors is shown most clearly in the putting together and the working up of the passions of the king's heart until they end in madness, and he becomes as "one of the beasts of the field." We are disappointed in the estimate of Daniel; he is pictured as a dreamy mystic, continually falling into troubles and giving utterance to strange thoughts. While much is said about his devotion to his God, very little is said about his patriotism, and the attempt to make him appear in love with Galithe, the daughter of Keturath, is too evidently a straining after effect. There are three scenes in the book which cannot be surpassed for descriptive force by any novel of to-day: "The telling of the King's dream by Daniel," "The Lion Hunt," and the attempt of Amytis—through jealous rage—to drown Galithe. The book is not weighed down with historical details and learning, as too many of its class are, but while much is given to suggest what a real field is open to investigation, it is not enough to read, but it is first and last a story. One rises from this story with a feeling of profound thankfulness that Babylonish ideas of civilization are not ours, and one realizes what an immense impetus Christ's coming gave to the cause of woman. This book is indeed a *work of art*, and will live in the memory of those who are in sympathy with deep feeling, and highly wrought emotion, and we welcome it as helping to fill a *needed* want in our Sunday-school libraries.

Civil and Religious Forces. By WILLIAM RILEY HALSTEAD. 16mo, pp 298. Cranston & Stowe, Cincinnati; Hunt & Eaton, New York; William Briggs, Toronto. Price 75c.

This is, as the author explains in the preface, a serious discussion of the preservative forces underlying civil society in the United States; but as these are essentially the same that underlie and support the social fabric in all other self-governed communities, the doctrines propounded in this volume are no less applicable to Canada than to the States. Indeed, for that part, human nature is everywhere the same, and as the forces herein discussed have their seat in the individual soul, the exposition and illustration of them is a matter in which everybody is concerned, whatever may be the form of the political institutions under which he lives. It is the social impulse in the individual man which leads him to congregate with his fellows, and thus makes society a possibility and a necessity; and it is the same impulse with the religious instincts superadded, which makes the Church as much a necessity as the State. Both the one and the other of these, the civil and ecclesiastical organism, though the ordinances of God are, at the same time in an important sense, the product of man's social and spiritual nature. To define the nature and functions of these two organisms, or, perhaps, more properly, these two poles of the same organism, to deter-

mine the proper bounds of their activity respectively, and their proper relation to each other and the conditions of their acting harmoniously and at the same time independently, each affording its aid to the other, and yet neither intruding upon the sphere or usurping the functions which belongs to the other, is at once a most difficult and a most important task. This is what is attempted in this book ; and both for the sake of the subject and also on account of the lucid and vigorous manner in which it is treated, we commend it to our readers. It will not, of course, answer all the questions which the intelligent student of the Science of Government may be disposed to ask ; but it will, in all probability, shed a good deal of light upon problems which he is seeking to solve.

Christian Missions of the Nineteenth Century. By Rev. ELBERT S. TODD. 16mo, pp. 171. Hunt & Eaton, New York. Wm. Briggs, Toronto. Price \$1.

The title of this book seems to us to be a misnomer. There is no attempt made in it to discuss Christian Missions, in their broad and general aspect, or even to deal in a comprehensive way with the missionary work of the Church during this century. It consists, in fact, of a series of rather light, but well-written and interesting essays on some particular phases of the many-sided theme, that, in the judgment of the author, have not received the degree of attention that they deserved. Persons who are well read in the literature of missions will probably find little new in it, though they will find a fresh and interesting statement of familiar facts, and old truths in a new dress. The style is popular, the spirit in which it is written excellent ; and though making no pretension to profundity or originality in any high sense, it will do good in Christian families, and especially in the hands of intelligent young persons.

The Scriptural Doctrine of Sacrifice and Atonement. By ALFRED CAVE, B.A., D.D., author of "The Inspiration of the Old Testament Inductively Considered," "An Introduction to Theology, its Principles and Branches, its Results and its Literature," etc., and Principal and Professor of Systematic Theology of Hackney College. New edition, revised throughout and partly rewritten. T. & T. Clark, 38 George Street, Edinburgh. William Briggs, Methodist Book and Publishing House, Toronto.

Dr. Cave, as will be seen from the title-page, which we print in full, is not unknown to the theological world ; nor does his reputation as a Biblical scholar and theologian depend entirely upon this particular work. Thoroughly equipped for his work by a finished literary and theological training, and endowed, withal, with an extraordinary faculty of labor, he has devoted a life-time to the study of the subjects upon which he has written. Whatever may be thought of the conclusions which he has reached on any particular points involved in the discussion of the profound

and difficult problems which he has attempted to solve, no one can, we think, read a chapter in any of his works, especially in the one under review, without being impressed with the painstaking thoroughness with which he has sought to master the subjects which he discusses in all their details. Indeed, one thing which greatly enhances the value of his works is the light which they shed upon the literature of the subjects which he treats, and the aid which he gives the intelligent student in forming an independent opinion by the lucid statement of views differing from his own.

There is just one noteworthy exception to what has just been written, which will be apt to impress the mind of the Methodist reader. While, as a rule, Dr. Cave gives ample evidence of being otherwise thoroughly acquainted with the literature of the subject of this volume, one finds no indication in anything that he has written that he has taken any trouble to acquaint himself with Wesleyan theology. He does, indeed, pay some attention to the Arminian theory of the atonement, but well-informed theological students know that there is a non-evangelical, and an evangelical Arminianism, and that any treatment of Arminian theology which does not carefully distinguish between the one and the other of these is apt to be misleading. Dr. Cave has, however, only fallen into an error which is common to a very large proportion of the theologians and theological writers outside of the Methodist Churches, in taking it for granted that there is little or nothing in the theological thought and literature of Methodism which is worthy of the serious consideration of theological scholars and thinkers. And this is all the more remarkable, first, on account of the extraordinary growth of the denomination; and, secondly, on account of the influence which Wesleyan theology has had in modifying the theology of the other evangelical Churches of Christendom. The creed of twenty-five millions of people, one would think, is worthy of careful and thorough study, especially when this creed happens to be the one toward which the best thought of evangelical Christendom is unmistakably and steadily gravitating.

The subject treated in this volume is one of the most solemn and interesting to be found in the entire range of human history; and it is, perhaps, not too much to say that so far as the Biblical aspect of it is concerned, this is the most serious attempt at a thorough scientific treatment of it that has yet been made. It did not lie within the scope of this work to deal with the institution of sacrifice as it has existed from the dawn of history in all the Gentile nations; but following the Biblical record, Dr. Cave has traced it from its origin through all the stages of its development down to its culmination in the great sacrifice of the God-man upon the cross. This leads him to deal with "The origin of sacrifice," "The development and significance of patriarchal sacrifice," "The Mosaic doctrine of sacrifice" including "The Mosaic injunctions," "The essential significance of the Mosaic injunctions," "The symbolical significance of

the Mosaic injunctions," "The sacramental significance of the Mosaic injunctions," "The typical significance of the Mosaic injunctions," and a "general review of the Mosaic injunctions," and "The Post-Mosaic doctrine of sacrifice" including "The national conception of Mosaic sacrifice," "The Hagiographic conception of sacrifice," "The prophetic conception of sacrifice," "Other theories of Old Testament sacrifice," and a closing chapter on "The transition."

The mere mention of these headings will be sufficient to indicate to the reader the ample scope, and the conscientious thoroughness of the treatment of the subject in its relation to the Old Testament dispensation. But, of course, this part of the work is only preparatory to what follows, as those older dispensations were but preparatory to that which was ushered in by the sacrifice of Christ. But it must not be forgotten that the Bible is an organism, and that, as such, all its parts bear an intimate relation to one another and to the whole. As no member of the body can be properly understood, however carefully examined, separated from the other members, and from the organic whole upon which their significance and importance depend, and to whose completeness they were severally intended to minister; so it is with the various parts of the divine revelation of which the inspired volume is the authoritative and divinely authenticated record. Like all organisms, it is the product of an informing principle of life, and its history has been one of development and growth; and it can be best understood by following it in the various stages of its progress from its inception to its completion. This is true of its contents as a whole, and it is true of the great central theme of revelation, which is treated in this volume, "The scriptural doctrine of sacrifice and atonement."

The second "book" treats of what the author calls the "Pleromatic," including "The New Testament doctrine of sacrifice generally considered," "The New Testament doctrine of the atoning work of Christ as sacrificial," "The New Testament doctrine of atonement," "Critical view of theories of atonement," "Contemporary doctrine of the atonement," including "Bushnell, Campbell, and Dale," "The atonement of the Old and New Testament compared," "Christian sacrifice under the new and old covenants," "The sacrifice of the Lord's Supper," "A review of other views upon the Holy Eucharist," "Sacrifice of the heavenly world," and a concluding chapter on "The scriptural doctrine of sacrifice," in which the various threads of the argument, or, perhaps, more properly, the various results of the discussion, are gathered into a compendious statement.

Dr. Cave is of opinion that all worship partakes of the nature of sacrifice; and that this institution existed even in the Edenic state, when, of course, it was purely eucharistic, and probably consisted in the offering of fruits and flowers. The introduction of sacrifices in which were involved the offering up of the life, marked a dark and terrible stage in human history, the entrance of moral evil and the consequent sense of guilt into the

world, the terrible consequence of which involved the forfeiture of life, both upon the part of the race, and of each individual of which it is composed. In respect to the origin of sacrifice, Dr. Cave mentions the two prevalent theories—the one recognizing in it a spontaneous product of human nature, and the other tracing it to a divine command; but he thinks he can discern a *via media*, a sort of *tertium quid*, which will reconcile these views; the impulse, according to his view, was divine, but it became actual by the operation of the intellectual and spiritual forces which the Creator had implanted in human nature itself. We cannot say that this view appears to us to be quite satisfactory. Considering the primitive condition of man at the time, it seems more in accordance with the mode of the dealings of the Divine Father with His children, in their extreme infancy, that He should establish this as a positive ordinance.

Already, however, we have overrun our allotted space, and must, therefore, reserve what we have to say on the author's theory of the atonement for another time. In the meantime, what has been written will probably be sufficient to indicate the character and the value and importance of this interesting and valuable work, and the elaborate and careful treatment of a great subject which it contains. It is only necessary to add the mechanical execution of the book is worthy of the character of its contents.

System of Christian Theology. By HENRY B. SMITH, D.D., LL.D. Edited by WILLIAM S. KARR, D.D., Professor of Theology in Hartford Theological Seminary. Fourth Edition revised. 8vo, 600 pp. A. C. Armstrong & Son, New York. Willard Tract Depository, Toronto. Cloth. Price \$2.

This volume seems, and justly, to have secured a good deal of attention. The publishers claim that it has "taken its place as a standard work on Theology, not only among Presbyterians, but in the Church at large."

The work is posthumous, and therefore lacks not only the finish, in a literary point of view, which the author would have given it, but also some of those elaborations or corrections which he would have furnished before committing it to the press. No doubt, however, it affords a correct exhibition of the views of the author, embodying "the outline of his lectures as left in manuscript," together with the results of a phonographic report and several sets of notes, taken by students during successive years.

Dr. Smith was evidently a man of great ability, industry and research, and a theologian *con amore*. He was true to those great principles of the New Testament which recognize an inspired and all-sufficient guide for faith and practice, a full atonement for human demerit, the saving energy of the Holy Spirit, and a faith that worketh by love, as essential to the present acceptance and eternal salvation of human beings. He knew the modern tactics of those who oppose these views, and he skilfully parried the thrusts of the enemy in the gate.

Nothing can be more excellent than the statement of the author's aim

in these prelections. "My object," he says, "is to make and harmonize a system which shall make Christ the central point of all important religious truth and doctrine." To do this, commencing with the supernatural in the Redeemer, and working outwards from His own teaching, and the mighty revelation of His sufferings, death and resurrection, has long appeared to us as the great want of our times, in regard of systematic theology.

But our author had his own way of reaching towards his own ideal, and in attempting to follow him we felt somewhat disappointed. More obedient to the dictates of his system than of his maxim, he passes easily into the old lines, under the three great divisions: The Antecedents of Redemption, the Redemption itself, and the Kingdom of Redemption. Under the first of these we have the Christian doctrine respecting God, Christian Cosmology, Christian Anthropology, and Christian Harmatology, or the doctrine respecting sin. Under the second there are The Incarnation in its general nature and objects, Of the person of Christ the Mediator, and Of the work of the Mediator. Under the third, the union between Christ and the individual believer as effected by the Holy Spirit, the union between Christ and His Church, and the consummation of the kingdom of Redemption in time and in eternity. Each of these subjects is subdivided and wrought out systematically with clearness of language, and comprehensiveness of detail. But this is not all. There is a felicity of thought and expression which not seldom rises into true eloquence, as, for instance, on the Trinity (pp. 48-49); or Christianity looking forward to the realization of the kingdom of God (pp. 492-493).

It is natural to inquire whether the liberalizing changes going on in Calvinistic Churches, in pulpit and pew alike, are really grounded upon any rejection or modification of the basal postulates, beliefs, and interpretations of that system? So far as this book is concerned, the answer is in the negative. It is true that some of the most repulsive features of John Calvin's theology are disowned. That eminent man himself is occasionally controverted in pretty severe terms. Nowhere could we find the atoning death of the Lord Jesus Christ more fully claimed and proved to be a provision for the whole human race than here. So the freedom of the human will is asserted in the strongest terms, and therefore the universal obligation of repentance towards God. Indeed, one might reasonably suppose that our author had in these regards been quoting from Wesleyan writers, were it not that where he professes to be giving the views of Methodists and Arminians, he generally quite misrepresents them—not intentionally, we suppose, but really, notwithstanding. The system of our author simply seeks to reinvest the predestinarianism of the Westminster Confession with modern phraseology and sentiment. Take the following: "God's decrees or purpose simply determines this, that all things are to be as they occur. The order and plan of the universe, both natural and moral, are in divine foreordination just what they are in fact—nothing more or less. Whatever anything is in itself, in its internal and external relations, so it was decreed

to be. The decrees refer to all things, results, and means, just as they occur in the course of divine providence" (p. 116). "They are unconditional; they are not dependent on anything which is not a part and parcel of the divine decree itself" (p. 117). "The divine decrees, as including all events, include sin also" (p. 118).

We append but other two extracts to illustrate the position of our liberal but more logical author: "I had not known sin except through the law," (yet, the sin is there). *This is the voice of all deep and true religious experience*" (pp. 300-301). "But even the elect cannot certainly know their election, or at all events, *not until they come to assurance, which is the gift of God in their highest sanctification*" (p. 513). The italics are ours, but the words are those of Dr. Smith, and the doctrines they contain appear to be essential parts of this and of every other "system" of unconditional predestination.

C. STEWART, D.D.

Studies in Theology. Cosmic Theism; or, The Theism of Nature. By R. S. FOSTER, D.D., LL.D., Bishop of the Methodist Episcopal Church.

This is the second volume of Bishop Foster's great work. In reading it we can easily understand his reason for placing his work before us under the general title of "Studies in Theology." By that title the obvious criticism that we have not here a complete, analytical presentation of the whole field of the theistic argument in all its relations is both anticipated and disarmed. What we have, seemingly, is a collection of various studies of the most important topics of this great subject made, if we may hazard a conjecture, at different times, and for distinct purposes. One result of such a collection of studies is not a little repetition. The author's original studies and presentations of the great elements of the theistic argument are supplemented by extended quotations from the most eminent modern authors who have treated either the entire field or some one principal portion of it. Many of these, such as Paley, Hodge, Flint, Diman, Buchanan, Bowne, Harris and others, are well known to our readers.

Reviewing the author's original work, we find many passages of great power and beauty in expression, and others of remarkable clearness, force and skill in the presentation of many phases of the theistic argument. His discussions of the theses that cause must have a beginning, and that such beginning must be a free act, are well deserving of attention. The author's conception of the origin of the idea of God is that we have it by transmission; but he holds that the traditional idea is reinforced and made authoritative to each individual mind by reason. In this office of reason the author recognizes the place of intuitive knowledge, but at the same time recognizes that our knowledge of God by reason is imperfect, and, hence, capable of evidence as well as of direct intuition. The branches of this evidence are distributed in the usual way—as the cosmological argument, the teleological argument, the moral argument, and the argument

from universal belief. The different phases of the moral argument are admirably condensed and put with great force. The true limits and value of the argument from universal belief are very clearly defined, and the argument from the influence of theories is admirably and most eloquently presented.

In the discussion of agnosticism, positivism and evolution, which occupies a very large space of the work, we hear the echoes of a conflict which has already passed us. Nothing is more wonderful than the rapidity with which the human mind moves in our time through a great phase of thought. The pantheism which followed Kant kept its hold on the human intellect for more than half a century. The materialism which has just passed over us reached its culmination in less than half that time. Men are already forgetting to hurl orthodox anathemas at the heads of Darwin, Huxley, Tyndall and Spencer. We have learned from them not a little valuable truth. They have helped us to prune away some of the misconceptions with which we had burdened and weakened the theistic argument. And at the same time the deeper moral and religious heart of our age has readily rejected the fundamental errors toward which it was thought at one time that they were likely to lead a large part of the recent speculative world. Many of our author's studies would seem to have been written while the materialistic tide was at its full height, and hence, perhaps, the large amount of space occupied by the subject. On the other hand, we miss any reference to the peculiar dangers of the neo-Hegelian movement which promises or threatens to be the next great trend of the younger speculative world. From the ultra-materialism of but a few years ago the pendulum is already swinging to an ultra-idealism—at least, this is the case in some quarters. The pantheistic refinements of the one are scarcely less fatal to our historic Christianity than is the coarser atheism of the other.

While we cannot speak of Bishop Foster's work as a complete compendium, we can assure our readers that they will find in it treasures that will repay their search.

N. BURWASH.

The Monist. A Quarterly Magazine published by the Open Court Publishing Company, Chicago. October, 1890 Yearly subscription, \$2.

This is the first number of a new candidate for favor among the already large list of the quarterlies. The articles are upon living and vital questions, and the names of the writers are a sufficient guarantee of their claim to be heard. They are the following: "A. R. Wallace on Physiological Selections," by George J. Romanes, LL.D., F.R.S.; "The Immortality of Infusoria," by Alfred Binet; "On the Material Relations of Sex in Human Society," by Prof. E. D. Cope; "The Analysis of the Sensations—Anti-Metaphysical," by Prof. Ernest Mach; "The Origin of Mind," by Dr. Paul Carus; "The Magic Mirror," by Max Dessoir; "Höfding on the Relation of the Mind to the Body," by W. M. Salter;

“Literary Correspondence ;” “Book Reviews ;” “Philosophy in American Colleges and Universities ;” “Periodicals.” The articles are all timely ; many of them are exceptionally able. While bearing largely upon the physical and psychological sciences, yet they cover so wide a range in these important studies, and are written in language so comparatively free from technicalities, they should secure a wide circle of readers. The first two articles will be of deep interest to students interested in evolution and biology. The third article touches upon a question in sociology of deep and practical interest. It puts some old truths in a new light, is well written and will do good. The remaining articles have a deep interest for the student in psychology. The one on the “Origin of Mind” is strong, radical and progressive, and will somewhat disturb the more orthodox in their relation to old-time theories. The “Magic Mirror” introduces us to a remarkable chapter in mental phenomena, and alone is worth a year’s subscription.

If *The Monist* in future issues keeps up the character of the first number, it cannot fail to secure a large and appreciative audience, and will do much to advance science and quicken intellectual activity.

Illustrative Notes. A Guide to the Study of the Sunday-school Lessons for 1891. By JESSE L. HURLBUR, D.D., and ROBERT R. DOHERTY, Ph.D. Cloth, 395 pp. Hunt & Eaton, New York. William Briggs, Toronto. Price \$1.25.

Select Notes. A Commentary on the International Lessons for 1891. By REV. F. N. PELOUBET, D.D., and M. A. PELOUBET. 386 pp. Cloth. W. A. Wilde & Co., Boston. Willard Tract Depository, Toronto. Price \$1.25. To subscribers for the CANADIAN METHODIST QUARTERLY, \$1.

Bible Studies, covering International Sunday-school Lessons for 1891. By GEORGE F. PENTECOST, D.D. 410 pp. Manilla cover. A. S. Barnes & Co., New York. Willard Tract Depository, Toronto. Price 75 cents.

Boston Homilies. Short sermons on the International Sunday-school Lessons for 1891. By members of the Alpha Chapter of the Convocation of Boston University. Hunt & Eaton, New York. Wm. Briggs, Toronto. Cloth, \$1.25.

This is a Sunday-school age, there never being better work done than at the present. The success of Sunday-school work is largely owing to the efficiency of the teachers, and the efficiency of teachers may be principally attributed to the excellent helps to the study of the lessons that are placed within the reach of the teachers. The above are excellent works ; the teacher that can afford it would do well to have the four.

“Illustrated Notes” is the worthy successor of “Vincent’s Lesson Commentary,” and, in many respects, is a decided improvement on its predecessor. “Somewhat less space is given to details of exposition, which

may be found in every lesson help, and much more to bright thoughts, illustrative anecdotes, and plans of instruction."

"Select Notes" maintains the high place that it has attained among works of its class. It is "explanatory, illustrative, doctrinal and practical," a *vade mecum* for the teacher.

"Bible Studies" increases in favor, and is a good spiritual companion to either of the others. In this fourth volume, "the same method of treatment has been adhered to as in past years." This work is spiritually suggestive and stimulating, and would be profitable for others than Sunday-school workers.

"Boston Homilies" is a new contribution to the literature on the Sunday-school Lessons. The plan is similar to that of the "Monday Club Sermons," issued by the Congregational Publishing Society, of Boston, though we regard the "Homilies" as being more practical and suggestive than the "Sermons." This volume will not only furnish Sunday-school teachers and Bible scholars with exegetical and illustrative thought, but be specially helpful to those who conduct teacher's meetings, or have occasion to preach on the Lessons.

Current Discussions in Theology. By the Professors of Chicago Theological Seminary. Vol. III. Pp. 410. Congregational Sunday-school and Publishing Society, Boston and Chicago. William Briggs, Toronto. Price \$1.50.

The seventh volume of this annual review of current theological discussions has about the same characteristics which have marked the previous issues, and which have made them valuable. It gives a comprehensive outlook as to what has been done in the whole range of sacred learning during the past year. In its preparation, critical reference has been made to the most recent literature, and while the consideration of new works necessarily is brief, yet enough of the results of the latest investigation is given to make the book of immediate value to the student. While the writers of the various departments are not in sympathy with mere theological novelties, yet nothing is omitted which should have a place in such an annual survey. The necessity of noticing that which seems to be new, and which claims to be better than the old, naturally gives prominence to radical teachings and criticisms, but it is of these things, especially, that the student and pastor desire to be advertised. The discussions cover exegetical, historical, systematic, and practical theology. They present such a summary of that which is agitating the theological world as makes the volume indispensable to the pastor and the student who would keep abreast of the times and have an intelligent apprehension of the drift and progress of ideas.

These volumes suggested the action of the Theological Union in selecting subjects for the Conference Branches.

Life in Christ and for Christ. By the REV. HANDLEY C. G. MOULE, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. Author of "Thoughts on Christian Sanctity," "Outlines of Christian Doctrine," "Veni Creator," etc. A. C. Armstrong & Son, New York. Willard Tract Society, Toronto. Cloth, 50 cents.

The theme of this modest little book is "the vital relations between our Lord Jesus Christ and His believing people." It is the great doctrine of Christian perfection written in the minor key. An air of goodness and gentleness prevades the volume, and the reverential and trustful spirit of the author is everywhere felt as one reads on.

A Decade of Oratory. For Young Writers and Speakers. University Press Co., Evanston, Ill. Price, Cloth, \$1.

A beautiful and substantial little book, containing eleven orations which have been awarded the annual \$100 Kirk prize at Northwestern University—the highest honor in the gift of the institution. Worth many times its price to young writers and speakers. Shows what styles of oratory are successful before mature judges. A study of these orations may bring prizes or honor to other students.

We would make special mention of the orations on "The Duty of the Scholar in American Politics," "The Victorian Age," and "The Wesleyan Reformation." In many ways these orations "are worthy of imitation," and it would be a judicious and discriminating investment of some of the Lord's money if our leading universities, at least, had a liberal amount placed at their disposal for the encouragement of students in entering the competitive arena with orations.

Introductory Hebrew Method and Manual. By W. R. HARPER, Ph.D. Fourth edition. Cloth, \$2.

Elements of Hebrew, by an Inductive Method. By W. R. HARPER, Ph.D. Eleventh edition. Cloth, \$2.

Elements of Hebrew Syntax, by an Inductive Method. By W. R. HARPER, Ph.D. First edition. Cloth, \$2.

Hebrew Vocabularies. Lists of the most frequently occurring Hebrew words. Arranged by W. R. HARPER, Ph.D. Fifth edition, enlarged. Charles Scribner's Sons, New York. William Briggs, Toronto. Cloth, \$1.

These text-books by the Professor of Semitic languages in Yale University and Principal of the Schools of the American Institute of Sacred Literature, are prepared not only for the use of students in attendance at college, but specially for those who are endeavoring to gain a knowledge of Hebrew privately. The method pursued by Prof. Harper in acquiring the Hebrew language is new, but is certainly more interesting and has less of drudgery than the old systems. The method is inductive, "first, to gain

an accurate and thorough knowledge of some of the 'facts' of the language ; *secondly*, to learn from these facts the principles which they illustrate, and by which they are regulated ; *thirdly*, to apply these principles in the further progress of the work." The system of treatment, though simple and easy of comprehension, is by no means superficial in its practical application. After a careful examination, we have no hesitation in saying that by the thorough study of the method outlined in these four books any one may more rapidly and satisfactorily gain "a living familiarity with the Hebrew language," either with or without an instructor, and with less labor than by any other system we know of.

These text-books are used in over one hundred colleges, besides in all the schools of the Institute and by the correspondence students of the Theological Union. Prof. Cheyne, of Oxford, says : "No better books introductory to the Hebrew exist." Prof. Terry, of Evanston, says : "They have been in use in the Garrett Biblical Institute, and will continue in use as the elementary text-books, for Hebrew study. They have given very great satisfaction." Prof. Ballantine, of Oberlin, says : "I have no doubt that, for their purpose, they are the best works now before the public." These are but samples of a host of testimonies.

Life of Arthur Schopenhauer. By W. WALLACE, Whyte's Professor of Moral Philosophy, Oxford. W. J. Gage & Co., Toronto. Price 35 cents.

Not long before Schopenhauer's death, his friend, Dr. Gwinner, asked him where he wished to be buried. The answer was, "No matter where ; posterity will find me." The answer was both significant and prophetic ; significant, in that it revealed the gloomy, morose, unlovable and unloving nature of the man ; prophetic, in that the words have become verified in history. He was born February 22nd, 1788, and died September 21st, 1860. His life thus covers one of the most eventful periods in the life, literature and politics of the Fatherland. In this little volume of the "Great Writers Series," Professor Wallace has given us an admirable exposition of the writings of one of Germany's greatest thinkers, accompanied with such details of his personal life and character, as give us a complete picture of the man and his philosophy. No student of speculative thought can afford to miss reading this able and interesting volume.

Aids to Endeavor. Consisting of selections from standard authors, designed for the public and private use of the Young People's Society of Christian Endeavor. Introduction by Rev. F. E. CLARK, D.D. Cloth, \$1.

The Mossback Correspondence, together with Mr Mossback's views on certain practical subjects, with a short account of his visit to Utopia. By Rev. F. E. CLARK, D.D. D. Lothrop & Co., Boston. William Briggs, Toronto. Cloth, \$1.

The work of the Church among Young People is producing an emi-

nently practical and useful literature that cannot but develop an active, symmetrical, consistent Christian life in the Church of the future.

"Aids to Endeavor" is designed to furnish young Christians with choice devotional selections on a variety of subjects, touching Christian experience, which may be quoted in prayer and testimony meetings, and thus be spiri'tually helpful to others. "A word with Leaders of Meetings," by Dr. Clark, contains some capital suggestions. The book fills a want for young people, and, if judiciously used, will increase the interest of their meetings.

"Mossback Correspondence" contains a series of letters that appeared in the *Golden Rule*, and of such a common-sense character, upon a variety of practical topics, that it is well that they are presented in book form. The "Correspondence," though intended for young people, has as profitable an application to those of maturer years. Mr. Mossback is able to say things that really need saying, but, which people would not receive kindly from their own pastors or even from the editor of their own paper. The letters are calculated to do good and ought to be widely read.

Dying at the Top; or, The Moral and Spiritual Condition of the Young Men of America. By Rev. J. W. CLOKEY, D.D. Young Men's Era Publishing Co., Chicago. William Briggs, Toronto. Paper, 25 cents; Cloth, 50 cents.

This book is dedicated to the Young Men's Christian Associations, and is the outgrowth of an address founded on the death of a 'favorite apricot tree, which began by *dying at the top*, resulting from *worms at the root*, that worked their way up *under the bark*. The author stands the Human Tree of America before him, and sees in the present condition of its young manhood that it is dying at the top. When we think that one-fourth of the male population of the land are young men from eighteen to thirty years of age, and that the future destiny of the home, the Church and the nation is in their hands, then certainly if there be any "worms beneath the bark," among these, society must die at the top. Facts and statistics are given to show that dying, death and waste are going on. The startling statement is made that only twenty-five per cent. of those young men attend religious services with any regularity, and of the remaining seventy-five per cent. vast numbers of them are being lost even to morality, and are wasting their bodies as well as destroying their souls, by dissipation and sinful excesses. "The worms beneath the bark," he finds to be heredity, home, a secularized Sabbath, the saloon and the bagnio. These he most conclusively proves to be the forces by which our young men are turned away from the Church to lives of sin, shame and crime. Notwithstanding these "worms," and the diseased condition of society, the author sees hope. The disease is functional, not constitutional, and the worms may be eliminated from the system by the persistent effort of the Church to save the young men. Preachers should take this book as a text, and preach a sermon to men and boys. Every young man should read it as a note of warning.

Forward March: Through Battle to Victory. Talks to young people on life and success. By REV. H. TUCKLEY. Forty illustrations. Cranston & Stowe, Cincinnati. William Briggs, Toronto. Cloth, \$1.

Talks to Boys. By ELEANOR A. HUNTER. American Tract Society, New York. Upper Canada Tract Society, Toronto. Cloth, 50 cents.

The increasing interest manifested in the young is one of the hopeful signs of the times. The amount of helpful and suggestive literature is constantly increasing. There is no lack of strong common-sense publications, not mere goody-goody story books, which may be safely placed into the hands of youth, or used as helps by those who are engaged in work among young people. Both of the above publications are excellent examples of of this class; either of them would be a suitable addition to a Sunday-school library. "Forward March" has a military tread throughout, and will have a special fascination to boys and young men, as it has a martial and triumphant air. The idea that life is a battle and that victory may be secured is illustrated by thrilling incidents, calculated to inspire enthusiasm and excite to noble deeds. This is a book for young people's societies; it is full of good things. "Talks to Boys" is just what its title implies—real, live, practical "talks" to boys by a lady who has been engaged in work among boys, and has given us the benefit of her chats with them. They are not only "Sunday talks" but "every-day talks," intended to show a boy how he may train himself into a nobler life. They are to all kinds of boys and upon all kinds of subjects, *e.g.*, to business boys, poor boys, rich boys, school boys, shy boys, awkward boys, etc.; and on "What to be?" "Telling the Truth," "Spending and Saving," "Plain English," "Weak points," "What to read, and how to read," "Teasing," "Laughing," "Being pleasant," etc.

The Prodigal Son. A Monograph, with an excursus on *Christ as a Public Teacher.* By G. B. WILLCOX, D.D., Professor of Pastoral Theology in Chicago Theological Seminary. American Tract Society, New York. Upper Canada Tract Society, Toronto. Cloth, 80 cents.

The literature upon this golden parable seems to be exhaustless, and, like the parable itself, has a perennial freshness. This work is not a series of sermons, but a most thorough exposition of every word and phrase and exhaustive insight into the teaching of the parable itself. The author brings all the light and learning of this century to bear upon it, and breathes out the warmth and life of a truly spiritual and evangelical spirit.

The excursus on "Christ as a Public Teacher," should be read by every preacher. The author shows that "Christ took care to be an effective speaker" by practical tact "as to the choice of words, the shaping of sentences, the art of illustration." As a teacher, "He recognized the difference between moral and mere scientific truth," using moral truth as self-evidencing. "Jesus pressed with uncompromising force whatever

truth He had in hand." He was "more bent on stirring His hearers to receive some truth, than on a vain attempt to load them with more truth than they could carry." "He taught the more practical aspects of doctrine," without formulating any of the dogmas of theology. Instruction is also drawn from the silences of Jesus concerning details of present and future life, that would have gratified our curiosity, and also from His acts when He is not directly teaching by word of mouth. Attention is also given to His method of teaching by miracles, His way of startling His hearers by paradoxes, His dramatic skill in the use of parables and His remarkable word pictures. The author shows that the Lord's style "abounds in hints as to the art of putting things," by the use of metaphors, illustrations and parables and by the adoption of the Socratic method. It will pay every preacher and Bible teacher to peruse this essay carefully.

"*The Transfiguration*," and other Sermons. By the late Rev. SAMUEL DUNN. With a Biographical Sketch by Rev. J. DUNN DINNICK. William Briggs, Toronto. Cloth, \$1.

It is well that the life and work of eminent ministers and laymen of the Church, should be placed in such form that those who follow after may be benefited by their teaching and example. Samuel Dunn was one of those men whose labors deserve a permanent place in Methodist literature. He entered the Wesleyan ministry in his teens, and proved himself to be an earnest missionary evangelist, an able preacher and profound theologian. The diary of his work in the Shetland and the Orkney Isles is very interesting, and the account of his labors in Cornwall, marvellous. The connection of his name with the "Fly-sheets" and "Reform Agitation," and his unrighteous expulsion by the Wesleyan Conference in 1849, will always give his name a place in Methodist history, though not to his discredit.

The twenty-three sermons published in this volume are prepared in accord with his advice to a young preacher: "1st. The matter must be *important*. 2nd. It must rise *out of the text*. 3rd. It must be naturally *arranged*. No sermon is good that lacks any one of these. *They are essentials*." His sermons are a clear putting of Gospel truth, and a sound statement of Methodist theology. They could be read with great profit by both preachers and people. This volume deserves a place in all Methodist libraries.

Hints on Child-Training. By the Rev. H. CLAY TRUMBULL, D.D., Editor of *The Sunday-school Times*. Pp. 300, 7½ x 5½ in. A series of thirty articles on the nature and scope and methods of the wise training of children. John D. Wattles, *Sunday-school Times*, Philadelphia. Wm. Briggs, Toronto. Cloth, gilt, \$1.

This work is the ripest result of the lifetime study and experience of a Christian educator, in the sphere of the home training of children, as distinct from their teaching in the week-day school or the Sunday-school. Every

precept in its pages has been tested by the principles of Christian philosophy and by actual experiment in more than one generation of little ones. It is a very suitable and helpful book to put into the hands of young fathers and mothers at Christmas time or at any other time. The author does not indulge in mere theorizing, but, manifesting an interest in child-life, develops a practical method of child-training. His principle is not to break, but to train, the child's will by regarding the child's individuality and by recognizing the negative as well as the positive in child-training. The work is so full of interest and suggestion that it will doubtless prove a means of training parents, teachers and others who have to do with children.

Across her Path. By Mrs. ANNIE S. SWAN. 7½ x 5 in., 192 pp. American edition. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. William Briggs, Toronto. Cloth, 80 cents.

It has been said that the true happiness of married life is produced more by mutual trust than by mutual love. If this is so, it was here that the gifted young authoress, the heroine of this interesting tale, made the greatest mistake of her life by concealing from her husband certain matters of her earlier life. The separation and sorrow caused by this was finally ended by the dying confession of the man whose dark shadow "across her path" has largely been the cause of the young wife leaving home. The book is full of life and pleasant home scenes, and is very readable.

The Gates of Eden. By Mrs. ANNIE S. SWAN. 7¾ x 5 in. American edition. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. Cloth, \$1.

This is an intensely interesting and well-written story of the life of twin brothers, one of whom is destined from his birth for the ministry, the other being made his father's assistant on the farm and at the loom. The longing of the latter for an education which his brother received as a matter of course, and his early and afterwards successful endeavors to win a place for himself among the world's writers, are graphically told. The book is principally adapted for young men, but may be read with profit by man or maid, and the parent who fails to gain a lesson from its perusal must be dull indeed. The glossary of Scotch words at the end will probably be very useful to those who know not the tongue.

All He Knew. By JOHN HABBERTON. 12mo, cloth. Flood & Vincent, The Chautauqua-Century Press, Meadville, Pa. Price \$1.

The author of "Helen's Babies" has written a powerful story, which is issued in attractive form for Sunday-school and other libraries. "All He Knew" is not only a most pathetic and realistic form of fiction, it is a remarkable illustration of the power of the principles of Christianity in a weak and vicious life. No story of which we know has more possibilities of doing good. Its truth, its pathos, its fine literary touch, make it one of

the books of the year. The demand for this religious story was so great that a second edition had to be issued two months after its first publication. It is a book for old or young, and has not the sick sentimentalism of many Sunday-school books.

The Lessons of the Boston Correspondence School. The Department of New Testament Greek. By ALFRED A. WRIGHT, D.D., Dean of the School.

Tuition by correspondence, a favorite method of instruction in Great Britain, is not much resorted to on this side of the water, but in 1882 a "School of Correspondence" was started in Boston, its object being to train all students of the Bible in New Testament Greek. Now, it is obvious that there are many Bible teachers who from divers reasons cannot attend a university, and who, even if they did, would be apt to be taught more about the Greek of Homer than of the New Testament. This system of correspondence, within certain limitations, will have its value. The course embraces a three-years' study, and all information on this head may be obtained on application to the Dean. The book before us for review contains the forty lessons given in the advanced course. At the beginning of the book is an eloquent plea for the study of New Testament Greek in preference to any other, based principally on the moral value of the ideas contained therein. We are of opinion that, as far as this idea is concerned, the purpose would be better served by studying the Testament in our "mother tongue," and that there is more real mental training in Xenophon's "Memorabilia" and Homer's "Iliad" than in the Acts of the Apostles, considered from the point of view of the Greek language, which is at once the most musical and the most expressive of all languages. But *revenons à nos moutons*. Each lesson before us consists of a paper in grammar and translation. The questions asked are in themselves suggestive, and calculated to develop the student's thought; and there are words to be synthetically and analytically treated. The fullest directions are given to the student as to *the way* in which he is to deal with the lessons, and then, as they are prepared and finished they are sent on to the Dean, who within ten days returns them, corrected in every particular, to the student. While we think that many of these lessons are too long and cumbersome for the average student, there can be no question that by *faithfully* following out the suggestions of the school a good knowledge of the structure and force of New Testament Greek may be obtained. The fees are very moderate, and would necessitate a large number of students to be remunerative.

Supremacy of Law. By JOHN P. NEWMAN, D.D., LL.D. 8vo, pp 239. Hunt & Eaton, New York. Wm. Briggs, Toronto. Price \$1.

Anything coming from the pen of Bishop Newman is worth reading. Methodist bishops and ministers are, as a rule, far too busy to be able to do much in the way of writing and publishing books; but yet Methodism has a literature of which it need not be ashamed. This little work deals

chiefly with the nature and far-reaching influence of the Decalogue, and shows how fully it embodies the leading principles that should determine human character and conduct. The author is able from his wide range of research to gather illustrations from the records and religions of other lands. Beginning with a chapter on the Author of Law, he proceeds to discuss the Promulgation of Law and its mission. After this comes an examination of the Decalogue under the heads, the law of reverence, the law of rest, the law of home, the rights of life, the rights of property, the rights of fame, and the law of purity. The sanctity of law is upheld in strong and glowing words. The words of Demosthenes are quoted: "Law is the invention and gift of God;" and the eloquent words of Hooker: "Of law there can be no less acknowledged that her seat is in the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage—the very least as feeling her care, the greatest as not exempt from her power," etc. The study of law in its essential principles is a noble and elevating pursuit; and this work by Bishop Newman unfolds much of its charm and power over men of thought.

The People's Bible: Discourses upon the Holy Scriptures. By JOSEPH PARKER, D.D. Vol. XIII. : The Proverbs. Large 8vo, pp. 456. The Willard Tract Depository, Toronto. Price \$1.75.

"Proverbs are condensed philosophy." Sometimes they are "condensed history." They are supposed to put into a pointed, pithy utterance what men have learned from life's experience; but at times they are dark sayings, and then are "like roots which lie a long time in the earth before their juices begin to move, and their inner life seeks to express itself in stem and leaf, and blossom and fruit." Dr. Parker recognizes this book as representing the very science of practical philosophy. In his discourses, here published, he becomes the interpreter to unfold the hidden meaning of these maxims, which are supposed to represent the wisdom of Solomon, and others who were recognized as of kindred spirit. Dr. Parker's expositions are, as usual, full of pith and power. Some of the utterances and exhortations are as earnest and powerful as anything we have read from his pen. One cannot read this book without being profited by it, and as a guide to telling exposition it is of much value to the preacher. The last chapter deals in an interesting way with the proverbs of many lands. As in former volumes of the series, several of Dr. Parker's expressive prayers appear throughout the volume.

The Nature and Method of Revelation. By GEORGE PARK FISHER, D.D., LL.D., Professor of Ecclesiastical History in Yale University. Charles Scribner's Sons, New York. 1890.

The title of this book is descriptive of the contents of a series of four essays which recently appeared in the *Century Magazine*. They were widely read, and attracted much attention, and, being written in a popular

style, they were helpful to a multitude of readers who have neither the time nor the discipline in the study of critical subjects, necessary to master great works more learned and exhaustive in their character. These essays have undergone a careful revision, and have been somewhat expanded since they were given to the readers of the magazine. As now presented, they furnish an interesting study, and will greatly aid the reader in an understanding of God's revelation of Himself to mankind.

To which is here added five essays, covering in all 112 pages, dealing in a critical and helpful manner with the "Authorship and Date of the Gospels," and the "Chronicles of the Gospel Histories," and a very judicious and helpful examination of what is taught in the New Testament as to the time of the second advent. This last is a very timely work, and in these days when many teachers are basing so much on the imminence of the second coming of Christ, and actually, in the face of all the facts in the marvellous growth and extending influence of Christianity, declaring to mankind that the future success and moral power of this religion depends upon the early reappearing of its founder, we could wish that this essay on the subject might be universally read. The two remaining essays deal with the "Theological Ideas of Matthew Arnold," and "Professor Huxley's Comments on the Gospel Narratives."

The book is simply a collection of valuable essays, and does not pretend to be as elaborate or critical as, say, the same author's work on the "Supernatural Origin of Christianity," published some twenty-five years ago, but it is capable of doing a work which the other is not, and, as such, is commended to the reading public.

Arrows; or, The True Aim in Teaching and Study. By ADDISON BALLARD, D.D., Professor of Moral Philosophy in Lafayette College. Published by A. S. Barnes & Co., New York and Chicago.

This is a reprint of addresses that were at one time delivered by the author to his students, and as such were no doubt of value to those who heard them, but we find nothing in them to justify their being issued in book form. The main point of the author is that "the truest teaching consists in getting the learner to do his best." "That the best professional work will be done by those who have the best outfit." "That a successful teacher deals with each student individually, and according to the extent of his capacities." "That the labor of the teacher never ceases in its influence, because he influences a mind which lives forever." "That love is the great motive power which will stimulate zeal and inspire success." About these already "well-worn texts" Professor Ballard discourses at great length, but without saying anything original or even putting old thoughts in an original way. It is a book that fills you with disappointment as you peruse it, for its ideas are common to all of us, but are not expressed in such a way as to command attention, or put more forcibly than the average reader could express them.

THE SPIRIT OF THE REVIEWS.

THE October number of the *Quarterly Review* of the Methodist Episcopal Church South, comes to us like its predecessors, filled with good things. It begins with an able article on "Usury and Usury Laws," by J. M. Wright, in which he pleads for as free trade in money as in everything else. Chas. H. Curd, discusses "Preparatory Education from a Southern Standpoint." Thomas A. Seal contributes an interesting and valuable article on "Family Religion." Thomas J. Dodd, under the heading "Methodism and Advanced Thought," shows in an able and convincing manner that in proportion as the thought of the other evangelical churches widens and deepens, the nearer do they approach to the position of Methodism on the terms of church membership. The Wesleyan Reformation was, in fact, the harbinger of the improved state of things which is gradually becoming universal, and the great leader in that movement anticipated to a very large degree the broad and liberal spirit which is by many supposed to be the special product of this generation. Under the somewhat enigmatical title of "A Fifth Sunday in June," a writer signing himself J. R. G., gives an interesting account of the origin and peculiarities of the Campbellite heresy. E. D. McCreary deals with "Three Decades of Evolution," in an article which will have a special charm for the scientific student. "Egoism versus Scripture" is the theme of a well-written article by William E. Edwards, expounding and defending the ethics of the Bible. Jonathan Round O, under the heading of "Religious Frauds in the Nineteenth Century," deals in a trenchant and effective way with the "Book of Mormon." "God and the Workingman," by Thomas Dabney Marshall, is an interesting contribution to one of the living questions of the time. "The Three Dispensations in Christian Experience," is a theological discussion by Crawford Jackson, upon which we are not quite free to pronounce an opinion without fuller examination. One of our own ministers, Rev. William Harrison, of Prince Edward Island, gives the results of some of his "Walks about London." The editorial work, as usual, is admirably done. Price \$2.50 per annum. (Publishing House, Methodist Episcopal Church South, Nashville, Tennessee.)

The *Quarterly Review* of the United Brethren in Christ appears to us to be well edited, well printed, and to contain matter which is well calculated to promote both the intellectual and spiritual improvement of its readers. The kindly reference which it makes to the CANADIAN METHODIST QUARTERLY is thoroughly appreciated; and we are glad to be able to return the compliment without the least mental reservation. Among the articles in the October number on the "Authority of the Church Fathers,"

by Rev. Z. A. Weidler, M.A., and that on the "Essential Elements of a Soul-Satisfying Religion," by Prof. W. H. Klinefelter, D.D., are particularly noteworthy. United Brethren Publishing House, Dayton, Ohio. Price \$1.50 per annum.

The Unitarian Review (Monthly) reaches us regularly, and is always a welcome visitor to our office. We are not, of course, expected to endorse all the theological opinions that find expression in this Review, any more than our Unitarian friends are expected to endorse all that they find in the pages of this QUARTERLY; but we are glad to find that on so many subjects we occupy common ground with our esteemed contemporary; and that even when it expresses opinion from which we find ourselves reluctantly compelled to dissent, they are generally expressed with a gracefulness and courtesy which leaves nothing, so far as manner is concerned, to be desired. Its contributors are generally highly cultured and polished writers; and their treatment of ethical and social subjects, as a rule, is admirable. American Unitarian Association, 25 Beacon Street, Boston. Price \$3 per annum.

WE have the *American Catholic Quarterly Review*, filled with articles discussed in the able manner characteristic of the writers of that work, of course, from the standpoint of the Catholic Church. The essay on the question, "Was St. Paul married?" is a reply to what Archdeacon Farrar has said upon the subject. We do not know that it makes much difference to Protestantism whether he was married or not; and, as the evidence is not very conclusive, we do not expect that any discussion of the question will leave the matter absolutely free from doubt, or translate the question, was he married? into an incontrovertible assertion that he was or was not. Were it not for the celibacy of the priesthood in the Catholic Church, to the practical wisdom, or scriptural correctness of which, Protestantism will never be converted, the interest in Paul's social relations would be forever ended.

The Atlantic Monthly is too well known, as one of the leading magazines published on this continent, to need any special commendation from us. The January number presents an excellent table of contents, and the prospectus for the new year shows that the publishers are determined that the work shall not fall below, in the future, the high standard to which it has attained. The volume for 1891 will contain, among other things, a humorous continued story, entitled, "The House of Martha," by Frank R. Stockton; short stories by Rudyard Kipling, Henry James, and other well-known and deservedly popular writers; papers and poems from Dr. Oliver Wendell Holmes, Mr. Lowell, and Mr. Whittier; some hitherto unpublished letters by Charles and Mary Lamb; a highly interesting narrative of travel by Mr. Percival Lowell, entitled, "Nota: An unexplored corner of

Japan;" and "The Siege of Louisburg" will be the subject of three papers by Francis Parkman. And if this initial number may be taken as a fair specimen, the editorial work will, as heretofore, be well done. Houghton Mifflin & Co., Boston. Terms—Single copies, 35 cents; yearly subscriptions, \$4.

The New Englander for October has a well-written and very interesting article on the historian, Motley, giving extracts from his correspondence, and affording a delightful view of his private life and thought. "The Invincible Armada of Japan," is a second article on the opening of Japan by the American fleet; other articles are on Henry Ibsen's poem, "Brand," "Thoughts about Protection and Centralization," and "What Technique does for a Picture."

The issue for November has a number of brief articles, those of chief interest to theological students being Mr. Potevin's somewhat humorous and sarcastic criticism of Mr. White's and Mr. Huxley's articles in the September *Popular Science Monthly*, attacking the Scripture account of the Fall of Man, and the Deluge; and Prof. Du Bois' lecture delivered before the Yale Scientific School, on "Science and the Supernatural." The professor works on the line that the spiritual is not necessarily the supernatural; that there is no such thing as the supernatural; that science claims the realm of all knowledge; and that the spiritual is just as much its field of research as the material. He traces back "the promise and potency" of all things to one intelligent, conscious will, complete in knowledge and single in purpose.

The December number contains two excellent articles touching "State Craft," Legislation concerning Corrupt and Illegal Election Practices," and "Counting a Quorum;" a descriptive article on "Our Typhoon;" also excellent articles on "The Lusiad—the Epic of the Opening of the East," by the President of the Imperial College of China, and on "Chamber Music," by Prof. Stoeckel, of Yale University.

The Lutheran Quarterly for October.—This is one of the most conservative of periodicals. It gives no countenance to new-fangled theories; but, on the other hand, contends stoutly for the old orthodoxy. Its writers are chiefly German ministers residing in Pennsylvania, although New York, Kentucky and North Dakota are also represented in this number. The list of contents will give an idea of its style of thought: "Justification by Faith," "The True Position of Ethics in Popular Education," Popular Unbelief, its Cause and Cure," "A Biblical View of Sanctification," "Efficiency in the Ministry," "Missions," "Moral Insanity," and an article on the Lutheran Liturgy. This is followed by a long, very full and very serviceable index to the *Quarterly* from January, 1871, to October, 1890. The article on Justification claims that it involves (1) the remission of sins; and (2) the imputation of Christ's righteousness. To the objection

that character cannot be transferred, it is replied that the word "just" or righteous" does not express moral character, but is used in a forensic, judicial sense. The article on Sanctification confounds the Methodist with the Oberlin theory. This theory, it claims, falls far short of Scriptural holiness; ignores human corruption and innate depravity; and eliminates Christ from the Christian life to exalt selfishness. This is but another instance of the way in which good men may be led astray by an imperfect understanding of others' views. On the whole, however, this number deals with weighty questions, and with the gravity and consideration that are their due.

The African Methodist Episcopal Review for October.—The opening article by Bishop Tanner is a favorable review of four recent works by African writers, dwelling with special emphasis upon the work of Prof. Johnson, on "The Divine Logos." There are also excellent articles on "Building Associations," "Negro Problems, Political Domination;" "Milton's Satan," "Negro Literature and Book-making," "Change Destructive of Character-growth," "The Trials and Triumphs of a Nation Born in a Day." The last is a review of a lecture given by Rev. Dr. Durant, a highly educated colored clergyman of Barbadoes. Dr. Blyden's discourse on "The African Problem and the Method of its Solution," is an able and suggestive one. It speaks strongly in behalf of the colonizing of American Negroes in Africa. Liberia is the nucleus of a far vaster settlement. God intends Africa for Africans, and is preparing an African people on this western continent to carry to it a permanent nationality founded on civilization and Christianity.

The Theological Monthly, for November and December. Bain & Son, Toronto. These numbers furnish a full repast for lovers of theological literature. We can do but little more than give a list of their contents. In the number for November, we have, "The seat of authority in religion—an able review of James Martineau's destructive criticism of revealed religion;" "The state of Catholicism in Switzerland;" "Wellhausen on the Pentateuch, Part IV.," a continuation of previous articles defending the orthodox view against the attacks of the new criticism; "The Four-fold Regeneration," discussing the regeneration of the soul, the body, the nation, and the earth; "Evangelical Preaching;" "The Hereafter." The December number has articles on "The Rending of the Veil," by Prebendary Leathes, referring to the veil of the Temple; "James Clark Maxwell," the eminent Christian scientist and professor; "The influence of Calvinism on the music of the Reformed Church;" "The Ethics of Gambling;" "The Days of Unleavened Bread," a chapter in apostolic Church history, beginning with the martyrdom of James; "The Bible and Science," taking and upholding the ground that no conflict exists between the two. Regular price, \$3 per year; to our subscribers, \$2.50.

Methodist Review, New York, in September-October, has for the Old Testament article "Is the Book of Daniel a Prophecy?" by Prof. Poucher, D.D., of De Pauw University, ably answered in the affirmative. "Persistence of 'Old School Dogma,'" by Prof. Townsend, S.T.D., of Boston University, is a warning against the perils of "progressive orthodoxy," and against a restatement of the creeds of Christendom. To the question, "Was the resurrection of our Lord Jesus Christ literal, absolute and complete?" Bishop Mallalieu, D.D., gives an able and emphatic *credo*. An interesting article for preachers is "The Pulpit Mirrored from the Pew," by Prof. Strong, S.T.D., of Drew Theological Seminary. "If the pulpit do not bring the pew to him, it is recreant to its highest trust and fails in its chief value." The November-December number contains the following very valuable articles: "Ezra the Scribe," by Prof. Hyde, of Denver University; "Recent Explorations in Egypt," by J. N. Fradenburgh, Ph.D.; "Geology and Sacred Chronology," by President Gallagher, of Lawrence University; "The Mission of the Anglo-Saxon," by Prof. Super, Ph.D.; and "The Prophecy of Amos," by Prof. Terry, of the Garrett Biblical Institute.

The Andover Review. In the October number we would specially mention "Sunday-school Bible Study," by Rev. E. Blakeslee, "The Social Body," by President Andrews, and "The Doctrine of the Divine Immanence," by Rev. John Tunis. An editorial on "Theology in the Pulpit," argues for practical and Biblical preaching. In the November issue, Principal Cave ably discusses "The Conflict between Religion and Science," Miss Machar, begins an interesting series of articles on "Leaders of Widening Religious Thought and Life," Rev. E. Hungerford writes on "Prayers, Subjective and Objective," and Prof. Smith, on "Dogma in Religion." A new department is added to this number, "Letters and Life," under the editorial care of Prof. A. S. Hardy. In the December number we have a most interesting leading article on "Influence of Modern Psychology upon Theological Opinion," by Prof. George T. Ladd; "Leaders of Widening Christian Thought and Life" and "What is Reality" are continued, as also "Social Economics." In "The Summer Excursion of an Orthodox Editor," Dr. Mendenhall's "The Crime of the Higher Criticism" in the *Methodist Review* is editorially criticised. Price \$4. To our subscribers, \$3.20.

The Homiletic Review begins its twenty-first volume with the January number. In the Review section, "Live Churches," by John Hall, D.D., and "Biblical Homiletics: To What Extent Can the Scriptures be Used?" by Chas. E. Knox, D.D., are full of suggestive thoughts for preachers. In an exposition of Revelations xvii. Howard Crosby, D.D., has, we believe, given the true meaning of "the scarlet harlot" as "the false church" that may be found in any external church organization, and not in the one organization of Rome. "These form anti-Christ." Price \$3 per year. To our subscribers, \$2.

The Preacher's Magazine, for January, edited by the Rev. Mark Guy Pearse, of London, and Rev. Arthur E. Gregory, is received. The competency and world-wide fame of its distinguished editors secures for this new monthly consideration and commendation. Its various departments cover essential fields of study for the preacher, teacher, and Bible student. Its pages are full of suggestiveness and we have no doubt that it will become an indispensable adjunct to the pastor's library. Among the many excellent articles in this number we note the following: "The Prophet's Work," by Archdeacon Farrar; "The Gospel of To-Day," by Rev. Mark Guy Pearse; "The Mediatorial Ministry," by Rev. J. R. Gregory. Among its many departments are "The Theological Student," "Homiletics," "Notes and Illustrations," "The International Lessons," "Outline Addresses on the Golden Texts," etc., etc. The magazine commands the attention of every Christian. Send 15 cents for sample copy. \$1.50 per year. Wilbur B. Ketcham, 13 Cooper Union, N. Y. To our subscribers, \$1.35.

Cumberland Presbyterian Review for October has an interesting variety of articles. "I do Believe" is a contribution to apologetics. "Presbyterian Creeds and Pulpits" contends that, practically, the Calvinistic and Arminian Presbyterians are not far apart. "Women in Church Work" denies to her ordination, and yet would allow the largest privileges in work. "The Atonement" places its origin in the unselfish love of God for His fallen and lost children; its object is to save from sin, not merely from penalty, with which we agree; but we can hardly accept the idea that Christ was a "propitiation," in the sense of appeasing God. Upon this latter point we find ourselves more in harmony with the next article, "From Death unto Life," that it was the world, not God, that was reconciled, and that Christ neither bore the penalty of sin nor was a substitute for that penalty. "He bears our sins by taking them away from us, and giving us righteousness," by giving us *Himself*. "The True Preacher" is an excellent article.

The Magazine of Christian Literature begins its third volume with the October number, announcing the following departments: Current Religious Opinion, Original Articles, Literary, Bibliography, and the "Concise Dictionary." An interesting symposium on "Church Support," being brief reasons for the various theories, was begun in the October number, and is being continued. Price \$2.50 per year. New subscriptions to our subscribers, \$2.

Christian Thought for December sustains the strong character of this "brainy" periodical. "Providence and Second Causes," "Fruits of Christianity," "The Adaptability of Revelation," A symposium on "The Antecedent Probability of a Divine Revelation," "Harmony of Science and Christianity," and "Agnosticism," make up the leading articles. Subscription \$2. With our QUARTERLY, \$2, to new subscribers.

The Old and New Testament Student starts out with January in its twelfth volume. "Isaiah's Prophecy concerning the Shoot of Jesse and his Kingdom: Isaiah xi." would be specially interesting to our readers, as also "The Biblical and the Philosophical Conceptions of God," "Physical Evils: Its Sources and Office according to Amos," and "The Origin of the Hebrew Sabbath." An inductive Bible study of the Gospel of John begins with this number. Price \$1.50 per year. To our subscribers, \$1.25.

The Dawn, the Journal of Christian Socialists, is to be increased from a monthly to a fortnightly. The interest in this movement is spreading fast. *The Dawn* is to be a lively and radical Christian paper on the great Social Questions of the day. The subscription price will be kept the same, \$1. Send for a sample copy to 383 Washington Street, Boston, Mass. To our subscribers, 70 cents.

The Chautauquan for December shows the usual careful harmony between the "required readings" and the different single articles. "An English Scholar of the Middle Ages," by Eugene Lawrence, is especially appropriate at this time, and, because of its popular style of treatment, will doubtless interest many readers outside the C. L. S. C.

Our Day contains in October, from Joseph Cook, "New Combinations of Temperance Forces," "Recent Reserves of Mormonism," and "Disfranchisement of Polygamists;" in November, "Unitarian Missions in Japan," "Decadence of Unitarianism in Boston;" and in December, "Imported Unbelief in the Orient," "Was the Birth of Christ Supernatural?" Vital Points of Expert Opinion and Questions to Specialists are excellent in these numbers. Price \$2.50. To our subscribers, \$1.75.

The Treasury, for Pastor and People. The Sermonic and Sabbath-school departments during the past quarter were good and appropriate to the anniversary occasions of the season. Hints for Workers and Helps for Pastors are very suggestive, as also *The Treasury* in the Family and Questions of the Day. Dr. Cuyler begins a monthly series of "Pen Pictures of Eminent Preachers" in the January number. Subscription \$2.50. To our subscribers, \$1.50.

The Expository Times, T. & T. Clark, Edinburgh, began with October its second volume. It has made a place for itself in expository literature. There is, perhaps, no publication of the size that is richer and more varied in its matter. It is specially devoted to the development of Bible study and exposition. Monthly. Price \$1. To our subscribers, 80 cents.

The Religious Review of Reviews, Magazines and Newspapers is a new candidate similar in purpose to the enterprising *Review of Reviews*. The purpose is to furnish a monthly compendium of all the leading and most interesting articles concerning religion. If the plan of the initial number be carried out and more fully developed, this Review will be a most valuable periodical. \$2 per year. International News Co., New York.

The Missionary Review of the World takes the lead in this class of periodicals. The January number contains a portrait of the late veteran editor, Dr. Sherwood, and a fitting eulogy. Dr. A. T. Pierson now becomes managing editor, and announces some alterations which will be to the advantage of the *Review*. Price \$2 per year. To our subscribers, \$1.50.

The Presbyterian College Journal, Montreal, is a credit to the Presbyterian Church. It has a French department, and editorially is not bound by the theological statements of the past. We heartily endorse the idea that "Roman law and Grecian philosophy have moulded our theology; men brought to the study of the Bible more than half of what they took out of it." We pray for the time when we shall have the true theology of the Bible as an actual Christ-life.

READ THE MANAGERS' NOTES.

The Managing Editors have decided to open the Church-at-Work Department for notes, discussions and opinions upon all subjects that come within the range of the *QUARTERLY*, and change the name to "Editor's Council Table." Applied Christianity will continue to have a prominent place, but a wider sphere will be opened for exchange of thought and experience by editors and readers. It will be both an arena and a forum. The present number is issued in the usual size and make up, but whether it will be continued or reduced to 112 pages depends entirely upon the increase of circulation during the next two months. *Three thousand is our high-water mark.*

We need \$500 at once, and you can help to get it by sending in subscribers for 1889, 1890 or 1891, or by taking orders for the October number. We want to get 1,300 new subscribers and to sell 500 copies of the October number. Do some real work, and give us your substantial approbation by sending, at least, a dollar bill. Will you make an effort, as the character of the *QUARTERLY* for next year depends entirely upon your interest in this matter?

The Calendar of the King's Daughters, and the Sons of the King, is the most unique we have seen. It is both ornamental and useful.

Circular Letters, similar to the one on page 105, have been of very great assistance to visitors and workers, and a blessing in Evangelistic Services. This card, with the Seeker's Pledge upon the reverse side, may be had at 50 cents per hundred, if orders are sent in at once.

By an oversight, the Title Page and Index were omitted from the October number, but are herewith enclosed, and can be bound with Vol. II.

Send in your numbers for 1889 or 1890, and have them bound for 50 cents per volume. Cash to accompany order.

The tract on "Organizing the Church for Work," which appeared in the April QUARTERLY, may be had for \$1 per 100, and the Consecration Pledge cards at 50 cents per 100.

Now is the time to form a Bible Club of *The American Institute of Sacred Literature* for the inductive study of the English Bible, or to take up a Correspondence Course in New Testament Greek or Old Testament Hebrew. Send to A. M. Phillips, Special Secretary, 11 Avenue Place, Toronto, for circulars and other information.

If you want to have a cheap gymnasium in your home or to take a course in Memory Development, see special advantages to our subscribers in advertising pages. Send to the Business Manager of the QUARTERLY or descriptive circulars. Always mention the CANADIAN METHODIST QUARTERLY when writing to any of our advertisers.

Do you wish to read the *Montreal Witness*? We can supply our subscribers at the following club rates: *Daily Witness*, \$2; *Weekly Witness*, 75 cents; *Northern Messenger*, 25 cents.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 2,200 testimonials from purchasers in the United States and Canada. These testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

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