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MARTINEAU'S "SEAT OF AUTHORITY IN RELIGION."

THE life of James Martineau virtually spans the present century, born about the middle of its first decade, he has fairly entered upon the last, and—to judge from his latest work—with mental vigor unabated. Born into an Unitarian home, he has ever remained true to the name, he stands to-day the representative Unitarian of England. It cannot, however, be said that the dogmatic faith of the author of the "Seat of Authority in Religion" is the same as that in which little James was trained, for Channing and Priestly owned the supreme authority of the Sacred Scriptures, with which Dr. Martineau deals as freely as he would with Geoffrey of Monmouth's History of Britain, its letter of Brutus and prophecies of Merlin; or with the legend of Saint Brendau and his seven years' search for the blessed isle. To the spiritual faith in the great unseen but realized personality in whom all love and righteousness centres, the man of fourscore years retains his childhood's faith with a manly grasp, presenting a pleasing contrast to his gifted sister Harriet, who, through a narrow evangelicalism—and evangelicalism can be narrow—passed into the mists of agnosticism, in which her pilgrimage closed. James Martineau retains his faith, which gives tone to all he writes, so that even when he attacks the cherished traditions of our evangelical Christianity, there is a spiritual warmth which forbids the chill experienced as you meet the unsympathetic agnosticism of the Spencerian philosopher, or Huxley's merciless scalpel.

True, the criticism of the Biblical writings, and the handling of the Gospel narrative, is as destructive as even the author of "Supernatural 'Religion'" could desire, yet a vein of loving sympathy is felt all through, and the moment an ethical or spiritual truth is touched, there is helpfulness at once charming and healthful.

The canons of interpretation used by Dr. Martineau in his treatment of the synoptic gospels may indicate at once the strength and the weakness of his negative position. They are three:

1. Whenever, during or before the ministry of Jesus, any person in the narrative is made to speak in language, or to refer to events, which had their origin at a later date, the report is incredible as an anachronism.

2. Miraculous events cannot be regarded as adequately attested, in presence of natural causes accounting for belief in their occurrence.

3. Acts and words ascribed to Jesus which plainly transcend the moral level of the narrators, authenticate themselves as His, while such as are out of character with His Spirit, but congruous with theirs, must be referred to inaccurate tradition.

We readily make canons to suit ourselves. Looking at the first, the question at once arises: How are we to decide upon the date at which events had their origin, unless from the very history itself? *E.g.*, Dr. Martineau taking the Gospel of Mark as the best representative of the earlier tradition, refers to chapter i. 14, 15, and suggests that "Jesus did but take up the message of the Baptist and proclaim and unfold the 'Gospel of the kingdom' about to come; that He made no pretension to be Himself the personal head of that kingdom; and that His investiture with that character was the retrospect work of His disciples, who, once assured of His heavenly life, solved the mystery of the cross by drawing from the prophets the doctrine of a suffering Messiah." But surely this is the old and most complete *petitio principii*. If the passage thus commented on is to be accepted as substantially historical, can there be any reasonable ground for rejecting as an anachronism chapter viii. 27-32? And by what fair rules of exegesis can the prohibi-

tion (not necessarily final) to "tell no man of Him" be construed into a total rejection of Peter's confession, a denial of its truthfulness? Yet this our author does. History is the relation of objective fact, and cannot be at the mercy of the critic's subjectivity; if so, in the sphere of criticism, we can but meet subjectivity by subjectivity, and assert that ours is not as Dr. Martineau's, neither here, nor when he further asserts that "there lies a prior history, now lost, behind the evangelist's account, which has shaped itself during the apostolic age into conformity with Messianic ideas." It is acknowledged that the Messiahship of Jesus occupies the very foreground of the picture in the gospels of Matthew and Luke. We confess to inability in discovering a later date because of such a presentation, deeming it simpler to accept the record that Jesus did acknowledge Himself to be the Messiah, whatever heed may be eventually given to the claim.

The second canon, which deals with miraculous events as distinguished from natural causes, opens up an inviting field of inquiry, but plainly one beyond the limits of this paper, more especially as here our author's subjectivity does not so thoroughly possess him. He wisely says, "The uniformities which regulate our expectations we have got to know by induction from experience, and as they have been gathered from past facts, they are always open to control by future facts, which they are incompetent to forbid. Our stock of known laws, not being a closed circle, does not shut out an anomalous phenomenon as impossible, and entitle us to say, 'It did not happen.'" The acceptance, therefore, or rejection of the miraculous is a question of testimony, and of the competency of the witnesses, there are no *a priori* grounds against believing the miraculous. Hence the narrators of the miraculous, whether in the legends of the mediæval saints, or in the Gospels, are not to be held as untruthful, but their enthusiasm and strong ideality has led them into beliefs and statements that are illusory. That Peter, John and Paul realized a living and risen Christ as few have done, and still fewer do, we, with some sorrow, confess; but that the testimony of 1 Cor. xv. is to be so idealized as to destroy the evidence of an objective resurrection by "the

presence of natural causes " has not yet been made plain to us. We accept the evidence as simpler than either explanation or rejection.

The application of the third canon, as that of the first, is a subjecting of history to preconception or to prejudice. Our political and religious papers, with their party or theological instinct, bear constant evidence of the unworthiness of such criticism. We do not utterly deny *a priori* leanings. We may read in the current news an account of a transaction in which a friend is reported to have taken a part. We may justly say, that cannot be, we await further tidings. There is, no doubt, the contingency that we may be mistaken, yet none will deny on general grounds the justness of the position. But assuredly this necessarily subjective faculty is not legitimately employed in rejecting Matt. vii. 6 on the ground that "if this injunction came from the lips of Jesus, its opprobrious terms, conformably with contemporary Jewish usage, could be understood only of the Gentiles, and would extend His sanction to the most malign manifestation of Israelitish intolerance." There is a teaching in that verse free from all bitterness which is surely not foreign to His words who spake as never man spake before.

In those parts where Dr. Martineau attacks the Church in its claim to be a divine institution, and the Bible as a revelation from God, he falls, as we humbly conceive so many critics fall, into the error of forming first their own conception of what ought to be, and then estimating all testimony by its accord or discord thereunto.

We gratefully turn from this element in the book to the earlier and more satisfactory portions, wherein we find the assurance of a faith that will not let go until a blessing has been received. The immanence of God is traced in nature, in man, in conscience and in history. Traced not by mediate proof, but by immediate conviction. It is instructive to note how frequently extremes meet. That most thorough going and sternly logical of our creeds, the Westminster Confession of Faith, in its chapter on the Holy Scriptures, after speaking of the more objective considerations by which the Bible abundantly evidences itself to be the Word of God, says, "yet,

notwithstanding our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts." A principle more simply formulated in those familiar lines our children sing :—

"I love to tell the story,
Because I know 'tis true ;
It satisfies my longings
As nothing else can do."

That is the key which opens the lock with all its tumblers and wards ; the Bible finds me, I yield to its power.

But is not this the very subjectivity deprecated in the earlier part of this paper ? No. Historical truth and testimony are in no way dependent upon my wants, will, longings. Spiritual truths in their acceptance are. Whether William Tell really split with his arrow the apple from off his boy's head or not, does not depend upon any opinion of mine as to its probability or seemliness ; if the story be true, no subjectivity of mine can make it otherwise. If Christ Jesus appeals to my heart and says, "Trust Me," the response determines my further relation to Him with all the consequences involved therein. I must, for myself, place confidence in, or withhold confidence from the power, force, or personality that controls or creates my environment ; and only as I thus confide or distrust can my confidence be assured, or proved to be misplaced. Existence is experienced, not proved, and truth is recognized by the truth-seeking heart. "My sheep hear My voice." Is it *cogito ergo sum* ? "I think, therefore I am." The *ego* is already in the *cogito* ; the thought has been already predicated of the *I* ; the "therefore" is more than anticipated by the consciousness, "*I am thinking* ;" and he that cometh to God must first recognize His existence, believe that He is. This cannot be matter of demonstration, but of consciousness. Briefly thus : Rising from the consciousness of will, of mental causation in ourselves, we recognize will, causation around. Does the evolutionist, with his protoplasm in hand, point to the same and say, "You think yourself the child of God ; come and see the slime of which you are the spawn ?"

Dr. Martineau replies: "No wonder that you miss the end in view, if you will look only at the beginning; the intellectual character of the finished product is not apparent in the lower workshops of nature, where its constituents are mixed. As well might you expect to find a poem in the vessel where the pulp of its paper is prepared. Causation must be measured by its supreme and perfect effects; and it is a philosophical ingratitude to construe the glorious outburst to which its *crescendo* mounts by the faint beginnings of its scale. Would you think the aspect of things to be more divine if the law were reversed, and creation slipped downward in a course of perpetual declension?" This would assuredly be not God, but devil.

Moreover, the moral sense is God consciously in humanity. Press utilitarianism in plain English, as Paley presents it—"Take care or you will go to hell." And men may rise, as men have arisen and said, "If such be your gospel, and for denying it I go to hell, then to hell I will go!" No consciousness is touched there, no God brought home to the heart; but make plain what soul-ruin is, contrast secret shame and self-contempt with the longings for a better life, and the assurance of better things, the fountain of tears is touched, the frozen heart flows down. Men *know by experience* into what deeps the holy voice from God penetrates.

"If e'er when faith had fallen asleep,
I heard a voice—Believe no more,
And heard an ever-breaking shore
That tumbled in the godless deep:
"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath, the heart
Stood up and answered—I have felt!"

A volume of six hundred and fifty pages, such as James Martineau would write, cannot be boiled down and criticised within the limits of a review article. We have endeavored to present the thoughts that appeared to us in reading the essential ones, and to indicate their weakness or their strength. A closing addition, without criticism—the essay being already too long—may suggest important reflections.

The Protestant Reformation was the throwing off of the spiritual bondage imposed by an infallible corporation, which usurped the responsibility each individual should for himself assume. The Church undertook to give an account of its members, instead of leading each man to stand in direct and personal relation to his God and Saviour. The right of private judgment is "Each man giving an account of himself to his God." As the results of this movement took form, the allegiance is seen to have been transferred from a hierarchy to an infallible book, which book speaks through the vista of sixty generations; and "whatever is true in heavenly things, whatever is holy, must cross that interval ere its tones can reach us." To intelligently accept such as an infallible and stereotyped revelation requires elaborate reasoning and research, the essential outlines of which may be thus given:—

The doctrines are true if the narrated facts are real.

The facts are real, if the books are authentic.

Adequate testimony must be found to authenticate the books.

Therefore, contends Dr. Martineau, "in escaping by this path from the Catholic Church, we are merely handed over from an ever-living dictator and judge to an ancient legislation and guidance; still with the same idea of somewhere disengaging ourselves from human admixtures, and finding some reserved seat of the purely and absolutely divine."

That there is a section of the Protestant community whose mechanical theology justifies such strictures may well be believed, cannot very well be disbelieved; but, the Westminster Confession, as quoted above, bearing testimony, the true spirit of the Reformation, as indeed of apostolic Christianity, is "by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

JOHN BURTON.

COMPARATIVE RELIGION.

The Ancient World and Christianity. By E. DE PRESSENSE, D.D., author of "The Early Years of Christianity," "A Study of Origins," etc. Translated by Annie Harwood, Holmden. A. C. Armstrong & Son, 714 Broadway, New York; Upper Canada Tract Society, Toronto. Crown 8vo., pp. 479. \$2.00.

THIS is another work that deserves a more extended and careful notice than can be given to it with the time and space at our disposal just now.* It too, like the work which has just been noticed, deals with the subject of Comparative Religion, a branch of knowledge which is receiving a larger measure of attention from Christian scholars just now than it ever did before. Indeed, it is only within a brief period that it has been recognized among the sciences, if even now that position can be said to be fairly accorded to it. The idea of subjecting the religions of the ancient world, including the heathen religions of the present, to a thorough scientific examination seems to have scarcely entered the mind of scholars until comparatively recent years. Formerly these ancient faiths, which had been for ages the only solace and support of countless millions of our race, amid the trials of life and in the article of death, appeared to the leading minds of Christendom unworthy of being made the subject of serious study. If they could be said to be studied at all, it was chiefly for the purpose of detecting and exposing their falsehood, absurdity, and iniquity, in order to heighten the impression of the excellence of Christianity by contrasting it with them. Indeed, it is to be feared that the time was, and probably it is not long gone by, when a Christian man would have been suspected of infidelity to his own faith if he even hinted that the religions of Heathendom contained any important elements of truth, any sound principles or correct moral sentiment, in a word, anything that tended to

*This article was written as an ordinary book-notice, and as such was intended to follow the notice of "The Religion of the Semites," to be found elsewhere. This will account for the abruptness of its commencement and some other of its peculiarities of style. Its publication in this form was an after-thought.

the moral uplifting of humanity; or that did, as a matter of fact, make men better than they would have been without them, in the absence of a better faith.

This time, however, has happily passed away. Men are now studying those ancient faiths which have come down to us from the distant past, and the memorials of those which have perished in the process of transmission, if not with positive sympathy, at least with a simple desire to know the truth concerning them. The business of science is, neither to praise nor to condemn, but simply to disclose the real contents of these ancient systems. The task which it sets itself to accomplish is simply to ascertain what the primitive races of the world believed, and what their representatives in heathen countries to-day believe; to find out, if possible, the origin of these beliefs and the process of their evolution; and, finally, to determine their effects upon the hearts and lives, the character and conduct, of the people who held them. Comparative religion, as its name imports, goes even further than this, it aims at the discovery of those underlying and essential principles which are common to all religions, and by the observance and analysis of facts, and the exercise of the generalizing faculty upon them, to ascertain those laws or principles in which they find their unity. The Christian student, however, has to do with the application of this science rather than with the science itself. He studies this, as he does all other branches of knowledge, as he has the time and opportunity—not as an end, but as a means—not merely for its own sake, but that it may be subordinated to a higher and nobler purpose.

Comparative religion, while it gratifies the very laudable curiosity, which is felt in some degree by every person with the common feelings of humanity, to know what kind of people our rude forefathers in the remote ages of antiquity were, and what were the most potent factors in forming their characters and influencing their conduct, and what, moreover, were the stepping-stones of their progress, at the same time sheds a flood of light upon the darkest chapter of the history of the Providential government of the world, and contributes in a remarkable degree towards justifying the ways of God towards

men. In the elements of the true, the beautiful, and the good, in the primitive religions of the world, and in the systems of heathenism which have come down to our time, the devout Christian student will not fail to discern an illustration of the fatherly sympathy and care of Him whose loving-kindness and tender mercies are over all His works, and who never withholds Himself from men however deeply they may be degraded, or however low the stage of their development. At every step in his investigations in this interesting field of inquiry, he will be impressed with the important part that religion has played, even in its most rudimentary and childish forms, in the intellectual and moral development of the race, and how the lower has prepared the way for the higher in this, as in everything else that pertains to the progress of mankind.

It is true, indeed, that comparative religion is liable to be abused; but this is only to affirm of it what is true of every other department of knowledge. There is no truth, however precious, that may not be perverted. It is not surprising that shallow thinkers, when they have found in the ancient faiths of the old world, and in the existing systems of heathenism, elements which they possess in common with Christianity, have run away with the idea that the latter is nothing more than the synthesis of pre-existent elements. It has been affirmed, for example that it is the result of the impact of the Greek with the Jewish mind, in an age of universal syncretism. But the more conscientiously and thoroughly the subject is examined, and the more completely it is understood, the more utterly untenable will this theory appear to be, and the more evident will the originality and distinctive character of Christianity become. The religion of the Bible, especially of the New Testament, has nothing to lose, but very much to gain from an impartial and thorough comparison with all that has preceded it, and that it is, as we believe, its mission to supplant.

It is our thorough conviction of this truth that leads us to extend to Dr. de Pressensé's book on "The Ancient World and Christianity," and books of its class, especially those of them that are written in a devout and Christian spirit, as it is,

a hearty welcome, and to lend our influence to extend their circulation. We believe they have an important mission to fulfil and end to serve. In saying this, of course, we do not mean to make ourselves responsible for everything contained in this or any other book that we may feel it our duty to commend to the candid perusal of intelligent and thoughtful men, the class to which it is the mission of the CANADIAN METHODIST QUARTERLY especially to speak.

The scene of Dr. de Pressensé's book is, of course, laid chiefly in the East, though the religion of the aborigines of Mexico and Peru is incidentally referred to; and the period covered by it extends back to the dawn, and in a sense even beyond the dawn, of human history. In the opening chapter, on "The Starting Point of Religious Evolution," the learned author enters the domain of archæology, and deals with the memorials which prehistoric man has left behind him, which even in their rude simplicity, in various ways, bear testimony to his belief in the supernatural, and in a future life. A touching illustration of this is found in the sepulture of the primitive races. They not only buried their dead, but they buried with them the weapons of the chase, and the implements which they had used in gaining a livelihood, in order that, according to their rudimentary child-like conceptions, they might not be unfurnished in entering upon the new state of being which awaited them after death. Though death to those primitive people must have been a great and an appalling mystery, evidently it did not seem to them to be the end. Profound as was their ignorance, they tried even in death to protect the objects of their affection, and they tenderly thought of those whom they had lost.

The conclusion to which Dr. de Pressensé comes, as the result of his investigations in this particular field, is that "if we could picture to ourselves the cave-man, especially in the Neolithic age, when he seems to have arrived at the full development possible in that geologic era, he would doubtless appear to us precisely like the savages of Oceania, Africa, or North America." Then, as now, the thing that chiefly distinguished man from the lower orders of creation was his religious nature, which was constantly in various ways asserting itself. This,

indeed, Dr. de Pressensé accepts with hesitation, and not without limitation. But we judge that Quatrefages is entirely within the truth when he says that, apart from the religious sentiment, which is the distinctive trait of humanity, "there is no essential difference between man and the brute creation." Accentuating, of course, the word "essential," we hold that opinion to be entirely correct. And in the universality of that sentiment, Dr. de Pressensé discerns a proof that it is a spontaneous intuition of man's nature. He rejects the theory of a primordial revelation, a supernatural and direct communication of religious truth made to man in the infancy of the race, and which, though obscured and corrupted by superstitious additions, has never been completely lost. He rejects, however, at the same time, the rationalistic theory of the school of Bonald, that religion, like all other social truths, comes to us from without through the primary revelation of language. Though indications are not wanting of the existence of a very ancient tradition, it would, perhaps, be a mistake to suppose that the Great Father had given to His poor ignorant children, in the infancy of their being as a race, such a disclosure of Himself and His will as, in the undeveloped state of their faculties, they were capable of receiving, and then left them without any further commerce with, or communication from Himself. There does not seem to be anything inconsistent in the idea of a special, and a continuous revelation. And beyond question the primitive revelation, that which lies at the foundation of all further revelations, and without which no other would have been possible, is that which is made in the constitution of the human spirit itself. Those primitive judgments which form the basis of all religion, and which are found in every human soul, whether civilized or savage, are purely intuitional, not an outward communication, but something which springs up within the soul itself, attesting the divinity of its origin and relationship, and pointing to its immortality.

Dr. de Pressensé says truly: "If man were not a religious being by nature he would never become religious. But because he is a religious being, we find traces of religion in his life everywhere and always, even under the least favorable condi-

tions." The religious nature, however, is not to be confounded with religion. The one may exist where the other does not. And the development of the religious life is not produced by the mere evolution of latent forces, any more than the development of the life of a tree or of an animal. Other conditions are required. Chief among these is the manifestation of God, which, in its supreme form, is nothing less than the manifestation of divine love. And Dr. de Pressensé finds that, "even where the way has not been directly prepared for this supreme revelation—I mean (he means) by positive, partial revelations—it is indirectly prepared by the very course of history, and yet more by the operation of the Divine Spirit, which never ceases to strive with the spirit of man." Of course, at the foundation of all this process lies the intuition of God; and this, even among the rudest and most savage men, appears to be universal. While it is true that pure monotheism is never found in their religions, it is no less true that the monotheistic idea is constantly recurring, and, as Dr. de Pressensé observes, "sometimes asserting itself with singular force in the midst of contradictions and obscuring errors." "Among the Mexicans, the Tahitians, the Australians, the Dajaks of Borneo, the Zulus and the Negroes of the Gold Coast, we find the worship of one supreme God." "From north to south of Africa," says Waitz, "the Negroes adore one supreme God, in addition to their numberless fetishes."

Surely this is a fact of vast significance. It is remarkable, too, that wherever the monotheistic idea prevails, it is accompanied with faith in the persistence of the personality after death. And with these two fundamental ideas there is always combined the moral intuition, or sense of moral obligation, which is at the root of all human relations. It is observable, too, that the moral idea has never been dissociated from the religious; on the contrary, in the process of religious evolution, the two have become more intimately united. The belief in some sort of retribution after death, it is commonly admitted by ethnologists, is general, if not universal, among the heathen. And this, together with consciousness of guilt, and the apprehension of the divine displeasure, begets in the minds even of

savages the sense of need of an expiation. From this probably springs the institution of sacrifice which so generally prevails. As Hartman says: "Religion springs naturally from the dismay with which the heart of man regards evil and sin, and the desire it feels to account for their existence, and, if possible, to put an end to it."

Space will not permit us to follow this interesting subject much further; though we confess the temptation is strong to accompany our author, as he unfolds and illustrates the process of religious evolution as it has been going on through the ages among those who have not enjoyed the light of revelation. The subject has an unique fascination. Nothing, perhaps, is fraught with more pathetic interest than the efforts of these rude people—confining this description, of course, to uncultured and savage tribes, though these by no means include the whole of Heathendom—to grasp distinctly and firmly the idea of God which appears to have been, in some dim and indistinct way, ever present to their minds; and to reconcile themselves to Him when they had sinned and felt that He was angry with them on account of their sins. Surely it is interesting to know that those simple children of nature, who lived amid the exhalations of the dawn, were engaged in infantile efforts to solve the same problems which have perplexed and baffled the men of later times, and were in their own rude way fighting the fight of faith with ourselves. It is interesting, too, to know that religion forms, and has ever formed, a part of the higher life of man, as man; and that, even at the lowest stage of its development, this included an intuition of the Divine; faith in personal immortality; the belief in the existence of a future state, the nature of which is determined by the life that now is; and finally, that their sense of sin and apprehension of a coming retribution begat in them, as it does in us, the consciousness of the need of an atonement. And our interest is heightened by the fact that in this wonderful process of ethical and religious education, carried on through so many ages and generations, we can discern the hand of God preparing men for the reception of the Gospel. And, as the author of this book justly observes: "We have a strong con-

firmation of the reality and intrinsic grandeur of this primitive religious sentiment, under the mass of superstition and error with which it is overgrown, in the significant fact that the lowest savage is capable of apprehending the purest religion—the religion of the Gospel—when it is brought to them by missionaries.”

The bald statement of the elementary principles of the great subject treated in this interesting and instructive volume, which is all that time and space will permit us to give our readers at present, though we humbly trust that even it may be interesting, gives only a very imperfect idea of the richness of the contents of the book itself. The second chapter deals with the Chaldeo-Assyrian religion. The religion of Egypt furnishes the subject of another fascinating chapter. This is followed by a shorter, but not less interesting, chapter on the religion of Phœnicia. The religious development of the Oriental Aryans, that strange people who had their original home in the country watered by the Indus and the Jaxartes, who so early in the world's history attained to a high state of civilization, and have ever since been the leaders in human progress, comes in for effective treatment. The second “book,” consisting of two interesting chapters, is devoted to this. Another “book,” consisting of three chapters of, in some respects even greater interest, is devoted to the religions of India, including “The Religion of the Vedas,” “The Transformation of the Religion of the Vedas, after the settlement of the Vedic Aryans on the banks of the Ganges,” and “Buddha and Buddhism.” Hellenic Paganism forms the subject of another of the “books” of this volume, consisting of three chapters, dealing respectively with the “first period,” during which the naturism of the Aryans was undergoing that marvellous transformation which commenced as soon as it touched the shores of Greece; the second period, in which the religion of Greece had reached its full development; and the third period, which is the period of Greek Philosophy, in which that great mental movement passes under review, which has produced the most profound and far-reaching influence on the thought of the race of any purely human movement that has ever taken place.

The last "book" of the series is devoted to the "Greco-Roman Paganism, and its decline," in which the learned and accomplished author deals with the change that passed over ancient Paganism from the time of Alexander and under the Romans; and the Pagan world at the time of the coming of Christ.

From this bald summary of the contents of this interesting volume from the pen of one of the most accomplished scholars and ablest writers of the time, who has devoted a life-time largely to the literature of this subject, and to variously conducted investigations in this field, the reader will infer something of its value and importance, and will see, at the same time, how utterly impossible it would be to do anything like justice to it in a brief review. The object of this notice, however, has not been to put the reader in possession of the contents of Dr. de Pressensé's book, but simply to call attention to it, in order that the readers of the CANADIAN METHODIST QUARTERLY may share with us the pleasure and profit of its perusal. And we think it probable that they will rise up from its study with the conviction expressed by the author, that "nothing is to be gained for the Gospel by vilifying human nature; for in its depths, however tarnished by sin, lies the first link of the 'golden chain by which the whole round earth is every way bound around the feet of God.' "What we have to do is to eliminate the true from the false by a careful sifting of facts." And while he gladly acknowledges the testimonies to the inalienable kinship of man to a God greater than all the idols and philosophic creations of the brain, he will be even more deeply than ever impressed with the truth, that the pressing need of mankind everywhere, whether they be civilized or savage, is the Gospel. What men need, and what they have been unconsciously groping after in all their generations, is the Christ. "He for whom the old Chaldean was yearning when, with terror stricken conscience, he used the incantation to his seven demons, and, weeping for his sins, called upon God whom he knew not;" "whom Egypt dimly foresaw when she spoke in words that she understood not, of a God that was wounded in all the wounds of His creatures;" "for whom the magi of Iran strained their eyes, looking for a Saviour greater than Zoroas-

ter;" "for whom the India of the Vedas panted, when she was lifted for a moment above her pantheism by the intuition of a Holy God, one who could satisfy the burning thirst for pardon which none of the springs of her own religion would avail to quench;" "He whom Greece had prefigured at Delphi and Eleusis—the God who saves, for He also has suffered;" "He who was foretold and foreshadowed by the holy religion of Judea, which was designed to free from every impure element the universal aspiration of mankind," and whom it is at once the most imperative duty and the highest privilege of the Church to proclaim to every human being under heaven—
JESUS CHRIST, THE SAVIOUR OF THE WORLD.

W. S. BLACKSTOCK.

HOW TO ENTER THE KINGDOM.

THE kingdom of heaven that Christ preached and practised, that He died for, that he regally commands for perfection and perpetuity of prevalence, is above all comparison, rivalry and price. Satanic sway has never been aught but a partial, temporary and doomed antagonism. Earthly kingdoms, with all their pomp and pride, their jealousies and rivalries, their murderous conflicts, varied fortunes and swift successions, are but the mushrooms of a night, and the mockeries of dominion, in contrast with Him who sitteth in the heavens. His empire is boundless, endless, and ever-growing. What it is on earth and will be after death, to ourselves, is our great concern; and for this we are not the helpless victims of uncertainty and native ignorance, the sport of accident, conjecture and dubiety, the blind followers of tradition or oracular assumption, since we have a sure word of prophecy and promise, a light that shines in dark places, a finished written revelation, with which even a fool need not fatally err. While wholly authoritative, it is specially attractive in its gospels from the lips of Christ Himself. His words drop as honey from the honeycomb, He speaks as never man spake, and still He speaks from heaven. The kingdom is His, to expound it and administer it. Our ever

imperfect exposition and preaching of it cannot wholly hide and hinder it, for like the regal sun, it breaks through every cloud and fills the land with light. Even faulty translation, for many-tongued earth, but partially and temporarily impedes it, since error or obscurity in one Scripture-place is remedied by accuracy and clearness in another, until the fault is taken out of the way.

Perhaps no translated words of Christ Himself are more surprising and perplexing than what appear in the recent English revision of the twelfth verse of the first evangelist's eleventh chapter, and in the parallel sixteenth verse of the third evangelist's sixteenth chapter: "From the days of John the Baptist until now, the kingdom of heaven *suffereth violence, and men of violence take it by force*"—"The kingdom of God is preached, and *every man enters violently into it.*" Is this kingdom, we are constrained to ask, of such a nature as not only to suffer violence, but to be entered or forcibly taken by violent men? How do such force and infliction agree with the authenticated entrance of repentance and faith, with penitential asking and seeking and knocking, with hearing the Father to learn and to come to Christ, and with the kingdom's benignity and sweetness of love?

Of the nature and identity of the kingdom, in the case before us, no room is left for doubt. In Luke it is called "the kingdom of God," and is denoted as the theme of the Gospel onward from John. Christ says: "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached," that is, by Christ's ministry. Till John the Baptist, there was simply among the Jewish people of Christ's visitation "the kingdom of priests, the holy nation" (Exod. xix. 6), the *Mosaic* kingdom, as begun at Sinai, and as modified till John; but at John's time and onward the kingdom of God, the *Messianic* kingdom, was proclaimed by the Messianic teacher and preacher. Matthew and Luke, as quoted in relation to it, supplement each other. In the former only, John is distinguished from the least in the kingdom, and the law and the prophets till him are denoted as prophesying; in the latter only, the simple existence (implying prevalence) of the law and

the prophets till John is denoted, together with the preaching of the Gospel from John's time. In Matthew only (as translated), the Messianic kingdom appears to be suffering violence from the violent men that take it; in Luke only is it translated that every man violently enters it. Now if this, or something like it, were said of the Mosaic or Jewish kingdom, we should not wonder, but to find it said of Christ's evangelical kingdom compels us to suspect that there is among us, somewhere and somehow, some very serious misapprehension. What is it?

The relationship of men to the kingdom, in the case before us, is denoted by three words, *βιάζομαι*, *βίασθης*, *ἀρπάζω* (*biazomai*, *biastees*, *harpazo*). Let us examine them. *βιάζομαι*, from *βία* (*bia*, whence "bias"), denotes strength or force, which is quite in consonance with the nature of earthly kingdoms, that always involve compulsion; but for the kingdom of Christ that is pre-eminently moral and spiritual, and whose service is perfect freedom, the word (accommodated) denotes only *pressure*. And this is the meaning our Authorized Version happily gives it in Luke xvi. 16: "Every man *presses* into it." *O si sic omnia!* Adhering to this, the chief difficulty vanishes. The word is used passively in Matt. xi. 12, where the Authorized Version unhappily differs from its active sense in Luke, and where the Revised Version unhappily agrees with it in rendering "suffereth violence." The only correct rendering, in Matt. xi. 12, is "pressed:" "The kingdom of heaven is pressed," not subjected to violence, not forced, not made to suffer by them that take it or seek to take it, but pressed by such earnest prayer as Jacob's, when he said, "I will not let Thee go unless Thou bless me." The evangelical meaning of the word is *pressure*, to press or be pressed, and nothing else. Nothing else is consonant with the nature of the evangelical kingdom, and nothing else can be serviceable or practicable for entrance. Earthly kingdoms may be stormed, forced, compelled to suffer, by violent men, but not the heavenly. "If My kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is My kingdom not from hence." This is decisive, as are also many other Scriptures. We need, have no hesitancy in saying, with the utmost certainty and

emphasis, that the kingdom of Christ does not, and cannot suffer violence, though its externalities, its forms and instruments, may; but it has often been pressed since its beginning and always will be, by men who know their need of it, and are determined and urgent to enter it. To God belongs power, to man pressure.

βιασθῆς (*biastees*) is akin to *βιάζομαι*, and should be coincidently rendered; for earthly kingdoms as denoting "the violent" or "the forcers" or "the fighters"; but for the heavenly kingdom, "pressers." "The kingdom of heaven is pressed, and *pressers* take it." The forcers, the fighters, the men of violence and crime, cannot take it, and only waste and shatter themselves in the vain attempt. A stone of stumbling, a rock of offence, is the priestly basis of this kingdom, and all who, though warned, stumble against it in worldly heedlessness, or wilfully and scornfully dash themselves against it, in self-sufficiency, pride, false philosophy and defiance, are sorely bruised; but the stone is never damaged, the rock is never rent, the superincumbent kingdom never suffers; the sufferer is the persistently impenitent sinner, upon whom at last the regal copestone of the kingdom descends, to grind him to powder and scatter him as dust. To press the kingdom, to press it Scripturally and persistently, is to take it; and to take it is to be saved. "For the kingdom of God is not eating and drinking (either secularly or sacramentally), but righteousness and peace and joy in the Holy Spirit." "If any man enter in by Christ, the door, he shall be saved, and shall go in and go out, and shall find pasture."

Ἀρπάζω (*harpazo*) corresponds with the two preceding words. It occurs thirteen times in the New Testament. Our Authorized Version has four renderings: To take by force, to catch, to pluck, and to pull. The one only meaning is to *take*, however and by whomsoever the taking is done. "*Pressers take it*" (Matt. xi. 12); "then cometh the wicked one and *taketh* the word" (Matt. xiii. 19); "Jesus, knowing that they are about to come and *take* Him, that they may make Him a king" (John vi. 15); "the wolf *takes* them and scatters the sheep" (John x. 12); "No one shall *take* them out of My hand" (John x. 28); "No one is able to *take* them out of the hand of my Father"

(John x. 29); "The Spirit of the Lord *took* Philip" (Acts viii. 39); "The chief captain commanded the troop to *take* Paul from their midst" (Acts xxiii. 10); "I know a man in Christ *taken* to the third heaven" (2 Cor. xii. 2); "He was *taken* into paradise" (2 Cor. xii. 4); "Then we, the living, who remain, shall equally* with them be *taken* in clouds, for the Lord's meeting in the air" (1 Thess. iv. 17); "Others save with fear, *taking* out of the fire" (Jude 23); "Her child *was taken* to God and His throne" (Rev. xii. 5). The word *ἀρπάζω*, in all these instances, denotes nothing but taking, without any indication of the manner in the word itself, with nothing whatever to qualify it except the name and probable design of the taker, as the wolf to scatter, the multitude to make a king, the troop of soldiers to take Paul from the mob; not one expression like Jude's saving *with fear*; no such coupled expression anywhere as taking *by force*; and, therefore, no such addition as force or violence should be translationally made. The taking of the kingdom agrees with the nature and laws of the kingdom, with the nature of the pressure, and with the character of the pressers. The whole thing is concordant, as denoted in the parallel passages under consideration, and utterly precludes all force or violence of entrance, or any suffering of the kingdom. "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

All the facts of the case are now before us. The two parallel passages complement and illustrate each other, according to the function and manner of the Gospels. The current English translation of Luke strikes the keynote by rendering *βιάζομαι*, "to press." Because in Matthew the kingdom is pressed, and pressers take it; the "every one," in Luke, that enters, must mean "every presser," since nothing but pressure is recognized or permissible; according to the command, "Strive to enter," and according to the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you; for every one that asks receives (as 'every one that presses enters') and he that seeks finds, and to him that knocks, it

**ἅμα*, *equally* (not "together"); as in Romans iii. 12, where "together" is impossible; and elsewhere.

shall be opened." Thus emerges the great truth that no one can enter the kingdom without pressure, and that every presser enters. Any so-called "repentance and faith" that is not pressive is false and vain. "Ye shall find Me," says God, "when ye shall search for Me with the whole heart;" "My son, give Me thy heart." To worship and call and wait, while the heart is far from God, to seek the kingdom without determinate desire and earnestness, is but a mockery of devotion and supplication.

As the result of the whole inquiry, the two parallel passages stand translated thus: "From the days of John the Baptist until now, the kingdom of heaven is *pressed*, and *pressers take it*." "The kingdom of God is preached, and every one (that presses it) *presses into it*:"—*ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν:—ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.* The great Teacher's words are thus freed from the translational inaccuracy that has so long dishonored them; and we ourselves are relieved from the exegetical devices, differences and difficulties that have so long perplexed and pained us. "The opening of Thy words giveth light; it giveth understanding unto the simple."

Can any one doubt for a moment that the kingdom of Christ means His kingdom now and here, as well as His kingdom hereafter in heaven? "The kingdoms are but one." The kingdom of heaven that Christ and his harbinger and apostles proclaimed as "at hand" was not a kingdom both then and now far off and future. The kingdom of Christ was already "among" the Hebrews to whom Christ preached, because He Himself, the King, and His kingly work, were among them. When Christ says, "Seek ye first the kingdom of God and (or even) His righteousness (as its essence); and meat, drink and clothing shall be added unto you;" he does not mean added hereafter in heaven, where such things are unneeded and unknown, but added to you here, in your attainment here of the kingdom sought. "Thy kingdom come" does not mean come to heaven, but to men on earth. "The kingdom of God is come upon you" does not mean will come upon you in heaven. "The Son of Man coming *in His kingdom*" does not mean, cannot mean, coming from heaven to heaven. The kingdom of God taken

"from the Jews and given to a fruitful nation" cannot mean a kingdom reserved for heaven. When Paul tells us that the kingdom of God is not meat and drink, anything sensual or ritual, "but righteousness and peace and joy in the Holy Spirit" (all in the Holy Spirit, and therefore belonging to His present office and work among men) he is contrasting present things with each other, not present with future. "Thou art not far from the kingdom of God" does not mean near death and heaven. "Waiting for the kingdom of God" does not mean waiting for death and heaven. "The kingdom of God come nigh unto you" does not mean come nigh to kill you for translation to heaven. Paul and the Colossian believers were already translated into the kingdom of God's dear Son. But why multiply quotations? Believers in Christ are already sons of God and in the kingdom of God. "The holy to the holiest leads." In whose dominion are we, in whose kingdom are we from our beginning of repentance towards God and faith towards His Son, but Christ's? We are travelling in the kingdom from its grace to its glory. "The kingdom of heaven is pressed, and pressers take it. Every one pressing it enters." No man belongs to it till he enters it by pressing it. Till then he is without, though, like Simon Magus, he may have been baptized. Churches do not constitute the kingdom, and church-membership does not, cannot, mean membership in the kingdom. The kingdom consists of little ones by birth and little ones by believing, children and the child-like. Of little children, and of such is the kingdom of heaven. The word that He has spoken shall judge us, for He Himself is the Judge.

J. G. MANLY.

. A TRINITY OF TESTIMONY.

A PROMINENT scientist, some time since, professing to speak in the name of scientific men, said, "We know, Christians believe." That is, he would have us understand that science and scientific theories are supported by ampler proofs, and rest on more satisfactory arguments and on surer and more conclusive evidences than the Christian religion. It seems to me, however, that I would not be saying more than the truth were I just to reverse this statement of the case, and say, speaking in the name of Christians, "We know, scientists believe." Christianity is not composed of philosophical disquisitions or intellectual theories, but is a great system of facts—historical facts for which day and date can be given. Nothing can be more satisfactory or conclusive than the credentials with which our holy religion furnishes us, as it comes seeking our confidence and our acceptance of its claims. There are the evidences which address themselves to our senses, "which the eyes could see and the hands could handle, of the Word of Life;" the evidences which address themselves to the understanding and judgment, and the evidences which address themselves to the feelings—to the heart—which may be experienced, and which thus become the subject of our consciousness, and exercise a commanding influence over our conduct.

In accepting the Holy Scriptures as a divine revelation, we are not required to follow cunningly devised fables, to plight our faith to we know not what. Christianity is free from everything like superstition. "It is a sensible religion through and through." It calls upon us to "prove all things," in order that we may "hold" with a yet firmer grasp "that which is good." Such evidences and such assurances are afforded as enable us to exclaim, with Paul, the great apostle to the Gentiles, "We know whom we have believed." The epistles of St. John abound in such declarations as these, "We *know* that we know Him." "We *know* that we are in Him." "We *know* that we have passed from death unto life." "We *know* that we are of the truth." The religion of our Lord Jesus Christ is

the most certain and satisfactory, the most permanent and abiding thing of which we have any knowledge. It is the most certain and satisfactory, for the Bible teaches that a man may be as well assured of his relation to God as he is of his own existence. It is the most permanent and abiding; for such as it was when Christ revealed and His apostles expounded and preached it, such is it this hour; while human philosophies and scientific theories have a new garb and a new form with almost every phase of the moon. As the poet Browning expresses it in his instructive and beautiful poem, "A Death in the Desert," "All things suffer change save *God and truth.*"

The apostle Peter had been shown by the Lord Jesus that he must shortly put off his earthly tabernacle; and as the hour of his departure drew near, he felt an increasing solicitude to see the Churches established in the truth. He desired that his words, when he was gone, should live in the hearts of believers to keep them in remembrance of the gracious truths he had taught. He wished to write a catholic epistle to establish them in the faith, and to cover them, as with a shield, against the gnostic philosophy then beginning to beguile the unstable with the errors of the age. "After the discharge of this duty his sun would go down in peace; or as silent stars, which in their appointed course dip behind the western hills."

In the verses which have suggested the theme developed in the following pages (2 Peter i. 16-19), the apostle gives three reasons why Christianity, the religion of the Lord Jesus Christ, should not be regarded or treated as a cunningly devised fable. And these will be found upon examination to form an impressive climax, all being important, but each rising in value and importance above that which preceded it.

I. We have the evidences which address themselves to the senses. "For we have not followed cunningly devised fables, . . . but were *eye-witnesses* of His majesty. . . . And this voice which came from heaven we *heard* when we were with Him in the holy mount" (vs. 16-18).

To see the full force and significance of these soul-stirring and remarkable words, we must briefly review Gospel history. Peter was one of Christ's earliest disciples, and all through His

public ministry sustained the closest and most intimate relations to his divine Master. He was present at the first miracle—the miracle wrought in Cana of Galilee—when Christ “manifested forth His glory,” and “the conscious waters saw their God and blushed.” He heard Him speak to the “raging lion of the sea, tossing his white crested mane in the darkness,” saying, “Peace be still!” and there was a great calm. He was present, too, when He exerted His power over the spiritual realm. He had heard even the unclean spirit, awed by His divine majesty, proclaim Him the “Holy One of God.” He had seen Christ feed the thronging multitude by His creative power, cleanse the leper, cure the paralytic, heal the sick, open the eyes of the blind, unstop the deaf ears, and thrice even raise the dead. ‘But all these marvellous events, striking and thrilling as they were, paled before the brilliantly awful transactions in the Mount of Transfiguration, when the chosen three “were eye-witnesses of His majesty,” and of the voice coming “from the excellent glory” which proclaimed His divine relationship to the Father, and saying, “This is My beloved Son, in whom I am well pleased.”’

Three of the Gospel historians give us an account of this unrivalled and matchless scene. The simple narrative is: “After six days Jesus taketh with him Peter, James and John, ‘the sons of thunder and the man of rock, the flower and crown of the apostolic band,’ and brought them up into an high mountain apart, and was transfigured before them.” St. Matthew says, “His face did shine as the sun, and His raiment was white as the light.” And St. Mark adds, “As no fuller on earth can white them.” The evangelists seem at a loss for words and images to adequately portray what their eyes beheld. St. Mark borrows “one image from the world of nature, another from that of man’s art and device, and by these he struggles to set forth and reproduce for his readers” the transcendent brightness of the light which now arrayed the person of our Lord. Christ was clothed with light as with a garment. And this was not a mere superficial radiance, like that which shone on the face of Moses, playing on the surface of his skin. It was the bursting forth as from an inner fountain of His own inher-

ent essential glory, "the glory which He had with the Father before the world was." "And behold"—wonder within wonder—"there appeared unto them Moses and Elias, talking with him," the representative of the law and the representative of the prophets. And presently "a bright cloud," the Shekinah, or Divine presence, overshadowed them, and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased." And when the disciples heard the voice coming from the cloud of unearthly brightness, "they fell on their faces, and were sore afraid."

Taking all the attendant circumstances into account, is it any wonder that the minds of these three chosen witnesses were so deeply impressed with what they both saw and heard in the mount, that they could never forget it, but ever after regarded the transfiguration scene as one of the strongest evidences of Christ's divine and kingly character? Here behold the princes of the old covenant in "solemn, yet familiar," intercourse with the Lord of the new. They heard Jehovah's voice coming directly from the eternal throne, and bearing testimony to the *Deity* of His incarnate Son. What an assurance was this to our apostle, and to all who received the Gospel through him, that they were not following cunningly devised fables—mere myths of human invention—but the very truth of God itself.

But satisfying and assuring as all this was, the apostle tells us that there is something more satisfactory and more assuring still.

II. There are the *evidences* which *address themselves to the judgment and understanding*, and which he calls "a more sure word of prophecy." These words have called forth no little discussion as to their exact meaning. Two leading interpretations have been put forward. One interpretation is that the apostle designedly makes a contrast between the *value, power* and *availability* of the prophetic word, as an evidence of Christ's divine character, and the consequent divine character of Christianity, and the *value* and *power* of miracles for the same purpose. The other, that by reason of the transfiguration glory witnessed in the holy mount, our "faith now holds with a

firmer grasp the staff of promise on which she leaned from the beginning;" that is, these events make the prophetic word "more sure" to us than it was before we saw these marvellous displays of Christ's kingly majesty and glory. I am constrained to accept the first interpretation as the most natural and logical. Indeed, it is the only sense that can be got out of the words as they lie before us in the English translation. And there is no reason in the Greek words themselves—"Καὶ ἔχομεν βεβαίωτερον τὸν προφητικὸν λόγον,"—why they should be translated any other way. The position of *βεβαίωτερον* and the close connection of the sentences would seem to force us to the conclusion that the writer's meaning is, we have a "more sure" proof—a more convincing and conclusive evidence than the one already mentioned.

We have *two* evidences to assure us that we have not followed cunningly devised fables. Both are of immense importance and immeasurable value; but the one more valuable "more sure" and enduring is the "word of prophecy." And herein the servant is but echoing the words of the Master. In the parable of the rich man and Lazarus, when the former asked that a miracle should be wrought, by causing one to rise from the dead to go and preach to his brothers, this is the reply which our Lord puts into the mouth of Abraham: "They have Moses and the prophets; if they hear not them, neither would they be persuaded though one rose from the dead."

A miracle cannot reveal truth. It is only an extraordinary accompaniment of truth by which our attention is arrested, while the truth is uttered to us. It is just the ringing of the bell in the church tower to call our attention to the truth which is being uttered within. A miracle, therefore, is a thing adapted to our weakness, to our unfaith or inattention.

While from the nature of the case a miracle must be limited to a few, the prophetic word is for many—for all. We cannot expect miracles to be performed everywhere and every day. A miracle by its very repetition would cease to be a miracle. The sublime miracle here referred to—the transfiguration on the holy mount, in many respects the grandest and most awe-inspiring of them all—was witnessed by only three persons. Out of all the countless millions of earth's teeming populations, only

three souls looked upon this sublime scene, and one of these had already passed into the unseen holy.

In what striking contrast to all this stands the prophetic word. While miracles are necessarily limited in number and confined to a few persons, the prophetic word belongs to all times and is the common heritage of the ages. It was evidently the intention of God that it should be the great witnesser to revealed truth in all lands and in all times. The prophet did not always comprehend the full import of his own predictions. He had, sometimes, to search out the meaning of his own utterances. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i. 10, 11). It was the divine purpose that the prophecies respecting "the sufferings of Christ and the glory that should follow" should gradually unfold themselves before the eyes of earnest seekers after truth, and should thus become as a light shining in a dark place.

The value of prophecy as an evidence of divine revelation is, therefore, of immeasurable importance, and comes to the earnest truth seeker with cumulative force and convincing power. While the evidence from miracles is, in some sense, transitory and, from the nature of the case, limited to a few persons, the evidence from prophecy is permanent and abiding, and within the reach of all. Here is a rich mine in which each man can work for himself, and in which he shall find evidences which his own mind can understand and appreciate. I know of no proposition to which the human understanding assents more readily than this: "None but God, or he to whom God has revealed it, can forecast the future or tell us what shall be." But that future events have been foretold, and foretold centuries before they transpired, cannot be called in question, so long as the fifty-third chapter of Isaiah and the Gospel narratives of the trial, suffering, death and burial of Jesus Christ are regarded as trustworthy documents. What could be more conclusive of Messianic claims?

On the subject of our hope, therefore, the arguments drawn from prophecy are, in some views of the case, stronger and more conclusive than those which arise from miracles. The latter strikes the senses; the former appeals to the judgment. The glory of the one is a triumph for the time, startles men for the moment; while the radiance of the other operates in permanent conviction of the truth, and shows a Being to whom futurity is without a veil, and develops the interior glory of the Church.

III. Having all but finished his work, and being just about to bear away a martyr's crown, the venerable apostle would have all those to whom he wrote advance still another step. To the evidence of miracles and the testimony of prophecy he would have them add the assurance of experience. "Unail the day dawn and the day-star arise in your hearts." He desired to have them established in the truth by conscious salvation. A man may have all the knowledge, intellectually, of Christianity, that it is possible for him to possess, and yet be unstable as water. A man's understanding may be compelled by the power of miracles, and his judgment commanded by the unfolding of prophecy, he may yield an intellectual assent to all the great doctrines of our holy religion, and still be comparatively little better for it all. The dry light of the understanding avails but little here. It is not until the day dawns and the day-star arises in the heart that a man becomes securely anchored and firmly established in the truth of the Gospel. Before that he is "always learning, but never comes" to the knowledge of the truth. The Apostle Peter was now an old man, and a man of wide and varied experience and extensive observation. Having seen, no doubt, the utter powerlessness and insufficiency of all merely outward and intellectual knowledge to keep a man true and loyal in times of severest trial and greatest temptation (and what pastor has not?) in the great crises of life, this venerable man urges those to whom he wrote, and through them all who were to follow them in succeeding generations, not to be satisfied with anything short of a thorough experimental knowledge of Christianity—to add to all other testimonies the testimony of consciousness, to all other

evidences the evidence of experience—"Till the day dawn and the day-star arise in your hearts."

2. But our apostle might have urged this great truth upon his readers, not only from *experience* and *observation*, but also from the philosophy of the case. No man is assured of the truths of Christianity, in their highest and best sense, until he has those evidences which come from conscious salvation. Evidences from miracles and prophecy are objective, are external to the man and appeal to the senses and understanding. But as religion is more of the heart than of the head, its best evidences are subjective or internal. The essence of Christianity consists not so much in certain things to be believed and done, as in a person to be loved and obeyed. What Christ does for us in the pardon of our sins and the regeneration and sanctification of our nature is the best proof what He is. In the early days of Methodism in the Western States, a young man who was clearly and powerfully converted to God, displaying some little gift as a speaker, was soon sent out on a circuit, a thing not unusual in those times; but, of course, before he could be received regularly on probation, he must pass certain examinations. After awhile, therefore, he was summoned to appear before the Board of Examiners to be questioned as to his theological attainments. Not being a very bookish man, he was somewhat ill at ease as he appeared before this, to him, august body. Presently one of the examiners propounded this question, "How do you know that the Lord Jesus Christ is divine?" As has been done more than once, the young man repeated the question after the examiner, saying, "How do I know that the Lord Jesus Christ is divine?" "Yes," said the examiner, "that is the question; how do you know that the Lord Jesus Christ is divine?" Springing to his feet, and stretching out his long brawny arms, while the tears glistened in his eyes, the young man exclaimed, with a true, old-fashioned Methodist hallelujah shout, "*Bless the Lord, because He saved my soul!*" And could even an apostle have given a more conclusive or satisfactory answer? Indeed, it is in substance the answer which the profoundest philosopher and the ablest theologian of all time gives to his son Timothy when, standing on the verge of the

unseen, he writes to him on the great question of our common salvation. Paul contends that Christ is a great Saviour because He had saved him, a great sinner. As we deem him a skilful physician who skilfully effects great and difficult cures, so we must deem Him a divine Saviour who achieves a divine work. "Who can forgive sins but God only, and who can make the soul new but the Creator?"

The heart is the citadel of the man. You may compel the understanding by sheer force of logic, and yet not really gain the man. Once win the heart, however, and you will soon control the entire personality. There is, therefore, a true and profound philosophy in heaven's method of dealing with man. God's first and supreme requirement of every son and daughter of Adam is, "Give Me thy heart." Listen again, "Thou shalt love the Lord thy God with all thy *heart*." "Keep thy *heart* with all diligence." "With the *heart* men believe unto righteousness."

3. The history of the last century is abundantly confirmatory of the philosophy of this aspect of the case. The eighteenth century was a dark, unproductive century in many respects. Deism flourished in England, and worse than deism on the Continent. Men of giant intellect and large and varied erudition arose to combat the champions of error. Butler wrote his immortal "Analogy," and Paley his unanswerable work on the "Evidences of Christianity," both addressing themselves primarily to men's intellects, and so set them to reasoning and arguing, but who was converted? Who ever heard a man attribute his conversion to reading Butler's "Analogy" or Paley's "Evidences?" Men read, and argued, and debated, but kept on in their old sinful lives. And it was not until the Wesleys and Whitefield, and their consecrated band of associates, began to preach the Gospel, and by grappling with men's hearts and consciences, made their appeal to the innermost being of men, that there was any appreciable change in the moral tone of English society, or that the prevailing scepticism received its death-blow. And the same was true in Germany. The day must dawn, "and the day-star arise" *in the heart* before there will be fruit unto holiness in the life.

There are two or three lessons to be learned from the foregoing discussion.

1. While men are asking for more and, as they say, better evidences of Christianity, it is not *better* evidences that are required, but a *right use* of the evidences already possessed. "If any man will *do* His will"—not merely theorize or speculate about it, but *do* it, submit it to the practical test, the test which itself proposes, "he shall know of the doctrine whether it be of God." Do not, therefore, speak of the evidences of revealed religion as insufficient, until you have applied the test by which Christianity asked to be judged and by which it would have its claims determined. Would the mineralogist find out the properties of the various minerals in the cabinet, he must not only apply tests, but he must apply appropriate tests—tests suited to the nature of each individual mineral to be tested. The neglect of an apparently little thing may vitiate the whole experiment, and lead to utterly erroneous conclusions. All that is claimed here, for the Christian religion, is similar treatment—that it should be tried by tests in harmony with its nature. The experimental and practical are the supreme and crucial tests of our holy religion as expressed by its Divine Author. "Whosoever heareth these things of Mine and *doeth* them I will liken him unto a wise man which built his house upon a rock." "There is a celestial chemistry which no man can learn who does not go into the laboratory and use his own crucible and his own fire."

2. A mere critical and intellectual understanding of the Scriptures does not meet the requirements of the Gospel, and give a man a right to say he knows what the Christian religion is; for it is not a beautiful *theory*, but a deep experience. A man may be correct in his creed, and yet profligate in his life. He may be as orthodox as the Thirty-nine Articles, or the Westminster Confession of Faith or even as a Methodist Catechism itself, and yet have a heart as black as Judas. "What constitutes a Christian is not the amount of *theology* a man has in his head, but the amount of *faith* and *love* that he has in his heart."

3. Finally, we cannot all stand in the same relation to *miracles*; we cannot all stand in the same relation to prophecy,

but we *can* all stand in the same relation to the Spirit's enlightening and sanctifying influences and power. Here there is no respect of persons with God. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." These and such things as these are but secondary, and consequently, transitory. They pass, but the best things remain—the *truth* of God, and the *love* of God, in the *heart* of man. And these latter having once become a permanent possession, render the former of comparatively little importance. As Robert Browning expresses it, "The ladder-rung our foot has left may fall." The most needful things in nature come to all equally and are equally within the reach of all—air, light, heat, water. The same is true in the great realm of the spiritual. The most conclusive and satisfactory evidences—the evidences which no infidel or agnostic can successfully refute—are just the evidences which are equally within the reach of all. Behold both the wisdom and the goodness of God! The richest blessings and the surest and most satisfactory evidence come to those who do what *all* can do—trust the Unseen. When Thomas, constrained by the overwhelming evidences which addressed themselves to his senses, exclaimed, "My Lord and my God;" Christ said, and I think with an undertone of reproach in His sad and gentle voice, "Thomas, because thou has *seen* Me thou hast believed, blessed are they who have *not seen* and yet have believed." We cannot all stand beside Thomas and see the print of the nails in the palms of the Saviour's hands, and the spear gash in His side; but we may all have a trust as firm, as strong and saving, as he. We cannot all be eye-witnesses of miracles, nor can we all study extensively the unfoldings of prophecy. There are thousands, tens of thousands, of busy, toiling men and women who have no time to examine the external evidences of Christianity, piece by piece, whether those evidences be from miracles or prophecy; and tens of thousands more who have not the ability or training to justly estimate the relative value of such evidences, did they examine them. How then? Must such persons live and die without any certainty in the supremely important matter of their soul's

salvation? Must they go forward, groping their way blindly along the path of life! *No!* A thousand times *no!* I quote the words of F. W. Robertson, "God has granted us the possibility of believing in a more trustful and more generous way than if we *saw*. To believe, not because we are learned and can prove, but because there is a something in us, even God's own Spirit, which makes us feel light as light, and truth as truth—that is the *blesset faith*." And that is the faith that is within the reach, and so may become, the common possession of all. And with this faith, though we may not be able to answer to the complete satisfaction of all, every question that a dim-eyed agnosticism or persistent unbelief may suggest; we can reply with the man in the Gospel whose eyes Christ had opened, "One thing I know, that whereas I was blind, now I see," and with this assurance in our souls we can meet all comers and triumphantly exclaim:

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind Thy Gospel to my heart."

J. W. SPARLING.

THE POWER OF CULTURED MIND.

SIR WILLIAM HAMILTON had for a motto over his study door, "There is nothing good on earth but man, and nothing great in man but mind."

As illustrative of this idea, the story is told that the Bishop of London was desirous of being introduced to the Rev. Dr. Watts, the great hymnologist. One day he expressed his desire to a bookseller. "Nothing easier," said the dealer, "for he is in the next room reading proof." Now, Dr. Watts was of small stature and slightly deformed, and on the introduction taking place, the Bishop evidently felt disappointed. Dr. Watts, noticing it, said:

"Were I so tall to reach the pole,
Or grasp the ocean in a span,
I would be measured by my soul—
The mind's the standard of the man."

"The highest existence in the universe is mind. God is mind. And the cultivation, development and purification of that which assimilates us to God must certainly be the supreme good." (Channing). The subject of this paper is "The Power of Cultured Mind."

I. THE CULTURE OF MIND DEVELOPS PERSONAL POWER.

There are two leading ideas in seeking an education: one is for pecuniary profit, the other for intellectual treasure. The first is the "bread-and-butter motive." The difference between the two may be illustrated by the following: Lord Brougham said, he "hoped the day would come when every Englishman would read Bacon;" Cobden remarked, "He hoped the day would come when every Englishman would eat bacon."

Some slight education, and madly race after wealth, supposing that to be the golden key which opens all doors of society. But they find that culture without wealth gives just as speedy an entrance to certain circles, and indeed to certain other circles where wealth alone would knock in vain. Ignorance and wealth, vulgarity and riches, are a very undesirable combination.

"Reading," says Bacon, "makes a full man, conversation a ready man, writing an exact man, and, it might be added, thinking a strong man." Even if one forgot almost all he ever learned at college, yet the discipline undergone there would give him a trained mind, for any kind of intellectual work.

Cicero wrote to a rich Roman: "Take care that you do not buy your slaves from Britain, for they are so stupid you can never teach them anything." Is this true to-day; and if not, why? The answer is, a long course of training through generation after generation, has so changed the whole situation that the result now is an intellectual nation, which with Germany leads the world's thought to-day.

An Irish orator once exclaimed, "Without education, what is man?" and truly replied, "A splendid slave, a reasoning savage." Education is the long-sought philosopher's stone—the true alchemy which turns everything into gold. It makes the difference between Franklin the printer's lad and Franklin the philosopher, between Herschel the piper's boy and Herschel the

astronomer, between Humphrey Davy the wood carver, and Humphrey Davy the world-renowned chemist, between Elihu Burritt the blacksmith at the anvil, and Elihu Burritt the learned linguist. Education finds diamonds in the mud, angels in the marble, and brings up pearls from the depths of obscurity. "At home a friend, abroad an introduction, in retirement a solace, in society an ornament."

II. CULTURED MIND AS A RULE DEVELOPS A BENEFICENT POWER IN THE COMMUNITY.

Philosophy, though it bakes no bread, is yet the balm of earth. It saves this world from becoming a gigantic workshop; it rescues man from the grovelling grasp of the almighty dollar, and saves mankind from becoming mere beasts of burden.

As knowledge is power, an increase of knowledge consequently means an increase of power. A little knowledge gives the Indian his paddle, but more knowledge gives the white man his steamboat; a little knowledge gives the navy his pickaxe, but an increase gives the machinist his steam-drill.

Thus the calculations of the mathematician, the researches of the physiologist, the discoveries of the chemist all tend to alleviate the ills of life, and advance the onward march of civilization. The university educates masses to whom it gives no diploma, and what strikes a blow at the University would in course of time blow up the school-house, and doom us all to semi-barbarism.

III. THE CULTURE OF MIND DEVELOPS LEADERS IN THE WORLD OF THOUGHT.

(a) But here is where the so-called practical man parts company with us. Metaphysicians, to him, are dreamers. "What are all their speculations to me, or anybody else?" he cries. Now he who supposes that philosophical theories do not touch a practical world, was never more mistaken in his life. "Give an idea or a principle complete prevalence in the schools, let it assume the authority of a settled philosophy, and you might as well attempt to fasten the plague with a cable as to lock up the miasm from the moral atmosphere. It will penetrate every

stratum of society. For just as the demonstrations of the mathematician and the discoveries of the astronomer govern the helmsman as he guides his barque over the watery deep, so the reasonings of the closest intellectualist affect, in course of time, the laws of the social and political world" (Whedon).

Who incited the French Revolution? The mob orators of Paris, you say. And who inspired them? The philosophers. And who instructed them? To answer that we must take you across the English Channel to a lean, spare, delicate philosopher named John Locke. Very few ever saw him. He spent years in the study of the question, "Where do our ideas come from?" He published his "Essay on the Human Understanding" to prove that all our ideas emanate from sense. Is not the mind itself, then, a product of sensation; and as sensation is material, is not the mind also material? Then what becomes of morality, religion, our belief in God, the soul, or immortality? Now, in England a principle called faith came in to stop the logical results of these speculations, but not so in France. There they adopted his philosophy, and made it the basis of a revolutionary school, "whose physiology was an 'endless sleep,' whose religion was atheism, and whose scheme of government was anarchy" (Whedon).

Who would have supposed that there was the remotest connection between a distant philosopher's musings, and heads rolling into a basket off a guillotine block? But so it is. Go down to the bottom, and you will find an intellectual principle there. The power that moves the huge limbs of the public leviathan dwells really in the quiet study.

This incident proves that education is a two-edged sword, whose Damascene blade cuts both ways; and further, that the very subject which by many is supposed to be the most impractical of all, cannot possibly be ignored with safety by the Christian Church

(b) When we come into the world of public opinion, we generally find cultured mind a conserving power against the crude, selfish ideas of the demagogue. In any country of representative government, where majorities rule, and where "Jack's as good as his master," there is a constant attempt to usurp

control of opinion. The decree of the majority is accepted by thousands as the standard of right and wrong. "Vox populi" is invoked by the winning side as proof positive of "Vox Dei," though "vox populi" formerly pronounced against street lamps in London, against vaccination in Montreal, and against the abolition of slavery and the prohibition of the liquor traffic. To differ from the majority is eccentric; to protest, preposterous; to defy, revolutionary. But just here interposes educated intelligence, and rescues man from the thralldom of opinion, teaching him that, in the working out of that far-off divine event, votes weighed are more than votes counted, and that if scholarship loses the election of to-day, it determines the policy of to-morrow.

IV. THE CULTURE OF MIND DEVELOPS LEADERS IN THE WORLD OF SECULAR ACTION.

(a) In the British House of Commons of 1886, 243, or more than one-half, were university men; over one-third were graduates of Oxford and Cambridge alone.

Take the United States. One-half of one per cent. of the young men of the neighboring Republic are college graduates. If culture of mind has no special power to develop leadership, there ought then to be only one-half of one per cent. in the higher positions of State, but on the contrary we find :—

65%	of the Presidents of the United States have been college graduates.			
50%	" Speakers of the House	"	"	"
46%	" Members of Senate	"	"	"
54%	" Cabinet Officers	"	"	"
83%	" Chief Justices of the Supreme Court	"	"	"

(b) Men of culture, too, have been found in the forefront of liberty. The great political revolution in England was directed by men of liberal education—John Pym in the Commons, John Hampden in the field, John Milton in the Cabinet. Educated men, likewise, when all previous efforts had proved unavailing, broke the power of Boss Tweedism in New York. The idea of courage in scholars has been laughed at. What can prigs and pedants do? cries the practical man. In reply it might be

asked, Who so loyal and brave to defend our firesides and homes as our university boys, when that horde of ruffians, called Fenians, invaded our shores in 1866?

V. THE CULTURE OF MIND DEVELOPS LEADERS IN THE WORLD OF MORAL AND RELIGIOUS REFORM.

It seems that when transient work is to be performed, God permits it to be done by ordinarily educated men. But when a work is to be performed, destined to be permanent and world-wide in its influence, He seizes the best, and most highly cultured intellects of the age. Consequently we find Him laying His hand on the well-trained mind of Moses, the learned Ezra, the master-intellect of Paul, upon Luther, the Wittenburg professor; upon John Knox, a St. Andrew's graduate; upon Calvin, Beza, Zwinglius and Erasmus, the most eminent classical scholars of their age, not to mention the great Wesleyan revival which was born and cradled in a University.

These are the men who have roused the race from lethargy and brutish barbarism; these are they who have undermined and overthrown the strongholds of civil and ecclesiastical despotism; these are they who have supplanted superstition, and have been in the very forefront of moral and religious reform; these are they who by faith have "subdued kingdoms, wrought righteousness, stopped the mouths of lions, and put to flight the armies of the aliens."

VI. AS CULTURED MIND, THEN, DEVELOPS SUCH POWER, WHAT LESSON SHOULD THE CHURCH LEARN THEREFROM?

Simply this, that that Church which stands aloof from the great work of education, by that very act dooms itself to irreparable disadvantage.

Let the Church learn from Austria. Once she was essentially Protestant, not one in thirty adhered to the Papacy, but the Jesuits obtained a controlling influence in the universities. It created no alarm at the time, for people generally consider higher education so high in the clouds as to affect nothing on earth. Now, what is the result? Austria is no longer Protestant, but one of the most bitterly bigoted Roman Catholic

countries in Europe. In a single generation Austria was lost to the Protestant reform. Protestants dare not now sing in their worship lest they attract attention. They dare not erect buildings for sanctuary purposes in ordinary church architecture, lest they should be easily discovered by tourists or casual worshippers. No later than a year or two ago, the English Wesleyan Missionary Report complained that Austria continues the only country in the world where Methodist worshippers are not allowed to gather for religious purposes except on payment of a police tax, and even then not allowed to sing or pray. The Protestants cannot even obtain apartments in the new university. The authorities design to doom them to perpetual ignorance, and thus deprive them of culture and influence in society.

Exactly the same plan was adopted by Julian the Apostate in earlier times. He tauntingly told the complaining Christians that worshippers of the Carpenter and followers of the fishermen had no claim to culture. "Keep to your ignorance," he cried, "eloquence is *ours*; your doctrine has only one word, 'believe;' then keep to your faith." Thus the Christians were cut off from those higher offices which required training, and were excommunicated from the society of educated men to become "hewers of wood and drawers of water" to the surrounding heathen.

Contrast that with the action of the Pilgrim Fathers who in their great poverty, in a new country and upon sterile soil, founded Harvard University only eighteen years after their landing, and engraved on its seal, "Christo et Ecclesiac"—"for Christ and the Church." To have postponed the founding of that college twenty-five years would, in the estimation of the best judges, have stunted and paralyzed Massachusetts, and disastrously affected the whole American continent down to to-day.

When the American Methodists twice had their theological college burned down, some good superstitious Methodists jumped to the conclusion that God was opposed to the founding of Methodist schools. But when these were rebuilt, what reconciled this class of people to them? The extensive revivals of religion that took place therein. Parents found them to be Bethels to their unconverted children.

We Methodists, from time to time, are coolly told that education is not for the like of us. An Anglican clergyman published a volume some time ago, declaring that Methodism "at the best could only be the Church of the poor and middle classes, but can never make any deep impression on cultured mind." Well, thank God for giving us the poor, but why should Methodism thus be summarily doomed to illiterateness? Marvellous, indeed, when for half a century Methodism was guided by one who was so great a Greek scholar that at the university he was called the "Grecian;" when one of its renowned defenders was John Fletcher, that prince of seraphic reasoners; when Richard Watson, its theologian, was a man of massive intellect; when Thomas Walsh, one of its most flaming evangelists, was a living Hebrew concordance; and when Adam Clarke, one of its trusted leaders, amidst all the scholarship of England, produced what is universally admitted to have been the most learned Commentary of his day. When the English Government was sending in vain to Oxford and Cambridge for a scholar to read fluently the old Norman French, the man wanted was found in Adam Clarke, the humble Methodist preacher. It is said that in recognition of his great services to the State, he held a private key to the library of the British Museum, and that he was the only man ever thus honored.

And what shall we say of Canadian Methodism, which in its poverty founded the first university in this Province; of our revered Ryerson, who established the most perfect public school system in the world; of our noble Nelles, who consecrated his life, and wore out his days in the cause of higher education? No, we decline the inferior position to which our detractors would relegate us. Rather let us liberally endow our college, let our wealthy men establish additional chairs, and let our youth flock to its halls.

Rich nobodies, by means of marble shaft, endeavor to thrust themselves upon an unwilling public, and compel the perpetuation of their memory, but all in vain. On the other hand, the names of Harvard, Cornell, Vassar, McMaster, Jackson, Gooderham, and many others, will be preserved in the affectionate remembrance of the people for all time to come by their noble

gifts to colleges; and indeed whoever sustains a Christian school of learning sends down through all the corridors of time ennobling and elevating influences, and lives again in the heroic lives of generations yet to come. Marble decays, ships drag to pieces, mansions lapse in ruins, but what is put into thought and brains for the kingdom of God will live forever.

J. S. Ross.

CHURCH AND STATE IN ENGLAND.

ONE of the large, living questions now occupying the earnest consideration of the English nation, is the relation existing between the State and Church, and the rapidly growing demand for the dissolution of that connection, which, for three hundred years, has bound the two vast bodies together in a strong, influential and abiding union.

This union, venerable with age, and marked by many great historical associations and memories, is now threatened. The whole question relating to the disestablishment of the Church of England was pushed into the very front of one of the most exciting and violent Parliamentary election contests* through which the English people ever passed. This was done largely by the friends of the Church in the beginning of the campaign, and it was done in the most deliberate and determined manner, with the hope, no doubt, of securing for the Establishment the support of the greatly enlarged electorate, and by this means postponing the inevitable and final settlement of the Church and State question to some indefinite period in the far-off future. Whatever results the organized endeavors of the Liberation Society may have accomplished in bringing into prominence the matter of Disestablishment, they are really insignificant when compared with the work in the same direction, which the Church itself has achieved during the great political contest referred to. Should the Disestablishment and disendowment of the National Church be made an issue in an early Parliament, the responsibility for pressing the matter into the sphere of practical politics, and hastening the final

*The election of November, 1885.

crisis, will rest very largely with the authorities of the Church itself, and the Conservative party which, for many years, has been the defender and champion of the Establishment, and who, in the last election, insisted upon making the matter a living and important issue.

Said Lord Salisbury, at the very initiation of the struggle: "Make the support of the Church a test question above all others;" and from the Archbishop in his palace down to the poorest curate in the land, there rang out the cry: "The Church in danger."

That cry was echoed and re-echoed from over ten thousand pulpits of the Church, and the vast machinery and influences of the establishment throughout the nation were plied with an invincible determination to roll back the wave of opinion which is gradually rising, and which is evidently opposed to the perpetuation of any unfair monopoly, whether that monopoly be ecclesiastical or secular, whether it is hoary with age or an institution of more recent times.

That the period is approaching when the union of Church and State in England will be dissolved, is now generally admitted by many distinguished friends and members of the Church; and unmistakable and influential evidences, in various directions, also point to the same conclusion.

Mr. Gladstone has acknowledged that the most powerful currents of to-day set against Establishments. Lord Derby's opinion is "that sooner or later Disestablishment and disendowment must come."

It was ascertained that out of five hundred and seventy-nine Liberal and Radical candidates at the late contest, that four hundred and three were in favor of Disestablishment. And it is now claimed, on good authority, that the number of Liberals in the new Parliament who are favorable to Disestablishment, is double the number of those Liberals, in the late Parliament, who held the same view. The hand of change is, therefore, being placed on great historical institutions, and the settlement of Church and State relations in Great Britain, though postponed, perhaps, for awhile, cannot be far away.

The power that moves this "hand" is not some trifling object

which an imperial ecclesiasticism can hush into silence or drive into obscurity ; not some petty jealousy on the part of the non-conformist denominations in England ; nor some temporizing policy of an opposite political party ; but it is found in certain great democratic and righteous tendencies of the age in which we live ; tendencies which have wrought out some of the most beneficial measures and changes of the century, and which find their origin and foundation in the teachings of Christianity, whose mission it is to uplift, emancipate and bless the world.

The discussion of the Disestablishment question has been obscured and hindered by the extremists on both sides by their extravagant and incorrect statements and claims, and especially by the extraordinary vehemence with which some of the clerical party have beat the "drum ecclesiastic" during the past few years, in which the matter has assumed a wide and national importance. A calm and dispassionate view of this deeply interesting question is the demand of the hour ; and occupying, as we do a position, of observation sufficiently removed from the actual scene of conflict, we propose to review the leading and essential items of the controversy in as fair and unprejudiced a manner as possible.

Before entering upon the main question, we may note as a preliminary to the discussion, a feature which cannot but be regarded as at once novel, and to say the least, misleading and decidedly weak and unhistoric. That feature is found in the claim that has been advanced, that "Parliament cannot disestablish what it never established."

This claim has been made again and again, and it has been applauded by many who did not apparently recognize the absurdities which such a statement involves. The answer which this really frivolous announcement as to Parliamentary disability requires, is found in almost every discussion respecting the prerogatives of the National Church, in which the highest and best authorities have been engaged.

Blackstone speaks of the Church as being a Church emphatically, "*as by law established.*"

Says a recent writer :

"The reign of Henry VIII. was a turning point in the history of this question. From that date they had the existence of the Church of England as a body distinct from the control of Papal power. At that date they had an Act of Parliament passed on the assumption that the State had taken the control of the Church in its own hands. From that time they had the King acknowledged and decreed as the supreme head of the Church. They had the appointments of Bishops decreed as devolving on the Crown. Then there came the reign of Elizabeth, when the Act of Uniformity was passed, which determined—he would not trust his own words, but would quote the words of a learned Churchman, Dr. Mossman, who, after describing that this Act determined the ritual, form of worship, methods of sacraments, declared that this was so determined, not only without the consent of the Church, but in spite of the solemn protest of the whole representative spirituality of the Church of England. Thenceforward the Church was the creature and bond-slave of the State. What the Church was made three hundred years ago, it is to-day. It cannot alter a ceremony; it cannot even give a legal interpretation of doctrine without the consent of Parliament; and it cannot elect its Bishops."

In a recent speech by the Bishop of Peterborough, he speaks of "the National Church of England, *by law established*."

Even at the representative and influential gathering like the Church Congress, held at Carlisle, in 1884, papers were read on the "Advantages of an Established Church." Whenever questions affecting the Church have been brought before the Parliament, the Church has invariably been referred to by the most eminent leaders of both parties as the "Church of England, *as by law established*." If, as the *Christian Guardian* (Toronto, 1885,) says: "The Parliament has no right or power to disestablish the National Church, why all this excitement and opposition to those who favor it? . . . If along the centuries there has been legislation regulating, settling and determining Church affairs, does not this constitute an Established Church? By whatever process it has come to its present position, is not the Church now controlled by Parliament?" It is just a little significant that the words "*as by law established*," which have been used by the clerical party again and again in a spirit of boasting triumph, and as indicating the superior advantages secured to the Church by her State relations, are now become quite unpopular and appear to have lost their magical charm in the crisis now approaching.

We now invite attention to—

I. THE GROUNDS UPON WHICH THE DEMAND FOR THE DISESTABLISHMENT OF THE CHURCH OF ENGLAND IS BASED.

The claim is now made that the Church of England has ceased to be the Church of the nation, and from a careful examination of the present relative standing of the establishment and the Nonconformist Churches, it would seem that this claim is well founded. However comprehensive and far-reaching the work and influence of the Church may have been during periods now quite a distance in the past, it is a fact now making itself felt in the present discussion, that the larger half of the English people are found attached to the Free Churches, and the best statistical authorities are unanimous in declaring that the nonconformist population is increasing much more rapidly than that which is embraced by what is known as the National Church.

A few figures will make this plain. When the religious census of Great Britain was taken in 1851, the returns showed three million seven hundred and seventy-three thousand four hundred and seventy-four in attendance upon public worship in the Church of England congregations, to three millions four hundred and eighty-seven thousand five hundred and fifty-eight in the Dissenting Chapels, and the Church of England places of worship were fourteen thousand and seventy-seven, to twenty thousand three hundred and ninety of the Dissenters.

In the last thirty years the Dissenters have increased more than the Established Church. In the returns given to the public a few years ago by the "London Congregational Union" respecting the sitting accommodation provided by the several religious denominations in London, we find the following significant figures:

The Established Church provides in the aggregate, accommodation for six hundred and seventy-seven thousand six hundred and forty-five persons, being in the proportion of 16.86 to the population.

The non-established Churches are credited with seven hundred and eleven thousand one hundred and forty-seven sittings, or at the rate of 17.69 of the population.

The relative proportion of the Church of England and the Free Church in London since 1851, is shown in the following brief tables :

ESTABLISHED CHURCH.			FREE CHURCHES.		
	Total Sittings.	Sittings.	Proportion p.c. of the whole.	Sittings.	Proportion p.c. of the whole.
1851—	691,723	409,834	69.25	281,889	40.75
1884—	1,388,792	677,645	48.8	711,147	51.2
Increase	697,723	267,811		429,258	
	(or 65.30 per cent.)			(or 152.3 per cent.)	

And it is a striking fact that in five of the London Districts, where the poorer classes are largely found, that the Church, with all her immense wealth, fails to equal the Free Churches in the amount of church accommodation to the extent of some twenty thousand sittings. Similar statistics are now published regarding the county of Lancaster, which includes the large cities of Liverpool and Manchester. There is a total of church sittings for 41.5 of the whole population, an increase of 2.5 per cent. since 1851. Of these sittings, 40.11 per cent. belong to the Church of England, and; 59.9 to the Free Churches. Returns have also been furnished by the "*Nonconformist*," which exhibits still more striking results.

One hundred and twenty-five towns have been examined, whose population ranges from ten thousand to more than one hundred thousand. The total inhabitants were six million five hundred and forty-five thousand nine hundred and ninety-nine; their churches are five thousand five hundred and ninety, with three million ten thousand seven hundred and eighty-eight sittings.

For the whole of the one hundred and twenty-five towns, the Church of England provides one thousand seven hundred and forty-five places of worship, with one million two hundred and four thousand eight hundred and seventy-seven sittings, or forty per cent. of the whole.

The non-established Churches supply three thousand eight hundred and forty-five places of worship, and one million eight hundred and five thousand nine hundred and eleven sittings, or sixty per cent. of the whole.

According to the return of Churches and Chapels made in 1883, to the House of Commons, it is evident that the claim of the Church of England, that it is the "Church of the Nation," is no longer sustained by facts, but, on the contrary, there is abundant evidence that the Free Churches have within their respective folds the larger part of the English people of to-day.

In this is found a strong argument for the disestablishment movement, which so recently has assumed proportions of such magnitude as refuse to be dealt with in a light or trifling manner.

A second reason for this demand for separation of Church and State, is found in the fact that the Church has persistently opposed many of the popular reforms which contemplated and finally secured a larger measure of civil and religious freedom to great numbers of the English people.

It is quite clear that if the Established Church had had its way, the Test and Corporation Acts would not have been repealed, Church rates abolished, or Universities thrown open.

It required the most persistent efforts on the part of the Nonconformists to get these measures passed, owing to Church obstruction. The Burials Bill, throwing open the churchyards to Dissenters' services, was passed in the face of the vehement protest of twelve thousand clergy, who arrayed a vast organization in opposition to the bill, and if possible would have prevented it becoming law. Substantially, the same may be said in connection with the measure which disestablished the Church in Ireland by the Gladstone administration of 1870.

As one has said: "Dissenters cannot forget these things; and naturally trace them to the supremacy conferred by law upon one particular party."

The charge is also made that the grand and beneficent issues secured by the Protestant Reformation have been sadly damaged and obstructed by the Romish teachings of many of the English clergy during the past few years. So open and notorious have the proceedings and practices of the ritualistic party in the Church become, that the alarm of many influential churchmen has been aroused again and again, and urgent appeals for reform have been of little avail.

Lord Ebury, in a letter to the *London Times*, in July, 1885, referring to the inactivity and comparative silence of the Bishops in regard to the Romanism in the Church of England, says :

"We, the laity, looked up to them for protection ; they have uniformly favored and sheltered the law-breakers. In vain do we search in their charges for a caution to young clergymen in reference to these Romish tendencies which have so much attraction to some minds ; indeed, in one charge, the most notorious of law-breakers were all but held up as objects for imitation. The consequence is that the evil having been allowed to go on so long unchecked, a large number of clergy and laity are now openly—I had almost said successfully—attempting to obliterate the Reformation, and all that it carries with it—and deplorable as would be the disestablishment of our Church under any circumstances, a misfortune of unspeakably greater moment would be a return to the slavery from which we were delivered in the sixteenth century, and the loss of that liberty which the great Apostle assures us our Lord and Master had earned for us at so great a cost."

Froude, in his "Short Studies on Great Subjects," in the chapter on "The Revival of Romanism," shows, in language marked by remarkable vigor, that by far the largest proportion of converts to Rome from the ranks of Protestantism in England, are furnished by the Anglican Church, in which they had received their education for the step which finally led them over to the communion of the Papal Church. On page 123 he says :

"The Anglican regiment, which pretended to be the most effective against the enemy in the whole Protestant army, is precisely the one which has furnished and still furnishes to that enemy the most venomous foes to the English Church, and the largest supply of deserters. What these gentlemen have really accomplished is the destruction of the Evangelical party in the Established Church. While the most vigorous of the Anglo-Catholics have gone over to Papacy, the rest have infected almost the entire body of the Episcopal clergy with principles which seem to add to their personal consequence. The youngest curate affects the airs of a priest. He revives a counterfeit of the sacramental system in which he pretends to have a passionate belief.

"He decorates his altar after the Roman pattern ; he invites the ladies of his congregation to confess to him, and whispers his absolutions ; and having led them away from their old moorings, and filled them with aspirations which he is unable to gratify, he passes them on in ever-

gathering numbers to the hands of the genuine Roman, who waits to receive them. The Episcopal Church of England, with its collateral branches in this and other countries, no longer lends strength to the cause of Protestantism. It is the enemy's chief depot and recruiting ground. The ascendancy which it enjoys through its connection with the State; the exclusive possession of the old Cathedrals and parish Churches; the tradition that hangs about it that dissent is vulgar, and that to be an Anglican, if not a Papist, is essential to being a gentleman, are weapons in its hands which it uses with fatal ingenuity."

All this becomes a powerful argument in the hands of those who are pressing for the severance of Church and State relations, which tend to shelter and perpetuate a state of things deplorably sad to every Evangelical and Protestant mind.

Another weighty reason, which accounts for the favor which the Liberal party gives to the Disestablishment question, is the fact that the National Church has, for a succession of years, thrown its powerful support almost entirely with the Conservatives; and frequently in ways the most irritating, it has sought the defeat of the Liberal administration, to which the English people are indebted for a majority of the most progressive and beneficent reforms which have been secured during the past fifty years.

The fact of a great ecclesiastical corporation like the Church of England, assuming the attitude of a political partizan and using her immense influences for the maintenance of the party she favors, has had the legitimate and irresistible effect of embittering the large Liberal representation of the English nation against her, and it has much to do with the cry for disestablishment which now rings out throughout the land.

It is also maintained, that it is unjust for the State, as a great political institution, to discriminate between one class of religionists and religious teachers and another. In the present union between the Church of England and the State, this distinction is made in a manner the most invidious and unfair. The one demand, therefore, on the part of the nonconformist population is a demand for religious equality of all Christian Churches and denominations, and the removal of those disadvantages which the Establishment is calculated to perpetuate to the annoyance of the larger half of the English people.

Further, it also cannot be denied, that the political ascendancy which the State connection naturally secures for the privileged Church, has tended to create a sort of ecclesiastical imperialism, which has not failed to assert its undue power to the irritation and humiliation of large sections of the people who do not choose to place themselves under the care of what is called the "Mother Church." It has been taught again and again by great numbers of the clergy of the Establishment, that the dissenting Churches, if Churches at all, are an inferior kind, from the lower level they occupy in their whole religious position, and that this should be sedulously taught.

That the non-established Churches of all denominations are not of Divine foundation like the Anglican Church, and that their ministers, not being in the apostolical succession, are little better than so many spiritual quacks, wanting in proper degrees and without any authority to teach. To say this view is the view of very large numbers of the Episcopal clergy, is simply stating a fact with which all nonconformist ministers throughout the nation are only too familiar. The contempt, the arrogance, the bitterness, which for long years have come like a cloud of arrows, darkening the air from the towers of ecclesiastical monopoly upon dissenters, have tended to open a wide and painful breach between the clergy of the Establishment and the clergy of the nonconformist Churches, and to awaken feelings of antagonisms which are manifesting themselves with great earnestness in the present discussion.

The following will confirm the statement we have just made and also illustrate the unchristian treatment which non-conformists generally have received at the hands of the Established Church :

"A Wesleyan Minister" last week contributed an article to the *Pall Mall Gazette* on the attitude of Wesleyans towards Disestablishment, pointing out the change that has come over Wesleyans during the last fifty years, and confirming the views expressed by the *Methodist Times*. He says: "Fifty years ago Wesleyans were, for the most part, heartily attached to the Church of England. The peculiar circumstances of the origin of Methodism prevented the followers of John Wesley from entertaining any political antagonism to the Church of which their founder was a clergyman. The Methodist of fifty years ago could scarcely be called a

dissenter ; he occupied a position much nearer to the Church of England than to English nonconformity. Twenty years ago the same theory was accepted, but there were many signs that it was gradually ceasing to represent the fact. Still it would have been difficult to have found fifty Wesleyan ministers who were in favor of Disestablishment. The word was treasonable, and the more the bait was pressed upon him by his non-conformist friends, the more surely did the Wesleyan fall back on his traditional alliance with the Establishment. But how was this fidelity repaid ? It was repaid with insolent assumption or contemptuous patronage. In many cases the clergy refused to admit the historic claim of Methodism to their friendship, and persisted in classing it with other dissenting bodies. In all but the rarest cases they persisted in affronting Wesleyans by calling them schismatic. The result was that gradually, but surely, the traditional alliance began to melt away, and Methodism silently drifted into Nonconformity. Evil communications corrupt good manners. The more they were thrust into the atmosphere of English Nonconformity, the more sensibly did they begin to assimilate its political ideals. They felt that the old intermediate position was no longer tenable. Various insufferable acts of clerical insolence hastened the movement. Everybody remembers the trial about the right of Mr. Keet, a Wesleyan minister, to use the prefix 'Rev.' in inscribing his name upon his daughter's tombstone. The defence cost the Wesleyan Church some thousands of pounds, and the entire episode went far to put the last touch to a long process of estrangement. By an almost incomprehensible fatuity, the English clergy seemed to select for their acts of aggression the very ministers of religion who were most friendly to them. The result is that fifty years of clerical insolence have done their work, and the clergy of the Establishment are now confronted with a new, vigorous and numerous Nonconformist body of their own creation, who will most certainly go against them whenever the question of Disestablishment comes up for settlement. I have spoken of this change as gradual, but during the last dozen years it has been miraculously rapid. There are now about two thousand Wesleyan ministers in the United Kingdom. If they were polled it is very probable that at least three-fourths of them would vote for Disestablishment. Yet it is only about a dozen years ago that a Wesleyan minister was severely reprimanded and forbidden to attend a Liberation meeting. The Wesleyan Churches will not allow judgment to go by default on this great issue of Disestablishment ; and it is too late for their friendship, which has been recklessly destroyed, to be brought back. English Methodism is now able to cast a heavy vote, which is important enough to turn the scale of politics, and the bulk of that vote will be unmistakably given to the Liberal party, and for the Disestablishment of the English Church."

We might refer to the manner by which the principles of the Church's spiritual independence are fettered by the State,

and her associations and collisions with the Courts; how foreign State Churches are to New Testament teaching; how that, on the Continent of Europe, where the State Church system is enthroned in power, Protestantism and spiritual religion are at a low ebb; that the control of a Christian Church by any political party is damaging to the Church. We close, however, this part of our discussion by quoting a manifesto issued some time ago by a number of clergymen who favor the present movement of Disestablishment.

"Some two hundred curates of the Church of England have signed a declaration setting forth their views in favor of Disestablishment. The document sets forth twelve specific reasons why the Church should be freed from State control, in order to place itself in more harmonious relation with the people. The first reason assigned is that the Church is practically the parson's freehold, and that the parishioners have, in fact, no voice. 2. That even people who pay money for Endowment are overruled by the Bishops, who place their friends and relatives in the enjoyment of the proceeds. 3. That, in country districts, many Churches are empty because the parson cannot or will not adapt himself to the people. 4. That curates who have a future before them, and who are not 'established,' frequently succeed in filling the Churches, to be rewarded, in many instances, only by dismissal by what the Bishop would call his 'dear rector.' 5. That the curate does the work, and the rector takes the pay. 6. That the Bishops who receive the grand emoluments, and who are members of the Legislature, have done nothing in the way of Church Reform. 7. That, while in other professions promotion is achieved by merit, it goes in the Church through relationship. 8. That these considerations have a demoralizing effect upon the clergymen themselves. 9 and 10. That the ornate services of Cathedrals contrast strongly with the poverty clustering around these stately edifices. 11 boldly asserts that the Church Establishment, as a whole, sticks to its abuses for the sake of gold. 12. That if the Church were Disestablished, parishioners would be left free to choose their own minister."

Taking the reasons here enumerated, it cannot be denied that the advocates for Disestablishment have good grounds for pressing their demand for the separation of Church and State connections, and by this means securing a large measure of fairness, justice and equality to all concerned.

We further invite attention to—

• II. THE MATTER OF CHURCH ENDOWMENTS.

Any review of the present controversy which fails to consider the important question of Endowments, omits the very item which imparts to this discussion much of its interest, and which invests the whole matter with issues of the most vital and serious character. With Disestablishment, there stands associated the closely related question of disendowment, and in the eyes of churchmen the latter is a vastly more important consideration than the former. It is the fear that Disestablishment will involve the loss of large amounts from the present resources of the Church, that accounts for the vehement and determined opposition which is being arrayed against any legislative interference with the union which binds the Church and State together.

It may be in place just here to note the magnitude of the Church's income and the sources from which that income is derived. It will help to a clearer understanding of the alarm felt in ecclesiastical circles at the prospect of a partial disendowment, which will undoubtedly follow the process of Disestablishment. Our information as to revenues is taken from the "Balance Sheet of the Church of England," issued in 1873, by the "Yorkshire Union of Church Institutes."

The average annual receipts are as follows :

"1. From tithes and rental of lands given to the Church *before* the Reformation, about ten million dollars.

"2. From tithes and rental of lands and money investments acquired for maintaining the clergy, *since* the Reformation, eleven million dollars.

"3. State aid, being Parliamentary grant for the education of the poor, two million dollars.

"4. Voluntary contributions of the Church, twenty-seven million dollars."

Here, then, we have a magnificent total of about *fifty million dollars* received by the Church from various sources for one year, which sum is applied for the maintenance of the clergy, and the vast system of church-work managed and controlled by the National Establishment.

One of the most extraordinary claims made by some of the

prominent defenders of the Church, is that endowments of the Church were never, in whole or in part, derived from the State, but were of private origin, the gifts and benefactions of her individual members.

("Englishman's Brief, on behalf of his National Church," London, 1880.)

In an election speech, Sir R. Webster, the Attorney-General, said :

"That the State had never contributed one sixpence to the support of the Church. A correspondent of the *Christian World* contends that this is wholly incorrect, and presents the following facts taken from Parliamentary returns : Between 1800 and 1843—I will not go further back—there was voted for the erection of churches in England, £1,000,000. Under the Act of 5 George IV., £500,000. Taxes remitted on the materials used in building churches and other grants make up a further sum of £335,646; a total of £1,835,646. Within the same period the Irish branch of the Church had voted to it in the same way, £1,749,818. An additional sum of £320,021 brings up the Irish total to £2,069,832. These votes together amount to the neat little sum of £3,905,478. But this is not all. For the *maintenance of the clergy* there was also voted out of the taxation between 1809 and 1820, £1,100,000. So that within the present century Parliament has voted for the purposes of the Establishment no less than £5,005,478. Parliament has also passed many separate Acts for the building of churches and chapels of ease, the cost of which, and in nine cases the salaries of the incumbents of which, have been charged upon the ratepayers of the localities in which they were situated. It is also shown that one powerful source of clerical income is tithe. In Mulhall's 'Dictionary of Statistics' it is stated that eleven thousand seven hundred and eighty-four clergymen collect annually £4,054,000 from this source. They do this by authority of Acts of Parliament. More than three-fourths of the land now under cultivation in England and Wales has been enclosed and made subject to the payment of tithe under the Act of 2 and 3 Edward VI., c. 13. The many hundreds of Enclosure Acts passed since George II.'s time embrace more than one-third of the present cultivated area, and not an acre would pay tithe if it were not that Parliament has said that it shall do so. In the 6 and 7 of William IV., c. 01, authority is given to the Commutation Commissioners to charge tithe on any lands which had been exempt from such payment for seven years previous to 1835. In the Enclosure Act of 8 and 9 Victoria, c. 118, the allotments of the laborer are again made subject to a tithe rent-charge not exceeding the annual value, as they had been in an Amendment Act, 2 and 3 Victoria, c. 62, by which the tithe of commons to be hereafter enclosed is imposed. Other enactments, which gave a revenue from certain specified industries to the Church, show that

the State has appropriated the people's money and the property of the people to support the clergy of the Church of England."

As the result of these Parliamentary enactments, about thirty-six millions of acres of cultivated soil are what are called tithe-property, being subject to a yearly charge made upon the produce of this immense quantity of land for the benefit of the Church.

Then we have the first item included in the annual revenues of the Church of about \$10,000,000, from tithes and rentals of land coming into possession of the Episcopal Church from the pre-reformation period. This income of ten millions, if capitalized, would bring a vast total of some \$200,000,000.

The question whether this immense income from property, (left almost entirely by the members of another Church, and for the support of religion essentially different from the Protestant faith, which the Church of England is pledged to uphold,) rightfully belongs to the present National Establishment, is one upon which various opinions may be held.

It certainly cannot be denied that large estates, etc., now in possession of the Church of England, have come directly from the Church of Rome.

It is perfectly absurd for the author of the "Brief" referred to, to make a statement so misleading and unhistorical as the following. In reply to the question: "Were not many of the endowments which the Church now upholds originally given to the Church of Rome?" The reply is given: "No; not a single endowment was given to the Church of Rome. There was no Church of Rome in England to give endowments to. *The Church of Rome, as such, never had any existence in England*" (Page 49). It is by such absurd and surprising statements as this, uttered again and again by the popular issues of "the Church Defence Association," that the claims and cause of the Church are damaged, and the antagonism of well-informed and unprejudiced minds is naturally aroused. Another source of income to the Church for a great many years was derived from Church rates, which the people were compelled by *law* to pay, whether they belonged to the Church of England or not. The amount collected in the way of Church rates from those outside

the National Church, for generations, must have been immense, and forms no small item in the aggregate wealth of the Church of to-day.

When Parliament comes to deal with the important question of Church Endowments, there is no doubt but that it will deal fairly with all the legitimate possessions and claims of the Church, in the way of church buildings, parsonages and revenues accruing from the past private benefactions of individual members, and all the vast properties and investments which have been secured by the voluntary offerings of her people.

Any proposed legislation that will ever deprive the Church of a single sixpence that rightfully belongs to her, will never receive the sanction of the great body of the representatives of the English people. That the income of the Church will be largely lessened by her disestablishment there is no doubt, and the sources of her present income, which are likely to suffer in the final settlement, are the pre-reformation revenues and the tithe system from which such vast amounts are yearly derived.

To say that any interference with the income of the Church from these sources is "altar robbery," "burglary," "malignant ingenuity," "a national disaster and a national crime," the outcome of "rancorous hate," and that it will leave the Church a "lacerated and bleeding mass," is to use words which passionate minds may see fit to express, but which all reasonable and moderate men will utterly disclaim.

III. THE ACTUAL AND PROBABLE RESULTS WHICH WILL FOLLOW THE DISESTABLISHMENT AND THE DISENDOWMENT OF THE CHURCH OF ENGLAND.

If the statements of many of the officials of the Church, as to the disastrous consequences which are to follow the separation of Church and State, were well grounded, then the English people and Parliament might hesitate to enter upon a work charged with so many sad and lamentable issues. We are told that Disestablishment will put an end to the recognition of Christianity as the national religion; that it will result in paganizing the village populations of the country; that it will "break up the

Church into indefinite groups;" produce "a future crop of Schisms;" and prove a great concession to the "wave of infidelity," now said to be passing over the land. Even Lord Salisbury, in a recent political speech, said that Disestablishment meant "the removing of the machinery which, for centuries, has been the great bulwark of Protestant Christianity, and the levelling it with the ground." The weakness of this last declaration is found in the fact that it was uttered at the commencement of a great election campaign, and undoubtedly had in view the gains which it would bring to the party of which the speaker is the honored leader.

Dr. Dollinger's remark, that separation of Church and State would be a blow to Christianity, not only in England, but in Europe, has been used to darken the picture of desolation, which short-sighted and strong partisans of the Church have not failed to draw.

Now, we venture to say that those gloomy fears and woeful predictions have very little substantial ground to rest upon, and that a careful examination of the history and present position of the Non-established Churches presents all the answer that the case demands. Of course, it is true that if the Church's strength, influence and stability lies in the State and not in itself, then so much the worse for the Church and the lofty claims she does not fail to announce from time to time.

Edmund Burke, in his famous speech in the House of Commons in favor of "The Protestant Dissenters' Relief Bill," remarked, that "the cause of the Church of England is included in that of religion, not that of religion in the Church of England;" and a broad and intelligent view of Christianity and its mission in the world cannot but confirm the wise words of that eminent and eloquent man.

Speaking of the direct results of Disestablishment, the following will undoubtedly be secured:

WHAT WOULD DISESTABLISHMENT DO?

"In a letter to the *Times*, 'B' thus answers this question: '(1) The Bishops would not sit in the House of Lords; (2) the foundation of the Ecclesiastical Courts would cease in point of law, and (3) all laws for compelling attendance at Church would be repealed.' Having asked what

else would be involved, Mr. Lewis T. Dibdin, of Lincoln's Inn, thus replies: (a) Convocation would be free to meet and to act without the Crown's license; (b) the Bishops and Archbishops would no longer be nominated by the Crown; (c) the Sovereign would cease to be the 'visitor' of the Church of England (1 Eliz., chap. 1, sec. 17); (d) the sanction of Parliament to changes in either the liturgy, formularies or ritual of the Church would not be necessary; (e) the Sovereign ought no longer to be crowned by a Bishop or Archbishop; and (f) the Sovereign would no longer be required to 'join in communion with the Church of England as by law established' (12 and 13 Will. III., chap. 2, sec. 3), nor to swear at his coronation to maintain the Establishment (1 Will. III., chap. 6). All these results, together with those enumerated by 'B,' would, it seems to me, be involved in point of law in Disestablishment without Disendowment. . . . The cathedrals and parish churches will be safe in the hands of the English people, whose reverential feelings will not be destroyed by Disestablishment. The increased generosity of churchmen will more than compensate for the loss of ancient endowments. Freedom of action will lead to improved organization and greater efficiency. The Church will appoint its own Bishops. The traffic in livings will be abolished, and the clergy be chosen for their fitness only. The laity will have a greater share in the management of Church affairs. Instead of being destroyed, or crippled, the Church, released from its fetters, and also freed from the prejudice which now attaches to it as a privileged body, will start on a new career of Christian activity." . . . "Conservatism has tried to save other doomed institutions, and has signally failed, and it will fail to perpetuate Church Establishments. Meanwhile, the church will be drawn into the vortex of party strife, from which it may emerge weakened and discredited." . . . Let the union of these forces be made the means of hastening one of the most beneficial changes of the nineteenth century—a change which will strengthen the country, while it liberates and purifies the Church."

Among, therefore, the direct results of separation of connection between Church and State, will be independence of the civil power; the application of the voluntary principle, in a large measure, to the support of religious institutions; development of the Christian system in its practical and moral aspects, rather than in its theoretical and theological; stricter discipline in the Churches than is practicable or possible where Church and State are one; increase of the Church to a considerable extent through revivals, rather than by the natural growth of children within the Establishment. (See Prof. H. B. Smith, in his "History of the Church of Christ.") The advantages of

the voluntary system, as exhibited and enjoyed by the Free Churches, will gradually be secured to the Episcopal Church by the process of Disestablishment.

The melancholy predictions as to the disaster and ruin which will follow the dissolution of the present union are not supported by the experience of the non-established denominations, now doing by far the largest portion of Christian work in the world of to-day.

Taking as an illustration the beneficial workings of Disestablishment, we have only to refer to the Episcopal Church in Ireland. The following statement was made at the Church Congress, at Carlisle, in 1884, by Canon Iellet, of Dublin, and Secretary of the Irish Church Synod: Among the gains secured to the Church by the Act of Separation are, (1) Freedom for the Church to manage her own affairs; (2) a more cordial co-operation of the clergy and laity; (3) an increased consciousness on the part of the laity that the Church rests on divine foundations and not on political sanctions; (4) removal of annoyances arising from disputes about tithes and rents, and simoniacal transactions; (5) the interest taken by all classes in the manifold work of the Church. The Irish Church, he said, had raised for Church sustentation, since 1870, no less a sum than about \$14,000,000, in addition to the amount needed for the maintenance of the church fabrics and all other parochial charges, and nearly a million dollars during the same time for Foreign Missions. On the whole, says the writer, in the *London Quarterly Review*, for January, 1885, from which this report is taken, Canon Iellet is evidently of the opinion that his Church has reaped a clear and substantial gain by its separation from the State, and the judgment of so weighty an authority will, no doubt, have considerable influence in this country.

The Free Church of Scotland presents another proof of the safety, soundness and progressive character of the voluntary principle. Here we have the extraordinary and splendid fact of some five hundred clergymen *disestablishing and disendowing themselves*, and the question as to what is the history and present position of the Free Kirk, is one which may very

properly be raised. It was predicted that five years, at longest, after the Disruption, that the Free Church excitement would have spent its force, but the rashness and prediction was very soon apparent. The spectacle of four hundred and seventy-four ministers quitting the Establishment for conscience' sake, and leaving behind them a revenue which, if capitalized, amounted to some \$10,000,000, constituted one of the most sublime scenes of moral heroism it is possible to name.

The Premier of Great Britain, when on the floor of the House of Commons, in 1870, in describing the Free Church of Scotland in its exodus from the Establishment, said it was "a body to whose moral attitude scarcely any word weaker or lower than that of majesty is, according to the spirit of historical criticism, justly applicable."

In the life of Dr. Guthrie (1877), we find the following as to the results which the Disruption secured :

"When it was announced that nearly \$2,000,000, had been raised by the Free Church during the first year of her existence, even her friends feared that a revenue like this could not be long maintained. Thirty-one years have come and gone ; in the interval her adherents have raised close on *fifty-five million dollars* ; yet her income last year (1873-74) was larger than in any previous twelve months since the Disruption. It was a significant fact that the sum of two and a half million dollars, raised last year by the Free Church, is *nearly double the whole State revenue* of the Scottish Establishment."

When we contemplate the present position of the Free Church—her organization at home and abroad, her thousand Churches, over eight hundred manse, her divinity halls at Edinburgh, Glasgow and Aberdeen, and her whole income, we certainly cannot say that the experiment of a voluntary, disestablished and disendowed Church has been a failure. "The youngest of these free religious institutions, the Free Church of Scotland," wrote Baron Bunsen, "which has grown under our eyes in the most recent changes, has, alongside of a very respectable, but somewhat ossified National Church, put forth an amount of moral activity which pales the glory of all the State churches in the world."

We have already shown that the history of the voluntary system, as embodied and manifested in many ways in the career of the Non-established Churches in England, presents a timely rebuke to those who announce national disaster in religion should Disestablishment soon take place.

It is evident beyond all contention, that the free denominations not only have the larger half of the nation under their care, but that they have been distinguished by a greater adaptation, spirituality and progressiveness than the National Church can possibly claim. And if, in recent years, there has been a vast improvement in the spiritual life of the Church and an appeal to new methods of evangelizing the people within her reach, is it not a fact that, what may be called the recent revival in the Church found its origin largely in the Nonconformist Churches, which many clergy in the Establishment have affected to ignore, unchurch and disown?

Taking as a final illustration of the benefits of the voluntary principle as exhibited in the history of Non-established Churches, we close our discussion by referring to the progress of the Christian Churches on the continent of America.

We have here an extended proof that when Christianity is left to rely for its maintenance and onward march upon the free offerings of the people, the highest and best results may not only be expected, but are actually assured.

Prof. H. B. Smith, in his "*History of the Church of Christ*," remarks (page 69) as follows:

"In the New World, a new sphere of development was to be opened to the Christian Church; the whole period from 1492 to 1776 was only the planting of the seed for the future and real growth. The Ancient Church, from the time of Constantine, was subject to the State. The Mediæval Church was ever contending for supremacy with the Empire. The Modern European Church is a union of Church and State. The Church in the New World was to be free from the State; and the history of the Church to the American Revolution is a history of its preparation for this decisive change—for this New Era in the general progress of Christianity."

The separation of Church and State in America has not made the State nor the people unchristian, though it has left Christianity free. Instead of this policy of non-interference of

the State in religious matters affecting the people of the great Republic unfavorably, it is a fact capable of clearest demonstration, that many of the greatest triumphs of Christianity in the nineteenth century have been achieved in this country. In the matter of Christian activities, Church membership, Christian places of worship, attendance, the religious training of the young, spirituality and progressiveness of the various denominations, support of the ministry and the benevolent institutions of the Church at home and abroad, and the prevalence throughout the nation of Christian sentiments, the Churches in America have shown their superiority to any of the European Churches, fettered by their union with the State.

The experiment of applying Christianity to man, to society, and the nation, without the intervention and control of the State may, therefore, be declared an unqualified and wonderful success, and the prophecies of many of high rank in the English Church as to the ruinous results which are to follow Disestablishment are not supported by facts.

We have endeavored, in discussing the important question under review, to look fairly at the actual results which the proposed separation of the Church from the State in England will secure, and we are compelled to the conclusion that, though the change may involve temporary disadvantages and irritations, it will soon result in placing the Church, with all its vast capacity for Christian work, upon a foundation which will emancipate it from many of its existing fetters and embarrassments, and open up for it such substantial and lasting gains as will finally throw into insignificance the temporary losses which its separation from the State may involve.

W. HARRISON.

WHAT IS CHRISTIAN SOCIALISM?

THE object of this paper is plainly, exactly, concisely, to answer the question, "What is Christian Socialism?" People need to-day not general statements that something is wrong, but definite statements of exactly what to do. Clear thinking and plain words we need to-day.

We consider our subject under four heads:

I. *What Christian Socialism is not.*

II. *What Christian Socialism is.*

(a) *Historically.*

(b) *To-day.*

III. *Objections to Christian Socialism.*

IV. *What Christian Socialists propose to do.*

We follow this order, asking first what Christian Socialism is not, in order to avoid all misconception, then to show what Christian Socialism is, next to answer objections, and, finally, to see how it may be striven for.

I. WHAT CHRISTIAN SOCIALISM IS NOT.

First. It is not an attempt to reduce society to any one ideal system. This cannot and should not be done. Life demands freedom, variety, change. Christian Socialists believe in life; they believe in true individual freedom. Christian Socialism is not Looking Backwardism, nor Fourierism, nor Gronlundism. It is no man's system. Said Frederick Dennison Maurice: "God's order seems to me more than ever the antagonist of man's systems." Christian Socialism is society conforming to a beneficent, free and divine order, not reduced to any narrow system.

Secondly. Christian Socialism is not a mere vague Utopia. Much so-called socialism is vague, negative, denunciatory. This is not the case with Christian Socialism. It sees gigantic evils in the present conditions of society, but it believes that the best way, and the scientific way, to overcome those evils is not by denunciation and destruction, but by gradual reform and by construction. Christian Socialists believe in progress. They

believe in the nineteenth century; they believe it the best century we have had yet; only they believe that the twentieth century will be better, and the twenty-first better still. They would not tear down the present so much as build up the future. The future, they believe, lies in the direction of association. Therefore, in contradistinction from many other reformers, they would welcome all that is good to-day, all that looks toward the future, co-operation, profit-sharing, trades unions, the eight-hour movement, association of all kinds, ballot reform, civil service reform, land reform. Through all these practical, gradual, immediate reforms, positively, scientifically, constructively, we would press toward the future. That must come gradually and freely which comes to stay. Life withers in a strait-jacket.

Thirdly. Christian Socialism is not Communism, in the sense of having all things common. It is Communism in the sense in which the word is technically used for municipal or township Socialism.

Christian Socialists believe in every man's having his own house, his own home, his own furnishings, his own personal belongings, his own ancestral and family effects, his own money (to spend as he will, except in investment to make more money). Some Christian Socialists believe in every man's having his own bit of land, for use (not of course for investment or speculation). The family, Christian Socialism not only would preserve, but would exalt, making the family the unit of social life.

Fourthly. Christian Socialism is not an assault upon the rich. Christian Socialists sympathize with the poor more than with the rich. "Justice from God to those whom men oppress. Glory to God from those whom men despise,"—this is the keynote to the Bible and to Christian Socialism. Yet Christian Socialists do not assault the rich. Like all Socialists they see in the rich, simply the inevitable result of our present system. One-eighteen-hundredth of our population, says Mr. T. G. Shearman, own three-fifths of the wealth of this land—that is, they control the land.

But this is not strange. The only strange thing about it is,

that men should be surprised to find it so ; it is the inevitable result of present business methods. When business is based upon competition, each man for himself, each company for itself, some must inevitably make more money than others. Men are not equals in ability. The strong, the smart, the far-sighted, the shrewd, often, too, the selfish, the unscrupulous, the dishonest, come to the front. Once having obtained the lead, they increase it. Money brings forth more money. Able to buy up the best land, the best building sites, the best natural resources, able to command limitless capital for large plant and vast enterprise, able to sell only when they can sell at advantage, able to gradually crush out or absorb their weaker rivals, they become the lords of the market, kings of capital, the true rulers of this land. Now this being the result of competition, it is as idle, while competition lasts, to rail against the rich, the result of that competition, as to leave the moon in heaven and then blame the waves for following the moon. A Jay Gould and a peanut vendor on the corner act largely on the same principles, one simply on a larger scale and a little more shrewdly than the other. You have no right to condemn the one for carrying out successfully the principles you do not condemn the humbler merchant for unsuccessfully essaying to carry out. Says a Socialist paper, " You should no more hate a millionaire for being a millionaire, than you should despise a poor man for being poor. What you should hate is this awful social system, which well-nigh compels men to be selfish, grinding, cruel, not only in order to get rich, but in order to keep in business at all." Rich men, Christian Socialists regard as simply the head slaves of their own system.

Lastly. Christian Socialism is not the foe, but the friend, of individuality. We will not dwell upon this now. We shall see it better when we see what Christian Socialism is. At present we would simply say that Christian Socialism would not oppose but would develop a true Individuality. Said John Stuart Mill, " The problem is how to unite the greatest individual liberty of action with the common ownership of the raw material of the globe, and an equal participation of the results of combined labor." We come, then, now to ask

II. WHAT CHRISTIAN SOCIALISM IS.

(a) *Historically.* We consider it first historically, for the term Christian Socialism should really be used in two senses, historically, to include all those who have called themselves Christian Socialists, and, secondly, more exactly, to mean those principles which are held by Christian Socialists to-day.

Christian Socialism has a history. At sundry times, and in diverse manners, it has made its appearance by the prophets. It began, as is well known, in England, forty years ago, under the leadership of Maurice and Kingsley, the well-known clergymen of the Church of England, with such laymen as J. M. Ludlow, Thomas Hughes (Tom Brown), and E. Vaustittart Meale. These men meant by Christian Socialism in practical application little more than co-operation, co-operative association, productive and distributive. Writes Thomas Hughes, "I certainly thought (and, for that matter, have not yet altered my opinion to this day), that we had found the solution of the great labor question; but I was also convinced that we had nothing to do but just to announce it, and found an association or two, in order to convert all England, and usher in the millennium at once." They were in this quickly undeceived. Not thus are millenniums ushered in. The movement, as an organized movement, did not long endure; the little journal they began was soon discontinued; their associations gradually failed or passed into the Rochdale co-operative movement; but their thought lived—"The Fatherhood of God; the Brotherhood of Man;" the possibility and the duty of applying this in daily life; combination instead of competition; co-operation instead of the wage system; these were their thoughts and they endured. "Yeast," and "Alton Locke," the writings of Charles Kingsley, the deep thinking of Maurice, the master, carried these teachings to every thoughtful mind. There exist to-day in England three societies based upon these principles, and one successful journal called the "Christian Socialist."

In France, Christian Socialism has been more mediæval in its tone, striving to revive the mediæval guild. St. Simon, Lammennais, Lacordaire, Le Play, Leclaire, the founder of the great co-operative Maison Leclaire, have all been called French

Christian Socialists. Ultramontanes, Gallicans, Roman Catholics, and Protestants, have all been Christian Socialists in France. In Germany it has come near to imperial State Socialism. It includes the names of Baader, Huber, Ketteler, the noble Roman Catholic Bishop of Mayence, the Protestant Pastor Todd, Prof. Wagner, Meyer, the historian, Stocker, the court chaplain; socialists of the chair, of the church, and of the court.

"The Scandinavian North," says Kaufman, in his "Christian Socialism," suggests the venerable figure of the Bishop of Zealand with his "Christianity and Socialism, a fragment of Christian Ethics." Belgium reminds us of Charles Perin and Prof. Emile de Laveleye, the noble Christian economist and socialist. Austria points to Baron von Vogelsang, Italy to Raphaelle Mariano, and perhaps we should add, to the great name of Mazzini.

In America, Christian Socialism, owing undoubtedly to economic conditions, has had a later development. Until recently, any who would could work. For poverty there was small excuse; for pauperism there was none. Who could not find work in one place, or in one occupation, could find it in another. But to-day, with thousands of men in Massachusetts alone, according to Carroll D. Wright, able and willing to work, but finding no work to do; with farms profitless in the west and in the east; with large capitals eating up small ones, large stores devouring small stores, large factories small factories, Christian Socialism has none too early put in its appearance. There have long been those in our land who have looked this way. Many of the participants in the Brook Farm and the early Fourier experiments acted on motives largely those of Christian Socialism. As early as 1849, Henry James, sen., in a lecture delivered in Boston, argued the identity of Christianity and Socialism. The Rev. Jesse Jones, from 1874-75, published a paper in Boston called the "Equity," really a paper of Christian Socialism. The writings of the Rev. R. Heber Newton, D. D., of Drs. Lyman Abbott, Rylance, Washington Gladden, Prof. R. T. Ely, are well known. Yet were there no Christian Socialists, so-called, in America till our own organization was effected in Boston this last May?

Such is a brief review of Christian Socialism in different countries. And all through history there have been those who, without the name, have advocated many of the principles of Christian Socialism. We remember the sermons of noble Latimer, the brave words of John Ball, the Socialistic Lollardry of Wycliffe's priests; we should not forget the Anabaptists of Germany, before they developed their fanatical excesses, the Brethren of the Common Lot, the Waldenses, the Albigenses; we recall the politico-religious preaching of Savonarola, and of Arnold of Briscia, Dante's *De Monarchia*, and Augustine's *Civitas Dei*; we are borne back to the primitive religious communism of the early Christians in the catacombs at Rome, and in the upper chamber at Jerusalem; we are not unmindful of the socialistic theocracy of the Jewish Church and the Jewish prophets; we turn above all else to Him who has been called "the first Christian Socialist," the Carpenter of Nazareth. Our subject grows historic, and grows divine with parentage like this; yet all these, and many more, of whom this world was not worthy, have believed, and lived and died in the belief, in "a better country," a Realm of Love, a Kingdom of Heaven upon this earth. Such is, in brief, the history of Christian Socialism. But to-day we must be more exact. We consider

(b) CHRISTIAN SOCIALISM TO-DAY.

1. *Religiously. First. It is Applied Christianity.* it is religious first. It does not believe that society can be "made anew by arrangements"; it believes that it is to be regenerated "by finding the law and ground of its order and harmony, the only secret of its existence in God": these words of Maurice state the view of all Christian Socialists. Men say, "business is a fight," "if any man is not well off, he should go in for self and make money." Christian Socialists call this Mammonism, the opposite of Brotherhood, the opposite of Love, the opposite of Christianity. And the *cause* of this, they say, is that men have forgotten God; or, if they remember God in creeds, that they have ignored Him in their deeds. "The beginning and the end of what is the matter with us in these days," said Carlyle, "is that we have forgotten God." If we had remembered

Him, we should never have forgotten that men are brothers. The thing society needs to do, say Christian Socialists, is to return to God. We need religious Socialism. "There can be no Brotherhood without a common Father." The law of love must become the law of trade. The Golden Rule must be made the rule for Gold. "Competition," said Maurice, "is put forth as the law of the universe. This is a lie. The time is come to declare it is a lie by word and deed." It is not a matter of rhetoric, but of deepest conviction, that Christian Socialists take the name of Christian. "Oh, my Italy," cried Savonarola, "nothing can save thee but Christ," and Christian Socialists of every land and every age repeat the same.

Our views of Christ, our conceptions of Christianity may be very different. We use the words in no narrow, theological sense, but all Christian Socialists agree that in some way, in some sense, we must apply the Sermon on the Mount, the spirit of the cross, to the construction of society. The fundamental principle of Christian Socialism is "The Fatherhood of God, and the Brotherhood of man, in the spirit and according to the teachings of Jesus Christ."

Secondly. Christian Socialism is the application of the law of sacrifice. Self-interest is "the pivot of social action." This is worldliness. "That self-interest is a law of human nature, I know well," said Charles Kingsley. "That it ought to be the root law of human society, I deny, unless society is to sink down again into a Roman empire, and a cage of wild beasts." Sacrifice, not self-interest, Christian Socialists would make the pivot of social action. This is Christianity: "Whosoever would be chief among you, let him be servant of all." "Let no man seek his own, but each his neighbor's good." What is that but an explicit condemnation of self-seeking in business? "Bear ye one another's burdens, and so fulfil the law of Christ."

And we do not thus lose individuality. "Who loseth his life shall find it." This is Christianity and history. Who are the great of time, the individuals of history? Are they those who have pushed for number one, or those who have sacrificed for the good of all. Guatama, Confucius, Moses, Joshua, Paul, St. Francis, St. Elizabeth, Luther, Knox, Washington, Lafayette,

Lincoln, John Brown, Livingstone? Are not these the truest individualities of history? They gained their individuality not by pushing for self, but by seeking the good of all. This would be the aim of Christian Socialism.

Thirdly. Christian Socialism is Christianity applied to Social Order. "The business for which God sends a Christian priest in a Christian nation," said Kingsley, "is to preach freedom, equality, and brotherhood in the fullest, deepest, widest meaning of those words." But Christ, you say, did not do this; He did not speak of systems; He did not make much of institutions; He did not talk of Social Order. No, neither did He denounce slavery, oppose intemperance or decry war. Has the Church no message to deliver upon these great themes? Christ, however, did address Himself to more than the individual. He spoke to the social in Man. He came to found a kingdom. He preached a Social Gospel. Jesus Christ was the seed-sower. It is for us to reap. The principles that He taught we must apply to human life in all its branches. It is folly to say that Christians have nothing to do with political economy, nothing to do with institutions. What is political economy but the science of human relations? What are institutions but the environment which goes to mould human character? Has Christianity no bearing on social relations? Can Christianity afford to ignore the power of environment? Environment is not everything, but it counts for much.

If a Christian family find their house full of sewer gas, do they say, "all that we need is change of individual heart, not change of drainage?" Would we not call a family taking this position, rearing children in such an atmosphere, fanatical, irrational, criminal? Good drainage does not make life, but it counts for something; environment is not all, but it is something. Our cities to-day are filling with moral sewer gas. Shall we say all that Christians need to do is to preach individual character? Is the real question to-day how to develop character in the atmosphere of slums, purity in conditions where modesty is impossible, temperance among children nurtured among saloons; or is it so to order our social life, that there shall be no slums, that every family may have a modest home, that every child may have a chance to grow in character?

Jesus Christ summed up the law and the prophets in two commandments; the first, love to God, and the second, equal to it, love to man. "The Church," says Prof. Ely, "has carefully developed the science of the first commandment, love to God, or theology; it should now as carefully and scientifically develop the study of the second commandment, love to man, or sociology." This means hard work. "It is not easy to love thy neighbor as thyself. I do not suppose," says Prof. Ely, "that the Almighty intended it should be easy. The question arises, How am I to show my love for my fellow-men? How am I, as a follower of Christ, to conduct myself in the industrial world? What are my duties as employer, as landlord or tenant, as creditor or debtor? What position should I take on the land question, on the subject of labor organization, on the other aspects of the great labor problems? What force have the regulations of the Old Testament concerning business for me now? What about such a matter as interest on money—usury—which, as every one knows, in the Bible means interest, not excessive interest as now, but any interest at all?"

"We cannot love our fellows effectively unless we give them our mind. We must devote ourselves long and carefully to the study of the science of human happiness, social science. This second branch of the Gospel of Christ, so long neglected, ought to be pursued with equal earnestness, with equal diligence, by Christians, with theology." Christian Socialism is the application of Christianity to Social Order.

We are now, then, ready to consider Christian Socialism.

2. *Economically.* First. *It is the application of Christianity to Social Order on the lines of essential scientific Socialism, that is, of a Socialism stripped of all those accidental and undesirable features which have too often marred the name of Socialist.* This was the position of the founders of Christian Socialism. Said their official organ, "a new idea has gone abroad into the world. That Socialism and Christianity are in their nature not hostile, but akin to each other; or rather that the one is but the development, the outgrowth, the manifestation of the other." They went even so far as to call Socialism "The Nineteenth Century Livery of Christianity."

Such was the Christian Socialism of Maurice and of Kingsley, and so hold Christian Socialists to-day. Religion and Science go together. Says a modern scientist, "The pioneers of theology, philosophy and science, having come up different sides of the mountain of thought and research, are now looking each other squarely in the face at the top." Christian Socialism is the union of Christianity and essential scientific Socialism.

Secondly. Scientific Socialism—What is it? It is something perfectly clear, perfectly definite. Any encyclopædia will tell you. Not to know in these days, as Sydney Webb has well pointed out, is simply intellectual laziness. Says Prof. Schaeffle, perhaps the best authority there is, "The Alpha and Omega of Socialism is the transformation of private and competing capitals into a united collective capital." Says Kirkup, the author of the article on "Socialism," in the *Encyclopædia Britannica*, "Whereas industry is at the present carried on by private capitalists, served by wage labor, it must in the future be conducted by associated or co-operating workmen, jointly owning the means of production. On grounds both of theory and history, this must be accepted as the cardinal principle of Socialism."

Now, whatever we think of this, it is perfectly clear, perfectly definite. Christian Socialism is such Socialism in the name and according to the spirit of Jesus Christ. To use the term of anything less definite than this is to lose ourselves in endless misconceptions, and to employ a term we have no right to use. Let us, therefore, adopt this definition and expand it.

"The transformation of private and competing capital into a united and collective capital." What is the meaning of this? Economic combination or co-operation. Notice that we say economic combination. Socialism would not do away with all competition, only with economic competition.

And this is nothing new. Says Prof. Kirkup, "Socialism is only a form of a very old principle, that of social union, or association, applied to the facts and conditions of the nineteenth century."

Says Mr. S. C. T. Dodd, of New York city, "The evolution of society is the evolution of co-operation." This is all that

Socialism is, what Mr. Dodd calls civilization. Only Socialism is logical and consistent and universal co-operation. It does not mean merely the founding of a co-operative or profit-sharing association or two, where a few men bind themselves together to fight against other co-operative associations, and divide the plunder. Socialism means ultimately and scientifically stopping all the fighting, universal co-operation, a co-operative civilization.

Thirdly. This must be democratically conceived. Socialism is brotherhood. Undemocratic Socialism is a contradiction. Socialism, by its derivation, by its history, by its essence, is fraternal. It is the science of brotherhood.

And notice that we have not said State Socialism. Socialism is not of necessity State Socialism. It all depends on what you mean by the word State. If the State is democratic, State Socialism is all right; if the State be not truly democratic, State Socialism is all wrong. Bismarck is not a Socialist. He is sometimes called one, because he believes in State insurance, in State activities, in place of individual action. But this is not Socialism. It is Statism. Expanding the power of the State is not Socialism. If it were, the Czar of Russia, the Sultan of Turkey, the Autocrat of Tartary, would be the greatest Socialists: they most believe in expanding the power of the State. But this is a "*reductio ad absurdum*." Socialism is essentially democratic. The expansion of the State is Socialistic only when the State is the people, a true democracy, the organic unity of the whole people. To call Bismarck's imperialism Socialism is an insult to every Socialist. Karl Marx, not Von Bismarck, is the true Socialist of Germany.

Here in America, then, should we extend the power of present government? Only partially so. Our American governments (National, State or Municipal), are democratic only in name. The Nationalist manifesto has called our State government here in Massachusetts, "a government of money, for money, and by money." Is it Socialism to extend the power "of money, for money, and by money?"

As for our National government. We hear our Senate called a club of millionaires; the House a collection of statesmen

unacquainted with statesmanship, of wire-pullers, and attorneys and retainers of railroads, and trusts, and great corporations. There are honest congressmen and politicians, but they do not rule in government. The work of Congress is carried on mainly in committees, unseen by the public eye. These are too often dark pockets, out of which legislation only issues when they are lined with gold. Is it Socialism to turn industry over to the control of Plutocrats? Or take our Municipal Governments—Prof. Bryce calls the corruption of these the main failure of our American political development. Verily, here in America, Socialists must be careful in turning business over to the hands of such a government. We must ever put reform in government along with extension of government. Probably ere long in a new party we must see that government be the people.

Socialism is democratic association. Its conception of the true Social state is not that of an industrial army, implying constraint, force, but of a body—an organism—"not a mechanical whole in which difference is suppressed, nor a mere aggregation of individual units, but in the true sense of the word an organism in which the unity of the whole is built on the relatively independent life of every part, and the independent life of every part nourishes and maintains itself through its connection with the whole body"—this is the scientific conception of the social state.

Fourthly. It is a perfectly Anglo-Saxon conception. Representative government, the autonomy of the township, the federation of the township into the State, and of States and townships into a federated whole, the American idea in government, Socialists would apply to industry and to trade. Socialism is democracy in business.

The exact form that this industrial democracy will assume, no one can foretell. The only sure thing is that it will not be exactly any man's present conception of it. History develops its own forms. Society crystallizes on its own lines. In some way the local organization of business both in production or distribution, will democratically control its own affairs and yet through its chosen representatives be united with other local

organizations into State and National Trade Boards and Federations—these finally being bound into one federated industrial whole. Capital will be held and controlled and operated by these industrial democracies; private trade, individual making industrial war upon other individuals will no more be allowed than a citizen of Boston is now allowed to bear arms against a citizen of Cambridge. Individuality will not cease, but be bound with other individualities into one peaceful, harmonious, industrial liberty, based upon democratically enacted law. Even the right of private initiative will not be so much abridged as guided into State lines, as the individual to-day writes his private letter and drops it into the State post-office.

Land, in so far as it is capital, will be made public like all capital, but every citizen will be allowed a portion for use and in perpetuity, to be taken from him by none and to be bequeathed by him to his children so long as the due-tax is paid by the estate. Some system like this will Socialism develop, though Socialism itself is not a system, but the application of organized brotherhood in any system. Says Sidney Webb: "It seems almost impossible to bring people to understand that the abstract word 'Socialism' denotes, like Radicalism, not an elaborate plan of society, but a principle of social action. Socialism inevitably suffers if identified with any particular scheme, or even with the best vision we can yet form of collectivism itself. People become so much concerned with details that they miss the principle; 'they cannot see the forest for the trees.' The moment will never come when we can say, 'Now Socialism is established.'" Socialism is simply the principle of association to be applied with other principles more and more and forever to Social Life.

Christian Socialism is this in the name and spirit and according to the teachings of Jesus Christ.

W. D. P. BLISS.

A CRITICISM OF DR. SHAW.

SOME time ago an article appeared in this Review by Rev. Dr. Shaw, of Montreal, on "Inspiration of Bible Writers." It has recently occasioned the following correspondence, which brings out further one particular phase of the discussion of this interesting subject.

COBOURG, 7th month, 14th, 1890.

To Rev. Prof. Shaw, LL.D.,

MY DEAR FRIEND,—The CANADIAN METHODIST QUARTERLY is now before me, in which I find an essay under thy address, on the "Inspiration of the Bible Writers," in which I find some observations not very complimentary to the Quakers. I wish to say, however at the outset, that I do not for a moment think that thou wished to misrepresent the views of the Quakers, but thy observations indicate a want of familiarity with what their views really are in reference to divine guidance, and the inspiration of Holy Scriptures. I think, if thou wilt carefully read Barclay's Apology, proposition third, thou wilt find that he freely rejects all professed inspiration or spiritual guidance that teaches doctrines or practices contrary to the teachings of the Bible. He simply holds that the Bible without the Spirit is a dead letter, and that as the former emanates from the latter, it must necessarily be held to be an inferior standard to that from which it emanates. The one being the product of the other, their teachings must always harmonize.

Being now in my eighty-fourth year, my own long familiarity with the teachings of both Methodist and Friends or Quakers in reference to the absolute necessity of divine guidance, and especially thy own frank admission of the reality of divine fellowship and guidance, confirms the long-cherished opinion, that as between the teaching of the Methodist and Quaker upon this important subject there is no practical difference. Trusting thou wilt see the propriety of rectifying the mistake referred to, in a future number of the QUARTERLY, please accept the assurance of my sincere regards.

THOMAS CLARK.

WESLEYAN THEOLOGICAL COLLEGE,

MONTREAL, July 21st, 1890.

MY ESTEEMED FRIEND,—I thank you for your very kind favor of the 14th inst. On turning to the article I wrote in the CANADIAN METHODIST QUARTERLY, on "Inspiration of Bible Writers," I find I stated on page 126: 1st. That the Friends represented by Barclay in his Propositions, believe in the identity of illumination given to the sacred writers and to all believers. 2nd. They believe that the illumination of believers is not subordinate to Scripture; and 3rd, They believe that this illumination is not to be tested by Scripture. As you question the correctness of these statements, I have simply to quote from Barclay, Proposition III: "*The Scriptures are not to be esteemed the principal ground of all truth and knowledge*" (the italics are mine), "*nor yet the adequate primary rule of faith and manners.*" Yet, because they give a true and faithful testimony of the first foundation, they are, and may be esteemed a *secondary rule*, subordinate to the Spirit from which they have all their excellency and certainty, for as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide by which the saints are led into all truth." In the expansion of this Proposition, you will find that Barclay subsequently strives to prove that the Scriptures are "*not the only, principal nor chief rule*" of faith and conduct, and afterwards, in answering objections to his Proposition, he discusses such proofs as Protestants usually give of the supreme authority of Scripture as a rule of life. You mention the necessary harmony between the inspiration of Bible writers and the continued teaching of the Spirit. This I have not denied, although history and human experience show that while the teaching of Scripture is permanent, the most varied and contradictory views are ascribed to the illumination of believers, both in interpreting Scripture and in relation to matters not revealed therein, leading, I said, to gross fanaticism; from which, however, I admitted the Quakers are exceptionally free.

I may say I have for some years been acquainted with Barclay's Propositions or Apology. I highly prize the work, and for the Society of Friends I have very great esteem. I thank you at your advanced age for kindly favoring me with your correspondence. I trust we shall at last both reach the state in which we shall have the fullest revelation of God and truth.

With Christian regards, your fellow servant,

WILLIAM I. SHAW.

Editorial Notices of Books and Reviews.

The Moral System and the Atonement. By SAMUEL DAVIS COCHRAN, D.D., of Normal, Ill. 8vo., pp. 565. E. J. Goodrich, Oberlin, Ohio. Wm. Briggs, Toronto. Cloth, \$3.

This work is one of the most exhaustive treatises on this central doctrine, hitherto produced by English-speaking theologians. It is a work evincing most marked ability and painstaking discussion of the whole field, both ethical and theological, as related to the doctrine of the atonement. It is divided into four parts; the first discusses "the moral system," i.e., all those ethical principles and facts which form the basis of the atoning work; the second treats of theological data, similarly related; the third discusses the atonement from the standpoint of the systematic theologian, and the fourth from that of scriptural statement. The great strength of the author appears especially in the first and third parts, and we think no abler attempt has ever been made to combine the old substitutionary view of the atonement, with the great ethical data upon which Arminianism is based than is here to be found. The author sets forth in a remarkably clear course of argument the essential and immutable nature of moral law, and the relation to that law of moral retribution as distinguished from natural consequence. He does not hesitate to apply this moral idea to God as well as to man, holding that God "must recognize Himself as under the highest obligation His own infinite nature can impose." Retributive justice he holds to be a part of this obligation which, in the case of the sinner, must be satisfied either by penalty or by atonement.

Basing the necessity of the atonement on these ethical considerations, our author proceeds to open the way for the possibility of the atonement by a consideration of the doctrine of the Trinity and of the person of Christ. This leads up to the exposition of what is termed God's redemptive plan, in which we find some of the author's most characteristic views. He teaches that the incarnation is essentially dependent upon the fall. It is required only by the fact of sin. It is required by the "race-constitution," of humanity, rendering man capable of being represented in moral relation and action. He holds that the first or legal probation of the race ended in Adam, and that, "our Lord excepted, no single one of his descendants ever could have a legal probation for himself," though he fully accords to each a gracious probation under the provisions of the atonement. Just here begins to appear what we conceive to be the weaker link in the argument of this very able work. While fully agreeing with the author

that the possibility of our redemption lies in our "race-connection," or as Bersier puts it, in the solidarity of the race, we think it important to distinguish between the *race-probation* lost in Adam and retrieved in Christ, and the personal legal probation of Adam, or the gracious probation enjoyed by his descendants, through Christ. In the earlier part of his work our author draws the line very clearly between the natural consequences of sin and those which occur as moral retribution. Race-connection is a natural sequence. We should desire his answer to this fundamental question: Are eternal moral retributions ever based upon a probation which is not personal, but solely by race-connection? Many years since we were led to the conclusion that a clear distinction must be made between those moral relations in which the race are a unit with their head, and in which moral and natural law meet, and those which constitute personal probation, and result in purely moral and eternal retribution. The race probation is the foundation upon which the individual probation is built. Our author is in full accord with our Methodist Arminianism in the emphasis with which he presents the fact of individual probation based upon the work of Christ, which he says, "must be decided ultimately or conclusively by each one's own act in yielding or refusing to yield to the motives and influences brought to them by the execution of the plan." His entire doctrine of the divine sovereignty and election is in harmony with this fundamental position. The divine sovereignty "consists in His devising, determining, and doing all *His own* measures, works, courses and acts, absolutely of Himself, or according to the counsel of His own will, as in His infinite knowledge, goodness and wisdom He sees best for all the ends of His benevolence."

FROM this ethical and theological basis, which has very rarely been so exhaustively presented since the days of Owen and Goodwin, we are next led to the central doctrine of the atonement.

The atonement is the unity of mercy and justice. It does not create mercy any more than justice. The divine wrath against sin, and the divine mercy towards the sinner, both arise immediately upon the fact of sin; the first, from immutable moral principle, the second, as a remnant of divine love surviving through "mitigating circumstances." This last is one of the author's peculiar positions, though not essential, to his main view, and constituting the subject of some interesting chapters. The atonement provides for the unity, i.e., the harmonious satisfaction of both justice and mercy. It does not create either in the mind of God. This atonement is made by Christ, who became by the incarnation "the representative of our race," and "so its substitute in His atoning sufferings and death." The relation of the sufferings and death of Christ to the atonement, our author defines by the words "expiation" and "propitiation." Expiation is "satisfaction rendered by wrong-doers, or others for them, to those whom they have wronged, or to rulers, by some equivalent of repairing action, sacrifice, or sufferance of penalty." Expiation is the side of

this repairing action, sacrifice or sufferance of penalty which looks to the sin and covers it. Propitiation, is the side of the same act which looks to the offended God and opens the way to forgiveness. "The substituted suffering of Christ, the divinely constituted representative of our sinful race, propitiates God towards them because it expiates their guilt; i.e., because it provisionally meets and suspends the demands of God's retributive justice against them, provisionally for all, actually for all of them who appropriate it, and thus gives full flow to the abundance of His mercy and grace towards them." This proposition, which is really the central point of the work, is further limited by the followings statements: "In saying that, in His suffering, and death for mankind, Christ was their representative substitute, it is not implied that He assumed their ill-desert, and thus deserved to suffer all that was inflicted upon Him in their stead; nor that He removed their ill-desert from them in any degree, and thus gave them back *the right* to exemption from the necessity of suffering penalty according to it, for to do either of these was, in the nature of the case, both unnecessary and impossible." We are almost tempted to quote this entire section (145) which, perhaps, more clearly than any other sets forth the author's view of the atonement. His next limitation is that our Lord "did not experience any personal, natural consequences of sin. Under this category death would seem to be included, inasmuch as these consequences are said to be removed "by regeneration, sanctification and the resurrection." If this is the author's meaning, he seems to fail in his usual clear discrimination. Death is the one consequence of sin which, it is unequivocally declared, our Lord endured for us; and it is doubtful whether death is presented in Scripture as a natural consequence of sin.

Again, our author thinks that the direct design of the atoning sufferings was "not to show God's abhorrence of sin," "His determination to punish for it," etc., though they certainly would do this as a consequence of their great essential end, which was the same as that of the retributive penal sufferings deserved by sinners." "That is, they were to meet and satisfy the demand of justice as retributive to human sinners according to the ill-desert of their sin." Having arrived at this point, two further guards are necessary. The sufferings of Christ are not mere sufferings of sympathy, as those of a mother or friend. The case of the patriot who dies for his country is not quite so clear. The suffering of a patriot is vicarious, inasmuch as by his death the patriot saves his country. Still the distinction is rightly made between the death of the patriot which, while vicarious is not penal, and that of our Lord. Again, His sufferings are not equal in quantity to the aggregate of those deserved by all mankind, nor by the elect." To this is added, further on: "They need not at most exceed what any worst one of the represented is bound to do or to suffer." By these limitations it will be seen that the old crude conception of substituted suffering is pretty thoroughly eliminated. Yet he adds, "during those four hours He undoubtedly did suffer all that such a person could," and these sufferings were all

in a real sense the product of positive inflictions upon Him by the Father as the sufferings of lost sinners will be." And this the Father regards "with infinite satisfaction."

Here the supreme question arises, upon what principle do these sufferings thus inflicted upon a representative substitute, give infinite satisfaction to the Father or meet the ends of justice, and so atone for sin? This is the one question which a purely substitutionary theory fails to answer, and to which even this ablest and most discriminating of authors does not seem to give a distinct reply. The only possible answer seems to be that punishment is a positive end in itself in which God takes infinite satisfaction. We prefer to find with Paul that which wipes out sin, and is infinitely satisfactory to God, to be an act of righteous and loving obedience, even unto death. For the sake of this act the Father can righteously forgive sin, and this act included the representative suffering of the penalty which a holy law attached to sin, at least, so far as those penalties are inflicted down to the point of death. He was "obedient unto death." Beyond that it was not necessary that He should go. To transfer hell to this world and keep it as a positive infliction of the Father upon the Son is without warrant in Scripture. And to omit the atoning value of love from the work of Christ is to miss its very heart and soul, and is equally alien from Scripture. While on these two points we think our author has conceded too much to the old Calvinistic theology, we can still most heartily commend this work as one of the most able discussions of this great question yet given to the Church.

N. BURWASH.

Famous Women of the New Testament. By M. B. WHARTON, D.D. 8vo, pp. 340. E. B. Treat, New York.

This is a companion volume to a work on "Famous Women of the Old Testament," noticed in our columns last year. The author is pastor of the First Baptist Church in Montgomery, Ala. This, like the earlier volume, is written in a familiar and interesting style, and is a very suitable book to place in the hands of young women. Both volumes have had a large circulation in the United States. The list of lectures will convey a good idea of its character: "Marianne, or Jealousy;" "Elizabeth, or Maternal Training;" "Mary, or Saintly Consecration;" "Anna, or Devotion to God's House;" "Joanna, or Benevolence;" "Herodias, or the Evils of Dancing;" "The Woman of Canaan, or Triumphant Faith;" "The Woman of Samaria, or the Nature of the Gospel;" "The Daughter of Jairus; Dead, but Raised to Life;" "Mary of Bethany, or Women as Christian Workers;" "Mary Magdalen, the Restored Lunatic;" "Sapphira, the Lying Woman;" "Dorcas, the Doer of Good Works;" "Lydia, the Woman of Business;" "The Elect Lady, or the Model Matron." The two volumes give a very full treatment of the women of the Bible. The book is illustrated with several good engravings.

The Man of Galilee. By ATTICUS G. HAYGOOD. 8vo, pp. 156. Hunt & Eaton, New York.

This book is dedicated to "The Emory Boys' who were with me in the old college in 1876-84," and is the expansion of thoughts given to the students in "Seney Hall." A capital book to put in the hands of young men, and full of suggestions for all. The list of content, will give some idea of its argument: "Did the Evangelists invent Jesus?" "No dramatist can draw taller men than himself," "Matthew, Mark, Luke and John neither good nor great enough," "Is Jesus an Ideal Jew of the Time of Tiberius?" "Jesus and Myths," "Jesus and Hebrew Human Nature," "His Method of Thought Differences Him from Men," "Never Man Spake Like This Man," "The Son of Man and Sin," "The Magnitude of the End He Proposed," "Never Man Planned Like This Man," "Jesus neither Theologian nor Ecclesiastic," "Jesus Took the Way of Perishing," "His Grasp upon Mankind," "What Jesus Claims and demands," "Jesus the One Universal Character," "The Christ, the Son of the Living God." The style is scholarly but racy.

The Prophecies of Isaiah, expounded by DR. C. VON ORELLI, Basel; translated by Rev. J. S. Banks, Headingley College, Leeds. Large 8vo, pp. 348. T. & T. Clark, Edinburgh.

A work by so able a master, and upon a subject of so much importance, demands a fuller notice than can here be given. It forms part of a "Compendious Commentary" on the whole of Scripture, now appearing in Germany under the editorship of Drs. H. Strack, of Berlin, and O. Zockler, of Greifswald. Prof. von Orelli recognizes the dual authorship of Isaiah. The first thirty-nine chapters are evidently and avowedly by that prophet, and in them the promise of salvation revolves around two centres, the Messianic hope, and Zion, as the Mount of God with its temple and kingdom. In his introduction to chapter xl. the author gives a brief reference to his reasons for believing that all that follows was written by some one living in the time of the exile. The historical position of the prophet, he contends, is plainly and thoroughly exilic. The captivity is not predicted but presupposed as a state of long continuance; and the purpose of the writer is "to comfort the exiles and the devastated city, to dispose them to accept the approaching salvation, and to prepare them for departure from Babylon." The mention of Cyrus as a well-known hero of the times seems, according to the author, clearly to indicate this. So also as regards the form, "the difference between the first and the second parts of the Book of Isaiah cannot be mistaken." The question that then arises, why this portion should be incorporated with what is admitted to be Isaiah's work, the author confesses, is a riddle. But whether written in the Assyrian or the Chaldean period, "the prophet was one anointed with God's spirit in rare degree." One turns with curiosity to the author's exposition of the fifty-third chapter. He holds that the term "servant of Jehovah" cannot

be applied to the nation of Israel, nor to pious Israel as the Church or fragment of the nation, nor to the prophetic order—"the whole description is too individual in character for such a collective idea." "It is not an abstract conception, but a separate living figure, which stands in idea before his gaze, more perfect than pious believer ever was, uniting in himself more richly than any messenger of God whatever was necessary to the salvation of His people, finally accomplishing in and upon the world what prophet never accomplished." "The servant of Yahveh is the Mediator by whom Israel is redeemed, and God's kingdom is established upon earth." Whatever opinion may be held as to Prof. von Orelli's views, his study of the book is clear, discriminative and suggestive, and his work is well worth the careful attention of students. The translation of the text is fresh and vigorous, and throws new light upon many passages.

Essays on Government. By A. LAWRENCE LOWELL. Small 8vo, pp. 229. Riverside Press, Cambridge, Boston.

This volume is somewhat fragmentary, but contains evidence of careful study and earnest thought on some of the great problems of political life, more especially as affecting government in the United States.

In the first essay, that on "Cabinet Responsibility," the author compares the English and American forms of Government, and seeks to show that Cabinet responsibility could not be introduced into the United States without destroying the entire fabric of the Constitution. This comparison is continued in the second essay on "Democracy and the Constitution," and the writer shows how these respective forms of government affect the limitation of popular power, and the protection of private rights. He makes a close examination of the structure of the American Government and the laws of its organic life. In the third essay, on "The Responsibility of American Lawyers," the author deals with the extent to which the carrying out of the principles of the Constitution is left in the hands of the judges. The chapter on "The Theory of the Social Compact" is a concise and very interesting sketch of its history, beginning with Hooker, and running down through the writings of the Puritan Fathers, Grotius, Hobbes, Locke, Rousseau, Kant and others. The final article on "The Limits of Sovereignty" ably opposes Austin's theory that the power of the Sovereign can have no limit. The book is suggestive and stimulating, especially to students of constitutional questions.

The Struggle for Immortality. By ELIZABETH STUART PHELPS. 12mo, 245 pp. Houghton, Mifflin & Co., Boston and New York. Cloth, \$1.25.

This book is a reprint of seven essays that at different times have appeared either in the *North American Review* or the *Forum*. In these days of multitudinous book-making, there should be some valid reasons for such reprints, and the authoress finds hers doubtless in the fact that the questions herein discussed are as old as the hills, and as eternal as man.

"The Struggle for Immortality," which gives its title to the work, is an attempt to show that, even in the matter of eternal life, "the fittest only survive," that there is not only a physical but a spiritual revelation.

Briefly put, the argument is this :

Individuality is the one essential fact of life ; that this individuality is the result of a conflict between widely differing agencies ; that the tendency of individuality is to vigor, hence to duration of life ; that man is born to fight for his life ; that the love of life is inherent ; and that, other things being equal, the healthy soul demands and obtains life ; that Christianity squarely meets this demand for life and offers eternal life ; that the eternal life is not a *natural right*, but a gift dependent upon conditions ; that man must fight for the bread of the soul as for the bread of the body ; that by victory over moral and spiritual forces he reaches immortality.

The reasoning and deductions in themselves are good ; the argument fails in showing how it may be reconciled with the statement that "Eternal life is the gift of God through Christ." Man is a spiritual force, ushered into a material universe, and the element of struggle separates him from all other creation. A tree grows as it is planted ; a brute develops that which is lodged within it, but man chooses, and choice, by its nature, involves struggle. Through choice and its conflicts, man makes his world, himself, his destiny. To us it does seem that, therefore, the issues of life turn on spiritual conflict, for which an all-wise Father offers spiritual aid, and that the aim of our life here is not happiness but the development of a righteous character which, if proved to be true, shall by the gift of Christ be our passport to immortality. In this spiritual struggle, God is our shield now and our reward hereafter.

But the inference the authoress leaves upon the reader's mind is, that for the "unfit" and the lazy, the close of an earthly life means annihilation, unless, perchance, like the Theosophists, she would send the erring spirit wandering through countless worlds, some day to find a Walhalla.

Another essay is entitled, "Is God good ?" This is the question of all the religions, all the fanaticisms, all the follies, and all the madness of mankind. It has come to us down the ages, and from every people, from every literature which expresses the mind of a people, and from every work of imagination which expresses their idea. In the essay, the answer is made to depend upon whether there be a life to come. Incidentally it is shown that there is no forced power in this world which meets man's idea of goodness ; that our own capacity for goodness is a small proof of God's capacity, and that eternal life and Jesus Christ are the ultimate proofs of the goodness of God. All these questions, such as, Is God good ? Is life worth the living ? Why do the innocent suffer for the guilty ? etc., must be brought to and interpreted by the greater mystery of God. Without doubt to the thinking mind, the occurrences, the discords, and what we term the accidents of life, are all in a line of progress, and the student may hear the voice which was audible to the lonely watcher by Chebar's stream,

"Blessed be the glory of the Lord from His place." Palpable as are the discords and uncertainties of life, no less real are the harmonies also, and so the devout Christian is content to wait, knowing that where a righteous God is no wrong can last for ever. Very skilful use is made in this essay of the intuitions of the heart, of the ultimate results of the working of the physical forces in the world, and the argument, while nowhere dogmatic, is everywhere suggestive. It is such a line of reasoning as the average reader and the ordinary individual who measures life and its results by a "Rule of Three" would recognize and appreciate, and this makes the article valuable, for not every one can value the dry subtleties of metaphysics.

But the essay in this little volume that we consider of most value and permanence is on "The Christianity of Christ." Opening with a few cursory remarks on literary fads, it quotes the Russian novelist, Tolstoi, as a man trying to live the life of a Christian theorist and applying Christ's principles in his daily life and his book; an attempt which has made Tolstoi famous and religion fashionable in certain quarters. With Count Tolstoi's latest novel, "The Kreutzer Sonata," lying on our study table, we venture to assert that, in the light of that production, Miss Phelps, while giving him every credit for sincerity, would now modify her opinion of his morality. Proceeding from the particular to the general, it is shown that the flower of "Christ-likeness" flourishes in the most unlikely places, and under the most unfavorable circumstances, and then what seem to be the three essential principles of Christ's life are laid down and dwelt upon. These are: 1st, a thorough abnegation of self and a personal consecration to right; 2nd, a superb liberality in things non-essential; 3rd, his ideal of life—a brotherhood of man, with all that such relation implies. By apt illustration, quotation and argument, this essay shows how far short we come of this ideal. Without doubt, the life that Christ lived in Palestine was not an impossible life for His followers to live to-day, wherever their lot is cast, and until we love all men and act in the pure spirit of that belief, our playing at "Christ-likeness" is the veriest humbug that we can use to deceive our own souls.

There are other good essays in this book which will bear perusal, and we can recommend it not merely to the student but to the ordinary individual, into whose life some of the questions here discussed occasionally thrust themselves with startling earnestness.

Teachings of Jesus. Compiled by CARY STALEY, President Case School of Applied Science. The Burrows Brothers Company, Cleveland, Ohio. William Briggs, Toronto. Price, gilt, \$1.00.

This book contains the words—"The Teachings"—of Jesus, arranged in chronological order *without comment*. The paper used is of the best, the presswork is as perfect as can be done, the binding is neat and in good taste. The book opens well. In short, the idea has been to make the

book as attractive as possible—an elegant setting for the gems of thought within.

Having in the introductory note called attention to the fact that the object of the Gospels was to give an account of all that Jesus began both to do and to teach, the author says :

“His doing, however, and especially His miracles, were primarily to prove to the people of that age that He was the Christ ; while His teaching was for the guidance, to the end of time, of all who desire to have the Light of Life.”

“What needs to be emphasized to-day is what Jesus taught, rather than what He did. The knowledge most essential in the world is not of His doing, except so far as we may follow His example, but of His directions for *our* doing.”

“To call special attention to the teaching of Jesus, by separating it from the rest of the Gospels, is the object of this selection.”

This volume is suitable for the drawing-room. The royalty on this book is set apart by the author for the Cleveland Deaconess' Home.

Christ and Our Country; or, A Hopeful View of Christianity in the Present Day. By REV. J. B. ROBINS, A.M., of the North Georgia Conference, Second edition, 8vo, 141 pp. J. D. Barbee, M. E. Church South, Nashville. William Priggs, Toronto. Cloth, 75 cents.

This work is written as an antidote to the pessimistic tendencies of “Our Country,” by Dr. Josiah Strong, and “Modern Cities,” by Samuel Lane Loomis. It is really needful that we have more literature on “the hopeful view of Christianity.” Hence, we hail with delight this volume from the sunny South, which breathes the spirit of St. Paul rather than of Schopenhauer. The work, of course, is written from a United States standpoint, but is nevertheless interesting and suggestive for Canadians.

The author starts out by showing the fallacy of what is usually regarded as crises in history, instead of regarding them as the unfolding of “the underlying purpose of God.” Having given a survey of the resources and possibilities of the country, he shows that increasing wealth and immigration are not necessarily dangers to the commonwealth, and that Romanism, Mormonism, Socialism, or the City, is not of a necessity a peril. To his mind, the fact that the existence of an evil is felt does not thereby imply danger or peril, but rather “is a sufficient guarantee that some time the evil will be corrected.” His unbounded faith in the survival of Christianity upon the principle of the “survival of the fittest,” enables him to see that “man’s need is more of the spirit of Christ, more of the Christ of Christianity.” The two most practical chapters, either of which is worth the price of the book, are, “The needed Christianity of the Present,” and “Christianity’s Real Antagonisms.” His idea is that Christianity is not a system of doctrines, not an institution, but a living, growing life; and that the difficulties of to-day grow out of the fact

"that the Church is attempting to fit eighteenth-century Christianity to nineteenth-century life." What is needed, he says, is "such a Christianity as will save the masses and purify their environment." He sees the coming of a mighty revolution that will be produced by the force of co-operative industries and the ballot-box, for which the masses must be educated by preaching and practising "a living, present, universal Christ," and by appealing to the manhood of men. Read this book, and be inspired with the thought of a world-conquering Christ—conquest by the force of an indwelling Christ.

In His Steps. A book for young Christians setting out to follow Christ. By REV. J. R. MILLER, D.D., author of "Week-day Religion," etc. 12mo, 120 pp. Presbyterian Board of Publication, Philadelphia. N. T. Wilson, King Street West, Toronto. Cloth, 50 cents.

This is just such a volume as pastors can place in the hands of beginners. It is full of advice, encouragements and helps to an intelligent Christian life. The aim of this experienced pastor is to "lend a hand" to younger Christians who desire to attain the best possible results in their Christian life. It is really a most excellent book for the purpose intended. We have perused its pages with a great deal of spiritual profit, and can highly commend it, as well as tractates by the same author, on "Recognition in Heaven," "Can we Learn to be Contented?" "God's Will in our Prayers," "Making Beautiful Years," and "The Death of Children."

Person and Ministry of the Holy Spirit. Edited by REV. A. C. DIXON, with Introduction by GEO. C. NEEDHAM. 8vo, 187 pp. Wharton, Barron & Co., Baltimore, Md. Paper, 50 cents; cloth, 75 cents.

This book is the proceedings of a four days' meeting, held in the Mt. Vernon Place M. E. Church, Baltimore, Md., on "The Glorious Person and Manifold Ministry of the Holy Spirit," as the subject of teaching. The thirteen addresses are given in full, and represent the thoughts of leading religious teachers of all creeds on such topics as "The Holy Spirit, the Revealer of Christ," "The Enduement of the Spirit," "The Spirit's Threefold Conviction," "The Spirit of Sonship," "The Heavenly Union," "Grieving, Tempting, Resisting the Spirit," "The Spirit for Worship and Witnessing," "The Spirit in Agreement with the Word," "The Holy Spirit and the Christian," "The Spirit of Prophecy." We have too little teaching and preaching upon the office and work of the Holy Spirit. Modern evangelism has in hymnology and theology exalted Christ at the expense of the Spirit. A comparison of Wesley's collection of hymns with Sankey's, and of Wesley's sermons with Moody's, is an evidence of this. Such conferences and the circulation of such addresses cannot but be helpful in exalting the person of the Spirit to His proper place. The low price of the volume brings it within the reach of all, and it should find its way into every Bible student's library.

Four Volumes of Nisbet's Theological Library. Each volume is a Clerical Symposium : *The Atonement ; or, What is the Scriptural Doctrine of the Atonement ? Inspiration ; or, In what sense, and within what limit is the Bible the Word of God ? Immortality ; or, What are the foundations of the belief in the Immortality of Man ? and Future Probation ; or, Is Salvation possible after death ?* Jas. Nisbet & Co., London. Willard Tract Society, Toronto. 8vo, cloth, each \$2.00. To subscribers for the CANADIAN METHODIST QUARTERLY, \$1.25.

The symposium is the favorite method of discussing great questions in modern times, by which the arguments of the leading thinkers of different schools of thought are brought together, and the reader is enabled by deliberate study and contrast, to arrive at the truest conception of the truth. The papers in these different volumes are rather argumentative than devotional, being efforts to grasp the same truth from different standpoints. These papers on central doctrines of Christianity appeared as articles in the *Homiletic Magazine*, and called forth such comment that it was found needful to give them a more distinct and permanent form ; hence the publication of these volumes. They are by writers of great ability, representing various shades of religious thought, both Protestant and Roman Catholic ; scholarly in spirit and temperate in tone, and will prove interesting and suggestive to all students of these subjects. We recommend our readers to avail themselves of this opportunity of securing any of these interesting volumes at our special rates.

Centennial of the Methodist Book Concern, and Dedication of the New Publishing and Mission Building of the Methodist Episcopal Church. Hunt & Eaton, New York. William Briggs, Toronto.

Methodism is making history We have had a centenary of English Methodism, of American Methodism, and now Canadian Methodism is reaching its centennial. The institutions, no less than the Church herself, have a history, and this little volume records a century's progress in the book and publishing interests of one of the greatest branches of Methodism. In view of the approaching Canadian Methodist Centennial and College Jubilee, this "brief, historical record—together with the addresses made at the dedication services and at the mass meeting following," will be of interest to all students of Methodist history in Canada.

Christian Baptism Illustrated, and greatly simplified by means of a number of ingenious charts and diagrams. By REV. T. L. WILKINSON. William Briggs, Toronto. Paper, 40 cents ; cloth, 50 cents.

As is well known, the author of this unique pamphlet has made the subject of baptism a special study for years, and has entered the arena of controversy with such success that he has become a recognized authority upon the side of the Pædobaptists. The author gives a most exhaustive examination of βαπτίζω (*baptido*), concluding that in the New Testament it

always has a secondary, and not a primary, meaning ; hence, never means to immerse. This conclusion is further carried out by the discussion of the mode of baptism, in which he shows that God's mode is affusion. Then follows a complete answering of the main objections to this mode. His arguments on the subjects of baptism unmistakably establishes the right of infant baptism, not only stating the reason, but meeting the objections. Not the least valuable part of this work is the nine charts, pictorially illustrating the subject. It is certainly a new feature in the discussion of this question, but possesses the advantage of making the subject much more clear by appealing to the eye. Although an old controversy, a new way of putting the truth is not uncalled for, so long as Immersionists continue to unsettle the mind of the people. It is to be hoped that this book will find a wide circulation among our people.

The Person and Work of the Redeemer ; or, The Image of Christ as presented in Scripture. By J. J. VAN OOSTERZEE, D.D., Professor of Theology in the University of Utrecht. 8vo, 500 pp. Hodder & Stoughton, London. Willard Tract Society, Toronto. Cloth, \$2 50 ; to subscribers for the QUARTERLY, \$1.50.

This is a book to be studied, not merely read, and will be an invaluable addition to any theological library. The plan of discussion is successively : 1. *The Son of God before His Incarnation*—in relation to the Divine nature, to creation, to humanity, and to the people of Israel. 2. *Christ in the flesh*—His voluntary incarnation, His earthly appearing, His deep humiliation, and the beginning of His exaltation. 3. *The God-man in Glory*—in heaven, in the heart, in the world, in the future. The book is remarkable for its breadth of treatment, devout, reverent tone, and profound orthodox statement. It cannot be read without giving a clearer conception of the revelation of God in the Son of His love, and without inspiring a spirit of deeper piety and warmer love. It is spiritual as well as mental food, and we cannot too highly commend this very cheap edition to all our readers. We express ourselves as heartily in accord with the views held, as presenting the ideal of Christian life to be the reproduction of the human Christ by the individual Christian.

God and Little Children. By HENRY VAN DYKE, author of "The Reality of Religion," etc. 8vo, 80 pp. Cloth. Anson D. F. Randolph & Co., New York.

This little work on "The blessed state of all who die in childhood, proved and taught as a part of the Gospel of Christ," is dedicated by the author "To my mother, in memory of her children in heaven, from one of her children on earth." Dr. Van Dyke was one of the strong advocates for a revision of the Confession of Faith, and preached and published these sermons to aid in creating a sentiment in favor of revision. He gives as his reason, "A desire to bear strong and clear witness against a

falsehood that has kept many men from loving God, and a still deeper desire to testify to the abundant grace of our Lord Jesus Christ as the Saviour of the world, and to bring a sure consolation to those who are in sorrow for the death of little children; to show that '*No Children Lost; All Children Saved*' is as true as Gospel." In the discussion of these two questions, he does not attempt to fix the age at which childhood ends and moral discretion begins, simply because "he does not know," but God does, and will deal with them accordingly. This is a blessed and comforting book.

Briar and Palm. A Study of Circumstance and Influence. By ANNIE S. SWANN. Cloth, \$1.00.

Barbara Leybourne. A Methodist Story of Eighty Years Ago. By SARAH SELINA HANER. Cloth, \$1.00.

Ursula Vivian, The Sister Mother. By ANNIE S. SWANN. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. Cloth, 75 cents.

Waldo. By N. D. BAGNALL. William Briggs, Toronto. Cloth, 75 cents.

Henry M. Stanley, the African Explorer. By ARTHUR MONTEFIORE, F.R.G.S. Fourth edition, twentieth thousand. Revised and enlarged. Willard Tract Society, Toronto. Cloth, 50 cents.

These are all books intended for Sunday-school libraries, and have been carefully read with that end in view, and are heartily endorsed and recommended. They are for sale at our Methodist Book Rooms.

Some few years ago, the writer of this review met Annie S. Swann, the gifted authoress of this book, at a literary gathering, in Manchester, England. Her first novel, "*Aldersyde*," was just published, and deep was the interest excited by that simple, homely narrative of Christian faith. Since then, Miss Swann has proved herself to be one of the most brilliant of that noble band of Christian women who, by their stories in such religious periodicals as the *British Weekly*, the *Christian World*, of the old land, are doing much to teach the faith of Christ. "*Briar and Palm*" is by far the best of Miss Swann's works. It is a fine study on individual responsibility, and its characters are people we know. The hero, Lewis Holgate, is such a young man as we all know, irresolute in purpose, excitable and carried off by the whim of the moment, with no direct tendencies to evil or good, provided that life is easy and comfortable for himself. Into this man's life come trial, temptation, defeat, and at last, "the victory that overcometh"—his faith. We thank Miss Swann for reminding us that, in these prosaic days, "*Antipas, my faithful martyr*," still lives. Just as one living man is enough to prove that life is a possibility, a whole cemetery of dead bones to the contrary; so, a life like the Rev. Mr. Frew's is enough to prove the power of a Christian's faith, when he endures, "as seeing Him who is invisible." We will not unfold

this powerful story further—let our readers peruse it at their leisure, for it is a story written to purpose—to show how God enters into and changes the aspect of human life. And yet it is no “goody-goody” tale, interspersed with sentimental platitudes, but a human story of struggle and defeat, of progress from densest darkness into clearest light. Many are the pathetic incidents interwoven into it, while it abounds with descriptive bits of Lancashire scenery that would not have disgraced the pen of “The Lancashire Lad.” To our readers we say, if you have no time for story reading, buy this book any way, and once having glanced at it you will find time to read, and having read, an influence for good must enter into your life.

In “*Ursula Vivian*,” we have brought before us a character worthy of imitation. What a noble girl can do under exceedingly difficult circumstances, when prompted by love to God and a clear sense of duty. Annie S. Swann’s heroine does not gain her laurels by any sentimental love-making such as largely prevails in our story books, but by honest, determined effort overcomes obstacles which, to many lives, seem insurmountable. “*Ursula Vivian*” will prove a very profitable companion in our Sunday-school library wanderings.

“*Barbara Leybourne*” enforces the lessons of integrity, uprightness and godliness by strong contrasts of character, in a story that takes us back one hundred years as to the peculiarities of life in the Old World. The course of true love and false is pictured to life with a final triumph of the true, which does not fail in setting forth in a practical way the Scriptural ideal of “Little children, love one another.” That this is an American reprint of an Edinburgh edition is evidence of the worth of the book.

“*Henry M. Stanley*” is a miniature portrait of the African explorer’s life, from his birth in Denbigh, Wales, in 1841, until his return after the relief of Emin in 1889. It may not be generally known that this great traveller’s family name is John Rollant (Rowland), but changed to Henry Morton Stanley, the name of a New Orleans merchant who adopted him as his heir. The account of his search for and finding of Livingstone, his trip across the Dark Continent, his founding of the Congo Free State, and his relief of Emin, read like a romance. This portrait brings within reach of the masses a most graphic sketch of this modern hero.

“*Waldo*” brings out clearly the truth that a noble Christian life is one of the best proofs of the divinity of the Gospel. It is a story that strongly contrasts the joyous faith of Christianity with the gloom and unrest of infidelity; and its Waldo Yorke, the young Methodist “preacher,” is surely an inspiration. The scene is in New Orleans, and the story culminates during an epidemic of the yellow fever. The book can claim no literary merit, being somewhat disconnected and abrupt, although containing many inspiring paragraphs.

The Provincial Letters: Moral Teachings of the Jesuit Fathers opposed to the Church of Rome and Latin Vulgate. By BLAISE PASCAL. William Briggs, Toronto. Cloth, \$1.50.

Blaise Pascal was a Frenchman, who lived from the year 1623 until 1662. His name stands conspicuous among the great pathfinders in mathematical science; but poor health, associated with very severe ideas of Providence and divine judgment, led him into retirement in the Abbey of Port Royal, situated about eighteen miles out of Paris. Port Royal is not the name of the place where the Abbey stood, but of the religious house itself, the influence of which became so extended that a branch house was established in Paris, and was distinguished as "Port Royal of Paris," from the original establishment.

This abbey was the home of the leading thinkers of that age, and the Port Royal philosophy, as it is called, receives yet the respectful consideration of students. Here Pascal spent about one-third of his life, and during this period one Cornelius Jansen, a bishop, prepared "The Augustinus," a work on the teachings of St. Augustine, which displayed no very marked ability either in its method or literary style, but which in several particulars opposed the teachings of the Jesuits, a society which had been organized something over a hundred years earlier. Now this work of Jansen received the public approbation of the recluses of the Abbey of Port Royal, and this fact brought them and the Jesuits into open and bitter antagonism. Jansenism, or this Augustinus, as Jansen's work was called, became naturally the field of the conflict, which soon assumed such proportions, and grew so intense that it could end only in the annihilation of the one side or the other—of either the Jesuits or Port Royal, but not of Jansenism, for except for the dissension, the work of the bishop had been forgotten with his death, but being made the subject of this great dispute, both his work and himself became immortal. Pascal's remarkable talents and versatility at once marked him as the proper person to reply to the attacks of the Jesuits, and this work he accomplished in a series of eighteen letters, published in 1656, and the following year. He wielded the weapons of wit, irony and logic, and wrote in a style so transparent, beautiful and convincing that, aside from the merit of his argument, these writings are preserved as holding rank among the classics of French literature, but in addition they display in their author a thorough knowledge of the teachings of the Jesuit Society, inasmuch as every point in his accusations has been sustained by their teachings actually proven again and again since the letters appeared, as well as by the arguments and facts he presented. These letters were undoubtedly one of the most active elements in bringing about the suppression of the Jesuits in France about seven years later, and afterwards by every nation in Europe. They have never received anything like a convincing and satisfactory reply, and are to-day, as at the time when they were written, a reliable manual on the teachings of the Jesuits.

But the conflict of which they are a part was not wholly theological and

moral. In this part of the field, Pascal's defence of Jansenism as against Jesuitism, was complete and final. But other elements entered in, as political intrigue, so that the desperate conflict continued for more than sixty years, and was only ended in 1710, when the Jesuits succeeded in the entire destruction of the Abbey of Port Royal, demolishing the walls, not sparing even the sacred enclosure of the Abbey church; and they went so far as to vent their useless rage and malice upon the holy men who were buried there, dragging their bodies from the grave, and hurling them to the dogs in the street.

The present edition of the letters is an excellent translation into English, and in commending it to the public, it is worth while to say that they may be read by any person without any fear, although they expose gross immoralities. There is nothing gross or offensive to decency in the language employed, as is the case with some works upon Roman Catholicism; but, on the contrary, they will serve as a moral tonic, while at the same time they furnish information as correct now as two centuries ago, and greatly needed by every citizen of Canada at the present time.

The Extinction of Evil. Three Theological Essays. By REV. E. PETEIVEL, D.D., Free Lecturer at the University of Geneva, Switzerland. Translated, with introductory chapter, by CHARLES H. OMPHANT. The preface by REV. EDWARD WHITE, Minister of Allen Street Chapel, Kensington, London. 16mo, pp. 184. Charles H. Woodman, 144 Hanover Street, Boston. Price 75 cents.

This little book is well written, well printed, and well bound, and in these respects is highly creditable to the authors and the publishers. And any one who desires to know what can be said in favor of the doctrine of Conditional Immortality by the most scholarly of its advocates, will perhaps find the argument as lucidly and compendiously stated here as elsewhere.

Faith Healing: a Defence; or, The Lord Thy Healer. By R. L. MARSH, B.D. 16mo, pp. 147. Fleming H. Revell, New York and Chicago.

No devout believer in the divine authority of the Holy Scriptures probably doubts that there have been miracles of healing in the past, and that these were continued down to the close of the inspired canon; and there is nothing unreasonable in the belief that they have been repeated in later times. But so far as we have been able to gather from the inspired record and from the history of the Church, there have always been exceptional and of comparatively rare occurrence. The theory defended in this book, however, puts divine healing on the same ground with forgiveness of sins, and all other spiritual benefits of the Redeemer's passion, as one of the blessings provided for every one by the atonement, and to be received by faith. Neither our studies nor our observations and experience has led us to accept this theory; and though we have the utmost confidence in not a few of the people who have accepted it, we are not without fear that it will lead to mischievous results.

The Redemption of Man ; Discussions Bearing on the Atonement. By D. W. SIMON, Ph.D. (Jub.), Professor of Theology in the Theological Hall, Edinburgh ; author of "The Bible an Outgrowth of Theocratic Life ;" co-translator of Dörner's "History of the Doctrine of the Person of Christ," etc., etc., etc. Crown 8vo, pp. 440. T. T. Clark, 38 George Street, Edinburgh. William Briggs, Toronto.

To begin with the least important of the qualities of this book, it is due to say of it, as of most of the issues of the same publishers, that the mechanical execution of it is excellent. It is, to use an hackneyed phrase, got up in the best style of the bookmaker's art. Both the paper and the typography are such as to make it grateful to the eye, and a pleasure to read it.

The book itself will probably be a disappointment to such as expect to find in it a complete exposition of the doctrine of the atonement. Indeed, it does not profess to be anything of the kind, but simply a series of important and scholarly discussions "bearing on the atonement." It might, perhaps, be not inappropriately called an introduction to the study of the scheme of Redemption unfolded in the New Testament. And viewed in this light, it is very valuable. The introductory chapter is especially so, as it contains a lucid and compendious statement of the various theories by which the great thinkers of the Church have from time to time attempted to explain this divine mystery, and the objections which have been urged against them. In this way the student has the ground cleared, and the way prepared for his intelligently proceeding in the further study of the subject, on which, evidently, the last word has not yet been said. Incidentally a good deal of light has been shed upon the literature of the subject, and the studious reader who desires to pursue the subject further will find in it many valuable hints both as to the books which it will be most helpful to him to read, and the lines of thought and investigation which he may most profitably pursue.

In respect to the fundamental fact of Redemption, namely, "that Christ shed His blood to the end that sin might be forgiven," Dr. Simon professes to be, "on experimental, Biblical, and rational grounds," in complete agreement with the "Catholic" Church of all time ; but from a large number of the expounders of orthodoxy, he says, he finds himself compelled, on equally strong grounds, to differ—first, on the *nature* of forgiveness, and secondly, on the *mode* in which forgiveness is brought about. On the latter of these points, however, he preserves a complete silence in this volume. We have searched in vain for a single hint that might guide us to any conclusion as to the theory by which he would explain the momentous fact under consideration. The reason of this silence is, as we learn from the preface, that it is the intention of the learned author, should the reception accorded to this volume by the theological world warrant it, to publish another, dealing specifically with this point, and to which this is merely introductory.

Of course, there is much in these learned and able discussions, the value of which does not at all depend upon any particular theory of the atonement, as the mere mention of the subjects of them will be sufficient to indicate. "The Atonement and the Kingdom of God," "The Constitution of Humanity," "Relations of Man to God," "Hebrew Sin-offerings, with Ethnic Parallels," "The Anger of God," "Forgiveness of Sin," "Passio Christi," "The Passion of Christ the Passion of Man," "The Atonement and Prayer: an Argumentum ad Hominum," and "The Historical Influences of the Death of Christ," are all subjects which not only possess great intrinsic interest, but which bear such a close relation to the general subject of Redemption as to deserve to be carefully studied by every theological student, and especially by every one who is desirous of obtaining as clear a comprehension as possible of the great central doctrine of the Christian religion, the doctrine of the atonement. And when it is added, that all these profound and deeply interesting subjects are discussed with competent learning and with exceptional ability, it will be seen that even with the defect which has been mentioned, the book is one of very great value.

It is evident, however, that in the estimation of the learned author himself, the strong point in the book, that about which the chief interest in the volume gathers, is the doctrine of forgiveness as herein expounded. Whether he is right in this estimate of the relative importance of the different parts of his work, the reader will have to determine for himself. It is not always that the best favored or the most highly gifted child is the greatest favorite with the parent, and it is not always that the man of genius discriminates more wisely between the offspring of his brain. Milton preferred "Paradise Regained" to "Paradise Lost," and Thomas Campbell was mortified to the day of his death because "Gertrude of Wyoming" was not preferred to "The Pleasures of Hope." But the concensus of mankind has reversed the judgment of these great men. While "Paradise Lost" had never before so many readers and admirers as it has to-day, "Paradise Regained" is well-nigh forgotten; and though "Gertrude of Wyoming" and the "Exile of Erin" continue to be read and admired, the fame of their author rests chiefly upon his earlier work, and in the inscription on his coffin-plate, and his tomb, Thomas Campbell is described, by those who had the most affectionate and reverent regard for his memory, as the author of "The Pleasures of Hope."

These observations are not intended to forestall the judgment of the reader, or to prejudice him against this really interesting and important part of Dr. Simon's work, but simply to point out that as this is the author's most original contribution to the discussion of the doctrine of Redemption, it deserves on that account, if for no other reason, the more careful and thorough examination. The chapter on "The Anger of God" and that on "Forgiveness of Sin" are so closely related to each other that they should be studied together; and whether the student is able, or not,

to see eye to eye with the author, and to accept the conclusions at which he has arrived, he will be amply repaid for his labor by the opportunity which it will afford him for comparing the views held by the great thinkers of the Church on these subjects. The candor and fairness with which Dr. Simon states the views of those from whom he differs is one of the most pleasing of his characteristics as a writer, and adds greatly to the value of his work. To this particular part of the book, on which we have pretty decided views, we may find time on some future occasion to return ; but, in the meantime, we commend it to the candid examination of the reader.

The Fatherhood of God. By W. H. BLACK, D.D. 8vo, pp. 108. Cumberland Presbyterian Publishing House, Nashville, Tenn. Cloth, 75 cents.

This handsome volume is made up of five brilliant lectures, embodying a new statement of Theology, having for its central principle the truth that God is our Father. The character and scope of the work are indicated by the titles of the lectures, viz.:

"The Fatherhood of God," "Our Father's Excellencies," "Fatherhood Revealed in Christ," "Fatherhood Implies Brotherhood," "The Glory of the Father the End of All." The book is written in the best style of its gifted author, and is full of bright and suggestive thought that will, we believe, not only awaken inquiry, but interest and instruct as well as inspire and help its readers. It shows the reader a new side of old truth, enabling him to look at the problems of Theological discussion in a new light, and from an unaccustomed point of view. It will well repay a careful perusal. Its popular style, apt illustrations, and the devout spirit it breathes will make this book interesting to every earnest Christian, while the solution it presents of some of the deep problems of theology will give it special value to thoughtful students of the Bible.

This work, as might be expected, has the hearty endorsement of the CANADIAN METHODIST QUARTERLY, being, as it is, in perfect accord with the series of articles on the Fatherhood of God, appearing in Vol. I. We believe it to be the only true conception of God, and shall hail the day when a complete system of theology is formulated on the basal idea of the Fatherhood of God and the Brotherhood of Man, as manifested in Christ Jesus.

The Philanthropy of God. Described and illustrated in a series of Sermons. By REV. HUGH PRICE HUGHES, M.A. 8vo, pp. 296. Hodder & Stoughton, London. Willard Tract Society, Toronto. Cloth \$1.25.

This book forms a suitable companion volume to the one referred to above, and is, in fact, a practical application of the Divine Fatherhood idea to personal and social Christianity. This volume is an attempt to define, and partially to illustrate and enforce, what St. John and St. Paul mean by *αγαπη*, "Love."

In New Testament phraseology, the use of the term *love* is unique, as expressing the relation of God to man, and of man to his fellow-men. This idea of love the author has admirably described and illustrated in various ways, especially that fraternal love which is the reflection of God, and "which is destined to fill this earth with a gentle and peaceful radiance, until the morning breaks and the shadows flee for ever." Mr. Hughes rightly makes love to be "the starting point of thought and history, and fatherhood the ultimate and eternal fact about God, and love also the *summum bonum* for man and distinctive peculiarity of Christianity." He fixes the atonement in the love of God, which was manifested in such an actual identification of Christ with the race, that he experienced the very Hell of Hell in that awful moment of separation from God. We most heartily commend these twenty sermons as worthy of more than a casual reading. They express a practical theology that will contribute to the elevation of the social fabric.

The Little Giant Cyclopædia and Treasury of Ready Reference. By K. L. ARMSTRONG. Wm. Briggs, Toronto. Leather \$1. To subscribers for the QUARTERLY, 75 cents.

"The era is fast approaching when no writer will be read by the majority except those who can effect for bales of manuscript what the hydrostatic screw performs for bales of cotton—condense into a period what before occupied a page." This principle of condensation is practically carried out in this little book in a most remarkable and successful manner. The book consists of 1,000,001 figures and facts, with 12 colored maps and plates; 448 pages of the most valuable information ever condensed in a single volume. A book for every busy, practical man. The following, from the "summary of principal contents," will enable you to judge of the book: Gems of Knowledge—Handy Facts to Settle Arguments—Loisette's System of Memory—The Art of Never Forgetting—500 Errors Corrected—Dictionary of Words often Mispronounced—Synonyms and Antonyms—20,000 Words of Similar and Contrary Meaning—Statistics in a Nutshell—History in Brief—Parliamentary Law—250 Points of Order Decided at Sight—Legal Advice and Forms—Business, Law, and Forms, etc., covering every Department of Public and Private Life.

The above by no means exhausts the contents, as there is scarcely a thing upon which the public or professional man, as well as private citizen, needs information "in a nutshell," but can be found in this little volume. It is, without doubt, one of the handiest books for ready reference, and has only to be seen to be appreciated.

Diacritical Edition of the Holy Bible. Containing the Old and New Testaments. Translated out of the original tongues. Being the version set forth A.D. 1611, compared with the most ancient authorities and revised. The revisions of 1881 and 1885 compared with the version of

1611, showing at a glance what words are common to both, and by diacritical marks and foot-notes what are peculiar to each. By RUFUS WENDELL. 8vo, pp. 1,196. Willard Tract Society, Toronto. Cloth, \$4. To our subscribers, \$3.

What can be said in an editorial review of the Bible, except to criticise the mechanical make-up? This edition is pronounced by leading Bible students to be the best of the many revised and common versions, whether for critical or common use. It is a *vade mecum* for the study table, and without doubt surpasses all other editions of the Revised Version. It surpasses all others in putting the reader in possession of all the changes as between the old and the new versions, thus economizing time, trouble, and eye-sight. It is pronounced the *ne plus ultra* of revised Bible editions, and exhibits an immense amount of painstaking labor. We append one of many testimonies:

"Your 'Diacritical' edition of the Revised Bible is the most useful tool—not in my chest, but—on my work-bench; i.e., my desk. I can't spare it long enough to put it in the chest. It is among the books that are always in hand-reach of my chair, indispensable."—The Rev. George Lansing Taylor, D.D., L.H.D., Methodist Episcopal Pastor, Brooklyn, N. Y. It is the edition recommended for the use of Bible students in the Correspondence Schools.

English Bible Studies. Sixty studies in the Life of Christ. By JAS. C. MURRAY, B.D. 8vo, pp. 120. Cloth, 50 cents.

The Pastor's Ideal Pocket Record. By REV. B. W. BAKER. Pp. 110. Leather, 50 cents.

The Epworth League Record Book. By the Epworth League Department of the M. E. Church. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. Cloth, 25 cents.

"English Bible Studies" has been prepared for the purpose of aiding in the study of the English Bible with system and care. This work forms the *First Year's Course* of a series, and is designed as a text-book for use in daily recitations. The plan of each lesson is (1) Lesson Analysis, (2) Comparative Readings, (3) Notes and Suggestions, (4) Important Lessons, and each lesson is expected to be mastered as if it were grammar or arithmetic. It contains a Bible dictionary, and would be an excellent text-book for those who desire to prepare for the special examination on the life of Christ in connection with the Theological Union and American Institute of Sacred Literature.

"The Ideal Pastor's Record" is the most complete thing of its kind we have ever seen. It provides for Minutes of Quarterly Meeting, Pastor's Quarterly Report, Sermon Record, Memoranda, Pastoral Visits, Record of Congregation, Baptisms, Marriages, Funerals, etc., Subscriptions to Periodicals, Connexional Funds, etc., and Personal Cash Account. It is

not cumbrous in the pocket, and is just the thing for every pastor. "Epworth League Record Book" contains the Constitution, Blank By-laws, Roll of Officers, Roll of Members, and Minutes of the meetings. It is designed to last a Chapter for one year. It is very neat and convenient for League work.

The Greatest Thing in the World. By PROF. HENRY DRUMMOND, F.R.S.E., F.G.S. Pp. 64. Jas. Pott & Co., New York. Parchment, 35 cents.

This little work is a Christian classic, and already translated into several languages. It was originally delivered as an address to students at Mr. Moody's summer school at Northfield. "The greatest thing in the world" is love, Mr. Drummond beautifully shows in his lucid examination of Paul's wonderful apotheosis of love. This little book is one of the most delightful and practical expositions of the 13th chapter of 1 Corinthisians that we have seen. It is the one and true answer to the old question, "What is the *summum bonum*?" It is the only answer to the greatest question, What is the *essential* in religion? The address is divided into three parts: Love contrasted, love analyzed, and love defended. The contrast shows the supreme value of love, in which it is shown to be greater even than faith, which is made the all of religion by so many. The practical part is in the analysis, or "spectrum of love," in which the ingredients are shown to be: Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. Kindness and good temper are made specially prominent as principal ingredients in love. The defence of love is: "it lasts." Get this book and read it. It will do you good for a life-time. It is full of such epigrammatic expressions as "It is better not to live, than not to love."

How to Preserve Health. By LOUIS BARKAN, M.D. Published by the American News Co., New York. Cloth, \$1.00.

A Natural Method of Physical Training. By EDWIN CHECKLEY. Published by William C. Bryant & Co., Brooklyn, N.Y.

The Swedish System of Educational Gymnastics. By BARON NILS POSSE. Lee & Shepard, Boston.

These books mark a commendable feature of the times—a rebellion against the notion that health may be maintained without an enlightened regard to the principles of hygiene, and when impaired, that it may be regained by swallowing noxious drugs and potions. One may not assert that drugs have no useful purpose to serve, but every thoughtful physician will hail with approval all means of educating the public that help to free him from the fetters by which he is hampered because of the opinions so generally held that his services are valuable chiefly because of the pills and potions which he prescribes.

Much more attention is being paid now than formerly to the physical education of children. The work of gymnastics and calisthenics is attaining

a place of prime importance in all our higher educational institutions ; the gymnasium is as much an essential as the library, and many schools in the United States and in Germany expect their pupils to graduate in gymnastics as they do in Latin.

With us this is a work of greater importance than it was among the Greeks and Romans—not, indeed, that feats requiring gigantic strength or great swiftness are called for to-day. We do not need the pugilist in the prize-ring, the sprinter on the race-course, nor the lightning sculler on the river. Gymnastics is being placed on a scientific basis ; the physiology of exercise is being learned and taught, and—the thing of greatest moment—the pressure of competition, and the precocity of methods and of business, as well as of children, call for a better and higher physical development than men have yet known.

Dr. Barkan, in this little book, deserves more credit for the things he has omitted than for those he has written, though he has said well, perhaps all that is necessary for a layman to know on this subject. It is so easy to fill a book on this subject with “cures” and “recipes” that have no foundation in physiology, that it is only well-merited commendation to say that this book is up to the times as a scientific production, and entirely free from the harmful quackery with which popular science books generally abound.

Mr. Checkley's book is admirable in its naturalness, and the simplicity and effectiveness of methods which give it ready adaptability. The note of warning regarding over-training is timely, and the criticisms upon dress are not too severe.

In this reform, so characteristic of the last decade—that of physical education, the admirable system of Ling, improved and nationalized as it has been in Sweden, has had a most important part. Baron Nils Posse has placed educationists on this continent under obligation by giving this exposition of the system which has furnished such good results at the Royal Gymnastic Central Institute, in Stockholm, of which Institute he is himself a graduate. These are books that may with confidence be recommended to purchasers.

B. E. McKENZIE, M.D.

44 North Street, Toronto.

Mystery of Suffering. By J. H. BROOKES. 8vo, pp. 167. Gospel Publishing Company, Chicago. Willard Tract Society, Toronto, Cloth, 75 cents ; paper, 25 cents.

This excellent and timely little work is written “to help the sick and suffering saints to a better understanding of God's purpose in the afflictions they are called to endure,” in which the author has succeeded admirably. It is written as an antidote to the vagaries of “Christian science” and “faith-healers,” in a most loving and Christian spirit. This book will prove a great blessing to all who read it. Suffering he shows is “the common

lot," and although a consequence of sin, is nevertheless disciplinary, and may be used directly as well as indirectly by an all-wise and ever-loving Father to conform us "to the image of His Son." Of course, we could scarcely expect Dr. Brookes to write on this subject without introducing his pre-millennial views, nevertheless, on account of the main purpose of the book we can wish it a wide circulation.

Frances Raymond's Investment; or, The Cost of a Boy. By MRS. S. M. I. HENRY. Cloth, 50 cents.

Girls of To-day. By LUCY A. SCOTT. Cloth, 50 cents.

Helping. By ADA M. MELVILLE. Woman's Temperance Association, Chicago. Manilla, 10 cents.

"Frances Raymond's Investment" is like all of Mrs. Henry's writings, a graphic picture, true to life, in which a widowed mother is pitted against the saloon in the raising of a boy. Her investment was, "The Cost of a Boy" to a mother of whom she had been legally robbed without any redress or chance of compensation. It is one of the strongest arguments for prohibition, and should be in the hand of every father and mother.

"Girls of To-day" is an excellent book for girls who are looking outward and upward for help. The advice applies not only to moral and spiritual life, but to physical and ethical culture. Points out the doors of usefulness opening to women, and enforces the influence of women in the social circle. Every girl should read this book.

"Helping" is a story for the "Look-up Legions," showing the dangers of home-made beer, wine and cider, and what may be done by the kindly effort of children. These are all W. C. T. U. publications.

The Pulpit Commentary. Edited by the REV. CANON H. D. M. SPENCE, M.A., and Rev. JOSEPH S. EXELL, editor of "The Homiletic Quarterly." With Introductions by Canon FARRAR, the Right Rev. Bishop of Edinburgh, Principal TULLOCH, and Prof. A. PLUMMER, M.A., and Homilies and Expositions by upwards of seventy contributors. 8vo. A. D. F. Randolph & Co., New York. William Briggs, Toronto. Cloth, \$2 per volume, net; by mail, \$2.25.

A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians. By CHAS. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. W. F. Draper, Andover. Cloth, \$2.75.

It is not an insignificant fact that the press of to-day is constantly sending out to the world commentaries on the different books of the Bible, representing the ablest scholarship of modern times. One of the most practical series now being issued is "The Pulpit Commentary," of which twenty-four volumes have been issued.

The aim of this excellent series is to provide scholarly introductions to the sacred books; to divide the text of Scripture into paragraphs, and to

supply each paragraph with such exposition as shall meet the wants of the student, and such homiletical suggestions as shall assist the preparations of the preacher.

The expositions give textual criticism, revised translation where necessary, explanation, apologetics, reference to ancient customs, contemporary history, natural history, geographical research, science, and anything that tends to light up the text and make it available for practical instruction. These are followed by a comprehensive sermon outline, embracing the salient points of the preceding critical and expository section, and by brief homilies from various contributors, designed to show different modes of treatment, and to bring into relief different aspects of the passages under consideration. The preparation of the work is in the hands of the ablest theological writers and ministers of England.

The last volume is on the Epistles of *Peter, John, Jude*. One volume. *Peter*.—By Rev. B. C. Caffin, M.A. Homilies, by Rev. A. McLaren, D.D.; Rev. Prof. J. R. Thompson, M.A.; Rev. C. New, Rev. U. R. Thomas. *John*.—By Rev. A. Plummer, D.D. Homilies by Rev. C. Clemman, D.D.; Rev. W. Jones, Rev. R. Finlayson. *Jude*.—By Rev. S. D. F. Salmond, D.D. Homilies by Rev. Prof. Croskery, D.D.; Rev. J. S. Bright, D.D.; Rev. R. Finlayson, B.A.

This is one of the best volumes issued and is certainly one of the most helpful commentaries on these epistles that the preacher can have in his library.

Bishop Ellicott's Commentary on First Corinthians is one of a series of "Critical and Grammatical" notes on the Pauline Epistles, accompanying a beautiful Greek text. His work extends over thirty-five years, during which time he has ranked among the first exegetes and thoroughly trained scholars. He comes to his work as an independent thinker, and though consulting the writers of the past and the present, he forms an individual judgment on the meaning of Paul, giving perhaps a clearer and more elevating conception of the apostles' teaching than any other commentator. He relies wholly upon the Greek construction, and in his interpretation gives the result of forty years' patient grammatical and critical study of the language. He seeks to put himself in the attitude of a Corinthian auditor, and by weighing every ambiguous word, illative particle or doubtful proposition, brings out the Greek complexion of the apostle's meaning, which is scarcely suggested by the English idiom. He seeks to know "what the inspired writer exactly desired to convey to the Church of Corinth." Although one may not always agree with the author's conclusions, yet he has rendered invaluable aid to the students of this Epistle.

God in His Word; an Interpretation. Harper & Bros., Franklin Square, New York. 12mo, pp. 311.

This work has the disadvantage of being sent an orphan into the world, and left to make its way without the name of either author or patron.

Indeed, but for the imprint of the great publishing house of Messrs. Harper & Bros., which is a guarantee at least for its respectability, it would have been without a sponsor. But though like Melchisedec, "without father, without mother, without descent, having neither beginning of days or end of life," it is not unworthy of respectful consideration, and will well repay a careful examination. The reader who hopes to find in it the echo of his own opinions, or who is disposed to condemn every book which contains anything which he does not understand or approve, is apt to find apparent paradoxes in it which will shock him; but the candid student, who has learned humility from his own partially ineffectual gropings after truth, arising from either defectiveness of knowledge or limitation of faculty, is pretty sure to find in it much that is helpful and inspiring, and not a little that is worthy of unstinted admiration.

This book is, as the title-page indicates, an interpretation; and the author's theory or method of interpretation, applied to the great theme treated in its pages, may be best described in his own words.

"An interpretation," he says, "is not an invention, a mental construction, a speculation, but a vision of living reality as seen in the light of its own life. But even in interpretation there are different fields of vision. As one may read a book with reference merely to its grammar or style, so one may read nature with reference merely to the mathematics of her movements, and he will thus gain real knowledge, and valuable, as applicable to the material uses of life; and, incidentally he will receive larger meanings and impressions. But if he will put aside these limitations as to the scope and motive of his regard, and, as a lover of nature, follow her living ways, she will reveal herself to him. He will cease to make mere generalizations, and to confine knowledge to nomenclature. Laying aside the mathematical charts of nature, he will confront her vitalities, and so leave the field of his mere understanding, entering into a responsive and sympathetic association with her, expecting her precious communications, as a youthful lover awaits the shy revealings of the heart of his beloved. It does not matter where he starts. He may follow the bees as they fertilize flowers, and there will be unfolded to him a beautiful mystery. If he will follow the butterflies, he will receive an evangel, not excluding a hint of the resurrection. It is thus that science is born again—the meek inheriting her earth. It is true that a patient witness to nature, like Darwin, will be followed by speculative theorists who will ignore the life, apotheosising a notion, as in making a God of natural selection. The genuine and sincere agnosticism is the meekness of those content with the unfolding of a real life, excluding the arbitrary, and suppositious. The true agnostics keep to the simplicity of faith, instead of constructing a kind of scientific mythology, in which laws and forces parade with Olympian majesty."

The book throughout gives evidence of wide reading, its scholarship being well up to date; but above all it gives evidence of profound and independent thought, showing that the author, instead of using other men's spectacles, has looked at things with his own eyes. His interpretation is, as it professes to be, the unfolding of life—the life of the individual soul, in which the author discerns, not only in substance, the collective life of humanity, but the union of the life of nature and of God.

the style is always vigorous and transparent, and often eloquent and impressive. Everything in it may not be true; there are here and there propositions opposite which we have had to put a note of interrogation in the margin, reserving them for more careful and thorough examination; but there is scarcely a paragraph in it that is not calculated to aid the truth-seeker, by suggestion and by stimulating thought. It is a book for thoughtful readers, and in the hands of such it cannot but do good.

Lectures on the Religion of the Semites. First Series: The Fundamental Institutions. By W. ROBERTSON SMITH, M.A., LL.D., Fellow of Christ's College, and Professor of Arabic in the University of Cambridge. D. Appleton & Co., New York. 8vo, pp. 488. Price \$4.

The author of this goodly volume is not unknown to either the literary or the theological world. He has long had the reputation of being one of the ripest of oriental and biblical scholars. Indeed, sufficient proof of this is found in the position which he fills, as Professor of Arabic in the University of Cambridge. And the fact that he is one of the contributors to the "Encyclopædia Britannica," shows the high repute in which he is held, not only for profound and accurate scholarship, but also for ability as a writer. It is only necessary to add, that the subject treated in this volume is one in the treatment of which Dr. Robertson Smith is entirely at home, and upon which he is justly regarded as one of the highest living authorities. No one who aims at acquiring anything like a thorough mastery of it, can afford to leave this work unread; and there is, perhaps, no other book accessible to the English reader which will furnish the general student with a more comprehensive knowledge of the subject. It is true that Dr. Smith's candour as a biblical critic has, in the opinion of many orthodox divines, led him to make too liberal concessions to what is known as the "Critical School" of Old Testament interpreters; but though the conservative reader may not be able at all times to see along the same lines with him, no one can, we think, read what he has written—providing it is done with candour and freedom from prejudice—without being impressed with the fearless independence and conscientious fidelity to the truth which are among his most strongly marked and evident characteristics.

The volume before us, as will be seen from the title-page, is but the first instalment of the work, which will probably require two more similar volumes to complete it. It is but the first of three courses of lectures which the learned and accomplished author was, in April 1887, invited by the trustees of the Burnet Fund, to deliver at Aberdeen, in the three years from October 1888 to October 1891, on "The Primitive Religions of the Semitic People, viewed in relation to other Ancient Religions; and to the Spiritual Religion of the Old Testament and Christianity." But though this book contains only the first course of the series, it is, nevertheless, complete in itself, dealing, as it does, exclusively with one particular branch of the subject, namely: "The Fundamental Institutions" of the religion of the

Semites. If the remaining volumes should never be added, though, of course, the work would not be so valuable as if completed, it would, nevertheless, be a most important contribution to the literature of a great and profoundly interesting subject.

It is matter of regret that, owing to the lateness of the time at which this book came into our possession—when, in fact, the *QUARTERLY* was actually passing through the press—we shall not be able to give it as full a notice as it would have otherwise received, and as it deserves. Neither time nor space will enable us to do more than to indicate in the baldest manner the subjects of the several lectures in the order in which they occur. The first of them simply states the subject, and explains the method adopted by the author in its treatment. The second deals with the relations of the religious community, and the relation of the gods and the worshippers. Then comes a lecture on the relation of the gods to natural things, dealing specially with holy places and objects of superstitious dread, such as the *jinn*, or gods which had been degraded from the rank which they once occupied as objects of reverence. Holy places in their relation to man forms the subject of another lecture, which is followed by one in which sanctuaries, —natural and artificial—holy waters, trees, caves and stones, are treated. These are followed by no less than half a dozen lectures on sacrifice, a subject around which much of the interest of this volume, and, indeed, of the entire literature of this subject of the ancient religions, gathers.

Superficial and unsatisfactory as this exhibit of the contents of this work must be, even it will probably be sufficient to convey to the thoughtful reader some idea of the profound interest and importance of the discussion to which it is the latest and the ablest of recent contributions. The transparent and vigorous style in which it is written is not the least noticeable of its commendatory traits; and the physical characteristics of the book, so far as paper and type especially are concerned, are all that can be desired. The author and publishers are both to be congratulated upon the manner in which they have respectively performed their part in producing a book which is valuable in its contents, and which it is a pleasure to read.

Studies in Moral Science. By S. G. BURNEX, D.D., LL.D., Professor of Systematic Theology in Cumberland University. 8vo., 380 pp. Cumberland Presbyterian Publishing House, Nashville, Tenn.

The study of Christian ethics is of equal importance with the study of Systematic Theology; they are, in fact, complementary of each other. Theology being the theoretical systematizing of revealed truth, and ethics, the practical application of the same to human duty. No Christian teacher is eminently qualified for his work who has neglected a thorough knowledge of Christian morality as the every-day life-side of Biblical theology. Our author treats *ethics* and *morals* as synonymous terms, and sets out with the purpose of securing a "general consensus" on moral science from the different aspects of the subject, as presented by German, French, English,

and American authors. The work is not a mere aggregation of other men's ideas, or their re-statement in the author's language, but a masterly discussion of all the vital questions of ethics by an independent thinker in a manner that compels the reader to form his own conclusions. The work is not written for theological students only, but for all who desire to know the method of attaining the highest good.

In his discussion of ethics the author makes the word "to include the whole range of human actions, viewed in relation to their motives, rightness and wrongness, and also their natural or necessary consequences." He holds that "morality is not properly predicable of the act, as such, but rather of the motives of the actor as conformable or non-conformable to the rule of right." He also affirms that "the act is only the expression of the intention of the actor, and this intention is determinative of the morality of the actor," but that we only "predicate morality and accountability of voluntary actions." In the working out of his ethical system the author has due regard to the relation that Philosophy, Psychology and Theology have to speculative and practical ethics.

The work is divided into two parts. Part first, "Studies in Moral Science," being an endeavor "to present a scheme of speculative ethics in harmony with the teachings of the Holy Scriptures, the testimony of consciousness and observation." Part second, "Practical Ethics," is "an attempt to expound the Decalogue in the light of the truth, taught in speculative ethics," with a view to sound Christian morality. We have no hesitation in saying that the author has succeeded in both aims, and as a teacher of teachers will prove himself a benefactor to the human race.

After a general presentation of the subject, the relation of government and law, or the rule of government is defined, which culminates in the proposition that sin (violation of the moral law) against God (the moral governor) is sin (violation of moral law) against our neighbor (the moral subject), and *vice versa*. Government is regarded as moral government, *i.e.*, the government of mind by mind, by the force of truth, or by moral suasion. Man's relation to such a government is next considered in view of the end of moral government which, he says, is to accomplish the purpose of an infinitely perfect God, who is love. The author rightly contends that it is impossible to conceive that such a God should have any other design than the happiness of all His creatures. "Unhappiness was never divinely willed," but is consequent upon the rational accountability of free creatures. In the chapter on "No Accountability without Freedom," necessitarianism is overthrown as being incompatible with morality. A fine distinction is drawn between *freedom* and *ability*, in which he argues that through sin man lost his ability, not his freedom, to love God and his neighbor, and that the ability lost in the first Adam was restored in the second. Hence rational freedom gives the only ground, and ability the the only measure, of moral accountability. Evidently moral responsibility is contingent upon human freedom and ability. His discussion of the

moral faculty and conscience is elaborate and thorough, in which he criticises the peculiar phase of every theory with a view of forming a true system of ethics. He rejects the educational theory, and accepts the intuitional with certain limitations, in which he makes the proper distinction between an intuitive act of the conscience, and the affirmation of the natural judgment. "Conscience," he says, "is the susceptibility of pleasure or of pain arising out of the affirmation of the natural judgment concerning right and wrong." This definition recognizes a tuitive and an intuitive judgment in the exercise of the moral faculty. The tuitive reasons, investigates, and decides as to rightness and wrongness, is first in action and is *fallible*. The intuitive approves or condemns, according as the act is pronounced right or wrong, follows in action, and is always *infallible*. This idea of conscience the author very ably applies to the New Testament usage of the word, and in an analysis of the nature of conscience shows the possibility of the judgment being wrong and the conscience good, as in the case of Saul of Tarsus; or the judgment right and the conscience bad, as in the case of Judas Iscariot. He holds that the function of conscience is not to reveal or teach, but "to bear witness to the integrity of the will to the convictions of the judgment, and also to the rightness and wrongness of our motives." He argues that the ultimate ground of right is not in the eternal nature of things, nor in the nature of God (both of which are necessitarian in fact), but in the sovereign will of God conditioned by "infinite wisdom and love." The "Ultimate End of Rational Action," is a debatable chapter, in which he rejects the *disinterested or rectitude theory*, that "virtue consists in doing right for its own sake," and the *perfection theory*, which "makes the ultimate end of virtuous action self-worthiness, spiritual excellency or rational dignity." He adopts the *utilitarian theory* of Paley, "virtue is the doing good to mankind in obedience to the will of God for the sake of everlasting happiness," with important modifications, however. He makes "the attainment of blessedness, satisfaction, enjoyment the supreme end of right action," i.e., in harmony with his definition of conscience, the final end of obedience is the securing of a good conscience. Quoting Rev. iv. 11, and Heb. xii. 2, the strong point of his argument is that, "the ultimate end of all divine acts is the pleasure, the joy, the happiness of the Creator;" and that the necessary inference must be, that if true of the acts of the Creator, "such must be true of the acts of all His intelligent creatures." "Virtue," he says, "is obedience to the will of God from right motives," and that "all virtue is reducible to love," i.e., love, in the Bible sense, is the right motive for all acts. Such love only makes virtue easy and happy, and though love to others or to self may make it possible, yet it will be difficult and without perfect happiness. "All vice or immorality is reducible to selfishness, and where no love is (only hypothetically possible), virtue is an utter impossibility."

Part second is an exhaustive application of the author's ethical conclusions to the specific duties of each commandment in the Decalogue. Space

will not permit us to deal with this invaluable part of the work. To all, we say, get the book and study it, you will be made thereby a better preacher, teacher and Christian.

The Church in Modern Society. By Rev. JULIUS H. WARD. 16mo, 232 pp. Houghton, Mifflin & Co., Boston. Gilt, cloth, \$1.00.

This book is written for the whole Christian family, in the interests of Christian unity. The author, in the most liberal Christian spirit, shows the organic influence that the Church of Christ exerts in the social life through the terms of agreement that exists in the different creeds. His aim is to suggest a way in which the collective Church may accomplish this large and comprehensive work in society. He regards the Church as a permanent institution based upon the family, therefore co-existent with the race and "one of the structural features of human history." The development of the Church of Christ before the Reformation "as the institution which, in its various forms has, contributed most to the direction of the world," is traced, and the influence of the Church in modern life considered in a frank, generous tone.¹ Our author thinks that the Church has parted with its social jurisdiction, because it "has not kept pace with the development of individual power in modern society." That the democratic spirit has not been followed by the Church, and in order to fill its mission among men, its sphere must be through the agency of the people in the establishment of a spiritual democracy. That it must not be the institution of the classes, but be identified with the masses in all the interests of life. Christianity inculcates the brotherhood of mankind, therefore the Church must be as broad as human society, and include the race. He regards the method of the Church as spiritual through the individual, thus to influence the family, the people and the nation; but that the defect of modern Christianity lies in the narrowness of its methods and beliefs. The Church has not been broad enough to meet the demands of society, and influence the whole of life. Recognizing the facts that are false or unwise in certain existing conditions, he forcibly suggests the practical policy that ought to be adopted along the line of united religious work. He strengthens his argument for "constructive unity in religious forces," by contrasting the Protestant with the Catholic idea. In estimating the denominations. "The Methodists," he says, "have organized a system of religious activity which has great and deserved merits, but they have put the whole stress of the working church upon a system of emotional religion, which does not of itself build up the mental and spiritual life into a reasonable Christian faith." His conclusion is that "The only unity to which men can turn is the unity of spiritual agreements," and although there may not be an ecclesiastical unity, there ought to be a unity through working agreements. This little volume is a valuable contribution to a most needed movement, and will contribute something to its solution.

Methodist Review (New York), May-June. The contributions are "The Integrity of the Book of Job" by Prof. Davies; "Prophecy, fulfilled and unfulfilled, in Jewish Experiences," by Dr. Wheatley; "Dr. Roche's Life of John P. Durbin," by Prof. Upham; "Washington Charles De Pauw, founder of De Pauw University," by J. Clark Ridpath; and "Agnosticism," by James Douglas, D.D. The "Editorial Notes and Discussions" are, as usual, good and strong, as also "Editorial Reviews," and "The Arena" interesting, but "The Itinerants' Club" department is to us the one of greatest practical importance to the Church of the future. It contains further replies on "How shall the present plan of the four years' Conference course of study be made more effective as a means of ministerial training," in which the Chautauqua Correspondence School idea is advocated. "How to begin and conduct an Itinerants' Club" is outlined, and "How to prepare for examination" answered. We would like a similar department in our own Quarterly, or something done to assist our young men in their Conference studies.

The Andover Review (Boston). The January number contains "Theistic Agnosticism Irrational," "Education in Greece," "Four Centuries of Christian Song," "The Case of Rev. Robt. Breck," "Revival of Hinduism," and the usual Theological and Religious Intelligence. A new department, "Letters and Life," has been added. Among the able editorials is one on "The Waste in Preaching." The Editor's idea is that there is a good deal of "Lost labor" in the pulpit, because the average preacher does not make "sufficient moral use of his personality," because of a wrong application of reserve power, and "the intellectual and emotional are not always made to act in conjunction," also because of a "failure to surrender themselves absolutely to those truths which have most power to possess and master them." There is "waste in preaching" because "sermons are not conceived under conditions sympathetic with the thought and feeling of many whom they ought to reach." The preacher needs not only, love for men, but sympathy with men,—a fellow-feeling that puts himself in their place and makes him feel about moral truths and Christian life as they feel. He needs intellectual and moral sympathy with those he wishes to reach. Another waste is a lack of seriousness and hopefulness in the tone of preaching. The preacher should be an optimist, never a pessimist. He should have complete faith in the success of the Gospel and convince the people of his confidence. Finally a waste because the sermon is made an end instead of a means, and the preacher is not followed by the *man*. The preacher must not only have an enthusiasm for humanity in the mass, but a love for individual souls that compels him to be a manful *man*, and follow up his sermon by personal effort. This article will profit every preacher.

The April number contains "Religious life in our State Universities," "What is Salvation?" "Edward Thring," "Have we a Religion for men," "An American Board for Foreign Missions," "What is Reality? Part VII.

"A Hierarchy of Beings," "Social Economics." "What is Salvation?" is defined by answering, "From what? By what? To what?" And lifts salvation from the old idea of a beatific state after death into a present practical life, "salvation from sin." "Religious life in our State Universities," by President Angell, of Ann Arbor, rather strongly favors the College federation, as provided for in Ontario. "Have we a religion for men?" is a most practical and suggestive article, and raises the question, "Is the genius of Christianity foreign to the masculine make-up?" The answer is of course *no*, but finds a solution for the preponderance of women in the modern Church to arise from the methods of presenting Christianity. The "other-worldiness," that the Church has thrown around the Christian religion has depreciated it for practical men. Business men make the investments for immediate returns, and when they find more "brotherliness by illustration," in a secular society than in the Church, they are apt to drift there. "A religion which is a religion for women only, is a no religion."

The principal articles in the June number are "The Working Population of Cities, and What the Universities owe them," in which a Peoples' University, suited for those who work with their hands, is advocated. "Shall Episcopacy be Reinstated?" "Pretension," "What is Reality? Part VIII., Pantheistic Theism." "Letters and Life," "Biblical Criticism—a point of Grammar in the 'Gloria in Excelsis.'" "Social Economics." The editorials are "The Latest Theological Alarm" and "The Social Value of the Time gained by the Eight-Hour Movement."

The Quarterly Review of the Methodist Episcopal Church South (M. E. Church South Publishing House, Nashville, Tenn.), is alike creditable to the editors and the publishers. It is usually filled with interesting and valuable articles, from able and practical pens, on important subjects, and its mechanical execution is worthy of its contents. Printed on excellent paper, in bold and beautiful type, it is a pleasure to read it; and, as becomes a high-class periodical bearing such an intimate relation to a great church, it makes a highly respectable appearance. The leading article in the April number is a biographical gem, worth more than the cost of the entire number of the Review. It is one of a series, which we hope will be continued, from the pen of W. F. Samford, LL.D., the subject of this particular paper being the Rev. Ignatius Alphonso Few, LL.D., founder of the Emory College, Oxford, Georgia. The article to which theological students and scholars will most naturally turn is the one entitled "Theism; a Survey of the Argument," by Rev. J. J. Tigert, D.D., which is also one of a series, the subject of the present paper being the ontological and the historical arguments. We are glad to find, not for the first time, our old and esteemed friend, Dr. Barrass, of the Toronto Conference, among the contributors. He contributes an article on Wycliffe. While this Review is conducted on sufficiently broad and catholic principles, its conductors act

wisely in keeping their own church and the fields of its operations well to the front. It is racy of the soil of the sunny South. And as there are a great many of our readers who are desirous of a more intimate acquaintance with the Methodism of that region, they could scarcely do better than add this Review to the list of the periodicals which they read. Price per annum, \$2.50.

The New Englander. The April number has articles on "The United States as a Land Purchaser," "The Heroes of the Iliad and Odyssey compared with the Living Heroes of Fiji," "Some Criticisms on French Landscape Painting," "Is it True that Farming is Declining in New England?" "Combinations and Trusts," "The John A. Porter Prize Essay"—a very valuable article, and "What did Paul Mean?—an attempt to explain Rom. xi. from a spiritual standpoint.

The May number has articles on "The Connecticut Secret Ballot," "The Disrespect with which New England Farmers are treated by the Newspapers," "The New Movement for the Legal Protection of Sunday"—giving the constitutional basis of the Sunday laws and their relation to free institutions, "The Marching Song of Humanity," "Sir John Lubbock on the Pleasures of Life," "How to Americanize the Indian," with book notices and University topics.

The June number of the bi-monthly, *Christian Thought*, contains the publication of papers read before the American Institute of Christian Philosophy at various times. We have here "Christian Pantheism," "Immortality in the Old Testament Scripture," "On the Beauty of Nature," "Monkey Ancestry," "Human Ability," "For Him," "Social Life in the Church," "Concessions to Science," and "Views and Reviews." The programme for the next Summer School is announced. It will begin on August 6th, at Avon-by-the-Lea, N.J. (formerly known as Key East), and continue over one week. The list of subjects to be discussed, and the distinguished authors of the essays to be read, give promise of rare entertainment, and great mental and spiritual advantage to those who shall be so fortunate as to be present.

The Lutheran Quarterly for April. The articles are of a substantial and instructive character. The list of contents is as follows: "The Reflex Influence of Foreign Missions," "Waldenstrom and His Teachings," "The Sabbath-school as a Factor in Religious Training," "Jesus the Son of God," "Family Worship," "The Wonders of Providence in the Light of the Scriptures," "Child-Saving Institutions," "An Answer to the Liturgical Question," "A Liturgical Riddle," "A Practical Answer to the Liturgical Riddle," together with book reviews. One can get from this Review a good idea of the currents of thought and feeling that are moving through the great Lutheran Church.

The Theological Monthly. Bain & Son, Toronto. In the April number are articles on "The Story of an Ancient Battlefield"—that of Jehoshaphat over the forces of Moab, Ammon and Seir," "Why We Suffer," "Names of Christ"—as bearing upon the criticism of documents, "Unfulfilled Prophecy"—bearing chiefly upon the pre-millennial coming of Christ, "The Resurrection of Christ"—giving historical proof, "The Book of Common Order, or Knox's Liturgy." The list of contents of the May number is as follows: "The Site of the Cities of the Plain and 'The Pits' of the Vale of Siddim," "Definitions Wanted—Moral," "Three Character Studies—St. John," "The Early Relations Between Judaism and Christianity." This periodical is always fresh and interesting.

The American Catholic Quarterly Review for April contains "The True and the False Philosophy of Social Reform," "Catholic Worship and Christian Art," "The Norse Hierarchy of America," "Dr. Dollinger and the Old Catholics," "When Brigham Young was King," "The Encyclical," "Sapiential Christians," "Is the Dream of a Universal Republic to be Realized in Our Day?" Antonio Franchi—the Great Italian Philosopher's Noble Preparation," "The Proposed Revision of the Westminster Confession," "Scientific Chronicles," and Book Notices.

The April number of the *Universalist Quarterly* is one of unusual interest and value. It contains: "The Abyss, or Chaos of the Ancient Cosmogonies," "Vitality of the Tariff Issue," "The Resurrection of Christ. I. Origin of the Gospel Stories," "Giordano Bruno," "The Scientific Study of Miracles," "Five Theories Concerning Morals," and a general review, with notices of current literature.

The A. M. E. Church Review for April is as varied as its predecessors in matter and style. To white people anxious to obtain knowledge of a very complicated problem, we can commend this periodical, as in it the colored people speak for themselves. The leading articles of this number are on "Negro Problems" and "The Duties of the Hour."

The Atlantic Monthly for April, May and June contains a collection of articles which, for variety of subjects of timely and general interest, and for style of literary treatment, can hardly be surpassed in the whole range of magazine literature.

Great Sermons by Great Preachers. 8vo, 356 pp., cloth. Published by F. J. Boyer, Reading, Pa. Price \$1.00.

This volume contains twenty-one sermons, by an equal number of divines, all from abroad. The editor claims the collection contains some of the most celebrated sermons of the century. They are suggestive of the style and method of different preachers.

THE CHURCH AT WORK.

APPLIED CHRISTIANITY.

THE Church should make the Christian religion so practically an "applied science," that the world shall distinctly see that "Christianity is Christ," and that the individual Christian is a *human Jesus*. Christ "went about doing good," and this should be said of the Christian Church, which in its collective capacity is the representative Christ. The aim of the Church ought to be to utilize the different means of grace so as to produce, not religious emotions only, or personal goodness merely, but a nineteenth-century Christ, "going about doing good." The cry of the world still is, "We would see Jesus!" and the answer ought to be, not the description of a theological Christ, but the personal manifestation of a self-sacrificing, man-loving, world-saving Jesus. Perhaps no Church, theoretically, comes nearer to a true manifestation of "the man Christ Jesus" than the Methodist; and a proper utilization of its one peculiar institution, the class-meeting, would enable it to be so practically.

The making of our class-meetings places for reporting work done for God and humanity, and schools for training in practical, personal Christian work, would develop a Christ-likeness of character that the mere relation of Christian experience, after the ordinary manner could never produce. Let the programme of the meeting be as follows: Singing, three minutes; reading Scripture, two minutes; five one-minute prayers; fifteen minutes for the study of the subject previously assigned; fifteen minutes for reports from members on persons met and spoken to; fifteen minutes for consideration of objections raised by such persons, and discussion of best methods of reaching them; marking passages of Scripture best suited

for the cases in hand, and exchanging experiences as to the best way of doing them good. A recent number of the *Western Christian Advocate* has the following pertinent editorial remarks:—

“What is the matter with the class-meeting of to-day? It is sickly, apparently going into general decline, and we think it needs to be fed more frequently from the wholesome Epistle of St. James. It is all right to bear personal witness to the power of Jesus to save and keep us, but would it not be well for every class-leader to ask the members such questions as the following: What have you done during the past week in practical Christian work? Have you told some sinner who never was in class-meeting what a heavenly atmosphere there is in it, and urged him to attend with you? Have you invited any one to come with you and hear the preaching of the Gospel, who seldom or never hears it? Have you spoken to a lost soul on the street, or in your place of business, about the love of Jesus, and His power to save from sin? Have you personally warned a backslider of his fearful doom? This would be a ‘new departure’ in class-leading that would open the eyes of many wide enough to see some things as they have never seen them.

“The general inquiry of class-leaders is: ‘Brother A, or Sister B, tell us how you *feel* this morning?’ The answer would be new, and very refreshing, if it came in these words: Well, I have spoken every day of the past week to some one of my neighbors about the duty of accepting Jesus and His salvation; by the grace of God I have taken an hour or two to visit some sick ones, and pray with them; I have taken another hour to look after some poor children who cannot come to Sabbath-school for want of clothes. Indeed, my dear leader, I have been so busy in trying to do the will of God that I have not had time for introspection; but now, in review of what the Lord, by His grace, has enabled me to *do* for Him, I feel very happy. Glory to His name! He has taught me how to discourage and defeat the devil, and to grow in grace by activity in the Christian life.

“‘But this would be wicked boasting,’ some one says; ‘it would never do to turn our class-rooms into places for reporting what we have done for the Lord. The class-room is the place to tell how we *feel*, and to catch good feeling from those members who become very happy while they tell their experiences.’ The heart-experiences of those who are known to be commandment-keepers are valuable, and we delight in the overflow of their emotions; but if we catch all our ‘happy feelings’ from their overflow, our experience is spurious, and it would be less dangerous for us to go to some pest-house and catch the small-pox. All genuine emotions of joy and peace result from union with God, and without commandment-keeping no man can be conscious of this union. ‘Be ye holy’ means, ‘Be like Jesus, internally and externally.’”

Every Christian should remind the world of Christ.

Why should not this "training-class" idea be extended and incorporated into the actual work of the Church? Have District Institutes as schools for Christian workers, at which all aspects of Church work and methods should be discussed. Our District Meetings, instead of attending only to the necessary routine business, might thus be brought to "a solemn review of the state of the work of God," and to "inquire into the state of religion in the District, and devise means for the promotion of the spiritual interests of the Church." In this way definite answers might be secured to "Can any measures be adopted for the promotion of the work of God in the District?" Also let the Annual Conferences be great conventions of Christian workers, unsurpassed in enthusiasm and inspiration. We need a new working life infused into our whole system. We need workmen trained and disciplined in the school of actual experience in every department of Christian effort.

THE YOUNG PEOPLE OF OUR CONGREGATIONS.*

THE present has been denominated "the age of young people." In every department of secular enterprise, young people are increasingly prominent in the activities of life, thus being trained for future responsibilities. This characteristic is becoming more and more a feature in the Church work of to-day, by the organization of young people for special Christian culture with a view to their increased usefulness. This arises not only from the spirit of the age, but as a result of Sunday-school work, by which the young in larger numbers are drawn into the Church, and also that the aggressive spirit of youth is more thoroughly appreciated. The great problem is how to keep the young for Christ? How train them to be of the greatest service to humanity? How concentrate their spontaneous exuberant power to the greatest permanent results?

*Many of the thoughts in this part of the article were suggested by an article in the *Quarterly Review of the United Brethren in Christ*, on "Young People's Christian Societies," by Rev. M. R. Drury, associate editor of the *Religious Telescope*.

The solution is being reached, in part, by the organization of the young people into societies for the development of Christian work and character. The Sunday-school, public preaching, and other ordinary agencies, are not sufficient to hold the young to the higher activities of the Church, and develop an intelligent Christian life and service. Christianity is a life, not a form, not a creed, not a profession, but a Christ life—a life that implies activity and results in a symmetrical, full-orbed Christian manhood and womanhood. The Church must not only recognize and provide for the incitement to activity, that is begotten of spiritual life itself, but also for the restless impulses to do something that throb in every young person's heart. An inactivity that makes no provision for these phases of the young Christian life is sure to produce stagnation and death. The young are lost to our Churches because given nothing to do, because not made to share in the work and responsibility of the Church. This young life should be used by the Church, in the Church, and for the Church. It must be organized for actual Christian service, not as an institution separate from, or a substitute for, the Church, but as much a part of the Church as is the Sunday-school. Direct organized effort among young people should not be regarded as an innovation, or as extraneous, but as a natural development of the hidden life principle of the gospel of Christ. Invention and improvement mark the material progress of the world, but should not be confined thereto. The theory and practice of teaching has greatly advanced as to ideas and methods during the past twenty-five years. And it would only be in keeping with the progressive spirit of Christianity that means and instrumentalities should be begotten and fostered that would be adapted to the necessities of the work and of the age. The Sunday-school, the missionary society, the temperance society, and the various Christian associations, are living examples of this principle. So important is the organization of the young life of the Church as helpers in the extension of the Redeemer's kingdom that the time has come for a new development; a new movement that has for its purpose the special training of young people.

There have been young people's societies, but they formed

no component part of the individual Church or denomination; they were local, there being no uniformity of organization, and little concentration of action. We need a uniform organization, co-operating in purpose and methods, which shall be as much a part of the Church as is the Sunday-school. Such society, however, should not be undenominational, or interdenominational, but denominational, so far at least as oversight and control is concerned. It should, without developing a narrow sectarianism, foster an intelligent, denominational loyalty. Young people should be inspired with a distinctive Church spirit, and yet trained to regard and treat all Christians with brotherly love. They should work *in* and *for* their own Church, and yet keep in touch and sympathy with the great body of Christians in all the Churches. The Young People's Society should be in harmony with the purpose, methods and spirit of the Church with which connected, and under the influence and direction of the thought and literature of that Church. To secure such a desired end, the denomination itself must provide and nurture a society for its own young people. The Church should *mother* her own children, and not hire an outside *nurse*, nor leave them to volunteer *foster-parentage*. A denominational society is necessary for the creation of a denominational *esprit de corps* and enthusiasm among the young people, and also for their better culture in the doctrines, history, principles and methods of their own Church. That our young people may be inspired by the lives of the founders and fathers of Methodism, be made acquainted with Methodist theology and usage, and know the polity and economy of the Church, they should be trained through a society of our own, having a common name, and common aim and methods. Denominational Sunday-schools, literature, prayer meetings, missionary and other societies, are no more necessary in Christian work than denominational young people's societies should be. Neither are they any more incompatible with a broad Christian loyalty, or less in sympathy with a generous, co-operative spirit of Christian unity than such a society, under denominational supervision and direction, would be.

Our General Conference should take hold of this matter, and

organize and authorize a Young People's Society for Christian work, upon the broadest possible lines, that shall be managed by the Church, in harmony with its own spirit and methods. "The aim of such a society should be to organize the young people of every Methodist church, under the supervision of the pastor, in vital connection with the official board, for the symmetrical culture of body, soul and spirit, and for religious, literary, social and missionary work; in such a manner as to make every one a Bible student and give every one something to do; in support of, not in competition with, the regular Church services; and not to oppose, but to include all young people's societies in the Methodist Church that will affiliate."

Such a society, for the organization of our young people and a general union of existing societies, is provided in the "*Epworth League*," already inaugurated by a committee of the General Conference and the Sunday-school Board. The object of the League is: "To promote an earnest, intelligent, practical and loyal piety in the young members and friends of the Church; to aid them in constant growth in grace and in the attainment of purity of heart, and to train them in works of mercy and help, and in a knowledge of the Word of God."

The adoption of the League movement by the General Conference as the uniform organization for the young people of the Methodist Church would be the means of uniting the young people of Methodism in a common enterprise, which would begot concentration of effort and inspiration of purpose. With branch leagues in all our churches, league conventions in the Districts and Conferences, and these all under the supervision and control of a representative Board, composed of delegates from all the Conference leagues and certain members elected by the General Conference, we should soon have the young people of the Church thoroughly and systematically organized. And if, in addition, the whole movement was under the guidance of some wise, active, progressive spirit, and had an organ enthusiastically and practically edited, we would be possessed of a source of power that would be of incalculable advantage to the future well-being of the Church in producing an intelligent membership, and providing a means for systemati-

cally undertaking general Christian enterprises. It must be borne in mind that the aim of the Young People's Society must be, not merely to organize those who are already members of the Church, but to reach all the young people of the congregation, and also those of no congregation, with a view to bringing them into active, co-operative sympathy with the Church.

HOW TO RETAIN AND DEVELOP THEM FOR SERVICE.

The Young People's Society having been instituted, we venture to suggest some principles of operation that should guide the Church in reference thereto, and methods of carrying on the work for the interest and benefit of young people.

1. Let our preachers and people be thoroughly seized with the doctrines of Methodism, touching the relation of children to the Church, viz., "that all children, by virtue of the unconditional benefits of the atonement, are members of the Kingdom of God." Also, specially impress them with the fact that infant baptism is based upon that truth, and that the child is thereby recognized and received "into the congregation of Christ's flock, that *he* may be instructed and trained in the doctrines, privileges and duties of the Christian religion." To retain the young people, keep the children when we have them, as members of the Christian Church. Let the preaching, the teaching, the singing, the praying, and, in fact, all the influences of Church, Sunday-school, and home, inculcate as a fundamental truth, in the minds and hearts of our boys and girls, that they are not aliens to God, but heirs of God by birth, and that they enjoy all the rights of adoption until they have forfeited them by knowing transgression, or a wilful rejection of their Heavenly Father's love as expressed in Christ.

2. Although, by retaining the children, we shall have the young people, yet there remains the important problem, "How to retain and develop them for service?" This is largely a question of means and methods, which will apply almost equally well to children or to young people. The question of retaining and developing are also so closely related that they are reciprocal in action. What retains will develop, and what develops will retain.

3. The importance of Church membership as a means of retaining young people I shall not discuss, but rather suggest methods of development and how to retain non-members, and gather in non-church-goers. To retain those already in the Church, we must save those who are out. If weeds are left to grow on the street side of the fence, they will soon grow in the garden. We must somehow or other make the current of life, which our boys and girls and young people will, of necessity, enter, drift in the direction of the Church. "Catch your hare before you cook it" applies here. Get the young people, then, retain them by developing them.

4. Nor shall I deal directly with methods specially used to develop the spiritual life, strictly so-called, as a means of retaining, but rather seek to put ourselves "in the place of" young people who take no particular interest in prayer-meetings, class-meetings, and the like; and suggest methods as to how they may be retained and developed for service. In doing this, I ask that our minds be thoroughly disabused of the idea that "the Church edifice is too sacred a place to be used for secular purposes." We must disabuse our minds of the too prevalent notion that all life is two lives, religious and secular, and impress ourselves with the idea that these are but two sides of one life, the spiritual. We must realize that young people, and also old people, have bodies as well as souls, minds as well as hearts, and that much spiritual work can be done from the material and intellectual side of human nature. It has been said that "some very earnest Christians are so diligently engaged in saving *souls* that they have no time to save *men* and *women*." Some are more solicitous for the sanctity, æsthetics, etc., of the church building than for the salvation of the unchurched masses. As I see it, the Church must not bisect, nor trisect the man, and treat him as an imaginary, disembodied spirit, or an airy something, but have regard to his whole being, recognizing that he has physical wants, and is in actual contact with the social, intellectual and business life of to-day. In other words, we must seek to touch and utilize human life on every side with the purpose of making a well-rounded manhood, comprising body, soul and

spirit, fitting us for citizenship in this life as well as in that which is to come.

5. In setting out upon this work, we must have due regard to the fact that the emphasis of Christian work has been placed upon what is popularly known as the spiritual. The material, social and ethical has been mostly sought to be reached through the spiritual instead of *vice versa*, as was the general method of Jesus. The Church has said of the young people in pursuit of social enjoyment, physical recreation, or mental entertainment, as did the disciples on a certain occasion, "Send the multitudes away, that they may go into the villages," viz., the saloon, the ball-room, the theatre, the club, the billiard table and other places and associations whose purpose even may be good, but whose influence is bad. Jesus would say unto the Church as He did to the disciples, "They have no need to go away; give ye them to eat," i.e., the hungry young people who come to our churches "have no need" to "go into the villages and buy *themselves* food," for the Church, with her "five loaves and two fishes," can, under the blessing of Jesus, feed the multitude, so that they shall "all eat and be filled," *satisfied* much better than with the food of the *villages*, procured by themselves.

6. Leaving out of consideration the places that are positively evil, it is not enough to say that the physical, social and intellectual are provided for by various associations, guilds, societies, lodges, etc. Admitting that these quasi-Christian, semi-religious, nominally ethical or actually secular organizations, do provide for these needs, it is among the many evidences that the Church has neglected this department of her work. The hungry multitudes have been sent away to provide *themselves* food, and in doing so have, in far too many instances, made the society a substitute for the Church, and the work of that organization the whole of religious duty. Not counting the associations that are popularly known as Christian, the influence of which is to draw to themselves rather than to the Church, there are three times as many secret societies and organized clubs as there are Churches in all our cities, towns and villages. These are absorbing the time, energy, means and intellect of our young people, largely moulding their characters and lessening

their interest in the Church and its work. Would not the best means of counteracting this influence be for the Church to provide within herself the substantial benefits that are obtained in these societies?

7. Such a provision would revolutionize both our Church architecture and Church work. But would it not be in the right direction? Because of early associations, conservative ideas, and ecclesiastical sanctity, it may be necessary to preserve the ancient heathen, infantile Jewish and mediæval Christian notion of "holy place" and "holy of holies," as applied to the house of God. If, however, a Christian Church is to be, what Christ evidently intended it should be, an every-day working organization of His disciples (learners), then, the building itself should be the busiest workshop in any community, throbbing with life, bustling with activity, and many-sided in its operations. If an "holy place" and "holy of holies" is to be preserved for what we will persist in calling the spiritual, then let us not only have a Church porch for our boys and girls, (the Sunday-school room), but a court of the Gentiles, for our young people, where their secular wants may be provided for. Let us have a place of meeting, where the sinner as well as the saint may come and feel more at home in the Church than at any other resort. If there are those who will not enter by the front door into "the holy place," let us take them in by a side door, into the cheeriest, cosiest, and most welcome place in the whole community.

8. The almost universal answer to "How to retain and develop for service?" is, work, work, activity, activity; "give them something to do." But therein is implied thorough organization, such organization as gives "to each one his work." So organized as to have "a work for each," and make all feel they have a necessary part in the work of the Church—such as to make the most careless religiously, feel a direct interest in that particular Church, that it was their Church, and their social, if not spiritual, home. Among the methods of organizing our young people, there is none better for the Methodist Church than the *Epworth League*, with its well-defined six departments, viz., Christian Work, Literary Work, Social Work,

Entertainment, Correspondence, and Finance, under the various subdivisions, to which, however, might be added special Committees on Specific Duties, in connection with the various departments. The aim of all such organization should be in the direction of the religious; the purpose, the development of the spiritual side of the nature, but done by making Christianity a thoroughly applied science, and the Church an energetic, working organization.

9. We shall now give a little attention to details as to means and methods, which have been gleaned principally from young people, or from those experienced in work among them. The minister and officials should recognize and utilize the young people in general Church work. Let the Church be thoroughly democratic, there being an entire absence of caste or social distinction. The members of the Church should notice the young people, give them attention, and make them welcome at the services; also, both pastor and members should cultivate a street, as well as a Church, acquaintance, at least, so far as recognition is concerned. Provide the means for a more systematic and intelligent study of the Bible. Give personal invitations to young people for Church services and gatherings. Older Christians should exemplify Christianity by consistent, practical, common-sense lives, not watching the young people with carping, unsympathetic criticism or ill-natured, meddling censorship; nor regarding all youthful pranks as mortal sins, or a clear evidence of an unsanctified heart; neither to expect from young people the perfect expression of religious thought and feeling, in prayer or testimony, of more mature minds. Show Christianity, and not infidelity, to be manly and womanly; that a belief in its verities, and not scepticism, show strength and independence of thought. Make it the noblest aim and end of life. Let them feel that a genuine Christianity is not an effete system, or something too fossilized for the nineteenth century, but has to do with every element of the highest manhood and most advanced civilization; that it rejects no pleasure that is really beneficial, and offers the fullest scope to every right ambition. Let them know that Christian discipleship does not involve the abandonment of any innocent enjoy-

ment, any diversion that gives pleasure and profit and that does not harm others. Impress them with the thought that it is not necessary to enter into the personal experiences of sin or the darker phases of life in order to the perfection of manhood, or the development of a strong Christian character; but rather make them feel that the gain is in giving the young life to the service of God and humanity. Let the preaching be more practical and less dogmatic, the preacher not imperiously insisting that his ideas must be accepted, and his teachings taken without questioning. Make a Christ-like life, rather than a church-made creed, the standard for our young people. Make them to realize the moral and spiritual side of their nature, as well as the physical and purely mental, and their duty and responsibility thereto, hereby recognizing the needs of the soul they will seek its satisfaction.

10. Give prominence¹ to the most beneficial and powerful influence of wise, parental example and cheerful, parental training—a consecrated parentage that does all to the glory of God, not living two lives, secular through the week and spiritual on Sunday. Encourage the influence of the Christian home, and seek to fashion the Church on the model of a happy family in such a home. Church and home should be synonymous. Have *teaching* teachers in the Sunday-school, and *teaching* preachers in the pulpit; not, as is often the case, that the teaching is so tedious, the closing words are more gladly received than any other. Let the teaching and preaching apply to this life's duty and responsibility, rather than to some future life, bliss and glory. Have Church parlors pleasant, attractive and homelike; available at any time by any who have a little time to spend for recreation or conversation. Also, cheery, airy, inviting reading-rooms, supplied with secular as well as religious periodicals, and open at regular hours. Open gymnasiums where young men and women, after spending all day in office, shop, factory or kitchen, may have access to such exercise as will tend to develop the physical and mental, for our spiritual and moral life depends largely upon our mind and body. Baths might also be attached to the gymnasium with advantage. Have social evenings, when all in the

Church, young and old, may meet, shake hands, get acquainted, and have conversation and innocent enjoyment. Let the pastor and other heads of families give "At Homes." either in their own house or at the Church. Develop among the young people hand-to-hand, individual work among themselves and for others, by which personal contact and personal sympathy is secured.

Cultivate sympathy between older members and young people. Have each of the older place his or her boy or girl in the place of each young man and woman with whom they come in contact. Let our Christian homes have the latch-key on the outside of the door, so that our young people would feel that at any time a hearty *welcome* awaits them there. The church parlors should be made a *home* where young people might feel free to come without the fear of being "bored to death" about their souls. Religious meetings should not exclude everything else in connection with Church exercises, but also have weekly lectures or concerts of the very highest quality, or an elevating entertainment of some other kind.

Organize for the care and relief of the sick, and do not make it necessary to seek such provision in secular societies. A prominent part of Christ's work was giving physical relief, and should not His Church in like manner "go about doing good?" Train them for actual work in various departments by means of normal classes or occasional talks on methods of Christian work. Also, have classes for instruction in elocution, singing, writing, book-keeping, needlework, and whatever else would be helpful. Lay upon them a share of the financial burdens of the Church.

We do not mean to cater to, but *for* the young people. Attract them to the Church, make it more popular than the club, the lodge, the saloon, the opera or the theatre. Associate the young life with the Church, cultivate the habit of attendance at the edifice. Keep them about the place, and although definite decision for Christ has not yet been made, create an interest in the Church by making the young people feel that the Church itself is interested in their physical, intellectual and social, as well as in their moral and spiritual welfare. Make them feel

that the right use of all these enters into the proper development of a true Christian character.

The conclusion of this whole matter is, the Church can develop the young people if she can retain them. We have, therefore, dwelt most largely on the means of retaining them, to which we believe the above suggestions carried out would largely contribute by elevating the individual and improving the conditions of life. The Church must come down and put itself in touch and sympathy with the young people. Organize them systematically in and of the Church, to work for and with the Church, through and among the young people. Let the organization be upon a religious basis and in harmony with Christian character, but using direct and indirect agencies to keep the young people away from evil influences. The aim should be the development of Christian manhood and womanhood, but if a perfect Christian character cannot be reached, let us secure as high a moral character and as large an abstinence from evil as possible. Let our motto be: "Our young people for Christ, and Christ for our young people."

"OUR BOYS, AND HOW TO KEEP THEM."

NEW and beautiful churches are increasing and congregations are prospering, but a painful fact is also too true, our boys outside of the churches are also increasing, and surely drifting away into the depths of degradation and ruin, to fill, no doubt in many cases, the ranks of our criminal classes.

Lord Shaftesbury states in reference to the male criminals of London, that nearly all had fallen into a course of crime between the ages of eight and sixteen years, and that if a young man lived an honest life up to the time he was twenty years of age, there were forty-nine chances in his favor, and only one against him, of living an honorable life thereafter.

The Y. M. C. A. report of the United States asserts that only five per cent. of the young men in the land are members of the Church, and that seventy-five per cent. never attend church.

We rejoice that we have a much better record in Canada, yet

we cannot hide the fact that such a small proportion of our young men are earnest Christians, and such a large number are completely lost to home and church influences.

The most important and perplexing problem of this age for the Church and the civic authorities, is to find the remedy for this evil.

At a certain age, with a very few exceptions, all our boys are under the influences of the home and the Sabbath-school. Then a critical time comes, the binding link holding them to the old landmarks is loosened or broken, and then the gap grows to an ever-widening gulf.

"For every evil under the sun
There's a remedy or there's none ;
If there is, try and find it,
If there is'nt, never mind it."

There must be a remedy for this evil. We should not lose our young men. We propose the following to meet the case :

1. *We must have better Homes.*

The influences which are most powerful and successful in the formation of habits and character are those which begin the earliest and continue the most steadily during the most impressive time of childhood and youth. The principal lines, then on, which we must work for a solution of this grave problem will be to improve the home and the character of the home lessons and influences.

Such a home, to be the home of which we delight to sing, must be more than a mere place to eat and sleep in. Its first aim and its continued object must be, the formation and encouragement of right thought and Christian character.

2. *We must have more effective legal preventive enactments.*

There must be not only educative and formative influences, but also all the needed preventive remedies.

The civic authorities of the land, if true to their call and authority, must effectually close up the many open doors to sin and ruin, into which so many boys are attracted and lured on to their certain fall.

The individual controls the state, therefore, the responsibility

for the effective reforms rests upon each citizen, i.e., in most cases the parents, who ought to be the most interested in securing such legal prohibitions.

3. *The Church must labor more actively in her work for the young.*

With all her machinery, organizations and agencies she should faithfully second and sustain the well directed efforts of the home, and also persistently grapple with all those opposing agencies which we find now existing in full and successful operation on every side of us. The Church should put around these tender and impressible hearts all her best influences, with ever-increasing care, till these weak and easily influenced ones can stand alone.

Is it not too true that the worldly and the wicked combine to hail with a hearty welcome our youth to their company; and do they not provide with a liberal hand and cunning plans their attractions, in order to lure away our sons from us, and the paths of right? Is it not also too true that many of these wanderers say of the Church, "No man careth for my soul?"

It is not enough for us to say we provide you a beautiful church, and school-room, and prayer-room. We must go out and go down and meet them. We must continually use every agency possible to bring them in and keep them in our safe and happy fold.

4. *We must have special organizations for the unreached classes.*

If there be those, and there are in every community, who are so completely severed from the Church and cannot be induced to come to it, then we are forced to try some other method. For such an extreme class, a well organized *Boys' Club* has proved a great blessing in many places in the United States. For such a work we must find a leader who is an enthusiast on this line. It needs a comfortable, well equipped, home-like place for meeting, open every day, where we can combine recreation and instruction suited for such a class so difficult to reach and hold. Some Church or interested individuals must heartily and liberally support this work with talent, time and money.

If not cared for in this or some other effectual way, then other and more costly buildings and officers of the law must be engaged to keep continual watch over those who will, no doubt, prove the worst classes of society. The cry wails up from the prodigals, to Christian ears, and moves Christian hearts, from every city, town, village and community, urging that something be done, and that quickly. What shall it be? Begin somewhere; at least, let us try something.

G. A. MITCHELL.

PRACTICAL WORDS TO OUR READERS.

The Authors, not the Editors, are solely responsible for the opinions expressed in articles appearing in the QUARTERLY.

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is to be a Review for the needed elaboration and interchange of the thought of the Church on the various questions of doctrine and duty, work and life, we must extend the circulation. The editors will spare no pains to maintain the standard and improve the character of its contents, and therefore ask the hearty and earnest co-operation of all our readers in aiding us to provide a Review worthy the intelligence and liberality of our people. Brethren, give us your help, and enter at once upon an active canvass for new subscribers for 1890. The Annual Conferences gave us an unusually large number of new subscribers, but we need five hundred more to make the year come out right. We must keep the QUARTERLY upon a sound, financial basis.

Owing to the illness of Dr. Workman, he was unable to prepare his article on "Messianic Prophecy" in time for the July number, but it will appear in full in the October issue. If, as we have often been told, every number of the QUARTERLY is worth the subscription price, then our friends have an extra canvassing number with which to work. Push the canvass at once, and report by end of September.

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