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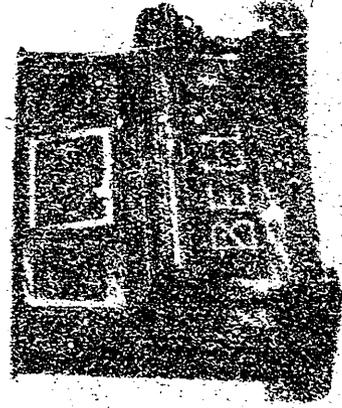
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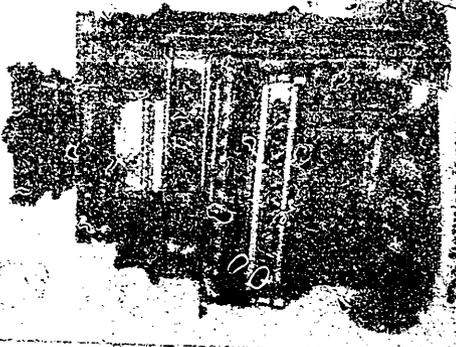
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APRIL, 1889.

[No. 2.

THE PERFECT CHRISTIAN CHARACTER.

The Eleventh Annual Lecture delivered before the Theological Union
of Victoria College, May, 1888.

BY REV. CHANCELLOR BURWASH.

II.

IN a preceding article we considered the higher form of Christian experience designated by St. John as "perfect love." While we found this experience most fully defined by St. John in his first epistle, we found that in the writings of St. Paul there were many passages which clearly implied this same higher state. Some of these passages bring Paul and John very near to each other in form of expression; *e.g.*, in Eph. v. 8, 9, we read as follows: "For ye were once darkness, but are now light in the Lord: walk as children of the light; (for the fruit of the light is in all goodness and righteousness and truth,)" etc. This we at once compare with St. John's "walking in the light as He is in the light," as we may also, St. Paul's "being rooted and grounded in love" (Eph. iii. 17, etc.), with St. John's "dwelling in love." St. Paul also unites with St. John in ascribing this experience to the Spirit of God, and in making this indwelling Spirit the witness of our sonship. Compare 1 John iv. 13, "Hereby know we that we abide in

Him and He in us, because He hath given us of His Spirit;" and v. 7, "And it is the Spirit that beareth witness because the Spirit is truth;" with Romans v. 5, "And hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us;" and viii. 15, 16, "For ye received not the spirit of bondage again to fear, but ye received the Spirit of adoption whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are the children of God." To like effect is Gal. iv. 6, "And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father." These passages in Paul, as well as in John, refer not to an isolated, initial experience, but to an abiding or continuous religious state, as the context clearly shows. They apply also to every degree of this experience, from the first and feeblest glimpse of God as love and as our Father, to the fulness of perfect love. This revealing of *the Spirit* is the witness, and "he that believeth hath" this "witness in himself."

But, again, both Paul and John unite in making this experience the foundation of the entire Christian ethical development, both in character and in action. And this character, as manifested in the actions, is the touchstone of the genuineness, the purity, and the perfection of the *experience*. The depth, or power, or fulness of the experience, that which warrants us in speaking of it as perfect, is never measured by emotion, nor by miraculous gifts, nor even by spiritual illumination. It is by the "fruits of the Spirit" that it is known, and these fruits are either the outward acts or the inward dispositions of which they are the expression. The experience creates the new character or disposition, and the new character is manifest in the new life. And this experience, character and life, taken together, constitute the New Testament or Christian *holiness*, or sanctification of the Church to the service of God. Sanctification or holiness has, in the New Testament, the same meaning as in the Old. It denotes the state of being set apart for God and His service. But there is an essential difference in the process by which this state is reached. Under the Old Testament the individual and the entire people were set apart to

God by an external act—the circumcision. Those who were thus outwardly set apart, were outwardly renewed in life by the law. And the people thus consecrated by circumcision and the covenant of the law were accepted as the Lord's, (and so their sanctification complete) through the blood of sacrifice, and hence were said to be sanctified by the blood. Sanctification was thus the term which expressed the total result of the Old Testament covenant. It began with circumcision, the sign of the covenant of separation and consecration. Its moral power was the authority of the covenant law over the conscience and life. Its result was imperfect in life, inasmuch as "the law was weak through the flesh," and imperfect as to conscience of acceptance, inasmuch as "the sacrifices which they offer continually" can never "make perfect them that draw nigh," "for it is impossible that the blood of bulls and goats should take away sins." The New Testament sanctification is parallel to the Old, and yet in contrast with it point by point. It has, like the Old, its beginning in a definite, outward act, "baptism." But that act is worthless except as it is preceded by, or accompanied by, or followed by, "the renewing of the Holy Ghost." This renewing is conviction in the conscience, conversion in the will, faith in the religious understanding, and love revealed to and in the heart or religious affections. This is the "circumcision of the heart in the spirit." The moral power of the Christian life is no longer the law convicting the conscience, and so through a spirit of fear and bondage converting the will, but love constraining the heart. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creation," or, as in the parallel text, "faith which worketh by love." The Christian thus becomes dead to the law, not as a rule of life, (for as such, the law is still "holy and just and good," and is not "made void," but "established" through faith,) but as the sanctifying power in the heart and life. There the law failed. There the law ended only in sin and death. "The law made nothing perfect," and, therefore, "there is a disannulling of a foregoing commandment because of its weakness and unprofitableness, and a bringing in thereupon of a better hope through which we draw nigh unto God." Now this "better

hope," this "law of the Spirit of life in Christ Jesus" is the mystic Christian experience which St. John defines in its fulness as "perfect love." But what the legal spirit with its weak, moral power and imperfect provision of atonement failed to produce, *i.e.*, a holy people acceptable to God, the new Spirit of life in Christ Jesus (the perfect atonement) accomplishes, fulfilling "the requirement of the law in us who walk not after the flesh but after the Spirit."

All who are in Christ Jesus are thus "called to be saints," as were those of old. "As He which called you is holy, be ye yourselves also holy in all manner of living." This is the theory of Christian holiness set forth alike by Peter, Paul, John, and the author of the Epistle to the Hebrews. It begins with conversion. Its fundamental principle is the experience of God's love in the heart, shed abroad by the Holy Ghost given unto us. Its result is a holy life acceptable to God in Christ Jesus. And its end is what Paul calls "perfecting holiness in the fear of God," founded upon the fulness of experience which John calls "perfect love," and which Paul describes in the passage just referred to in these words, "I will dwell in them, and walk in them, and I will be their God, and they shall be My people" (2 Cor. vi. 16—vii. 1). And according to St. Peter, those who thus "put away all wickedness and all guile" "are built up a *spiritual house*, a holy priesthood to offer up *spiritual sacrifices*, acceptable to God through Jesus Christ." Even this purified and perfected life and character must be presented "acceptable to God *through Jesus Christ*." Like the ancient, imperfect holiness it has, it must have its atonement. But its atonement is perfect.

To those who would know what is the New Testament ideal of this perfect Christian life and character attesting the fulness of the Christian experience, we would commend the careful study of the following extracts from each of the great writers of the New Testament :

1. For Peter—1 Peter i. 13—v. 11.
2. For Paul—Rom. xii. 1—xv. 13; 1 Cor. xiii.; Gal. v. 16—vi. 10, where note the less full expansion, the milk for babes; Eph. iv. 1—vi. 20. Phil. ii. 1—iv. 1. Col. ii. 6—iv. 6. 1 Thess. iv. 1—v. 24. Tit. ii. 1—iii. 8.

3. For John—1 John i. 5, to end of epistle.

4. For St. James—the entire epistle.

But above all from the lips of the Master Himself; read Matt. v., vi., vii. We think it must be admitted that if ever the perfect ideal of human character and life has been presented to the mind of man, it is to be found in these passages. If any one point be lacking it will be supplied in the living example of the perfect life recorded in the Gospels, of whom Paul says, "Let this mind be in you which was also in Christ Jesus;" and John, "He that saith he abideth in Him ought himself also to walk even as He walked;" and Peter, "Arm yourselves also with the same mind," "Because Christ also suffered for you, leaving you an example that ye should follow His steps, who did no sin, neither was guile found in His mouth," etc.; and yet another, "Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." And yet everywhere this high ideal of life and character is by all those apostles of Christianity set before us without a hint other than that it is the attainable privilege, and therefore the bounden duty of all the sons of God.

Of the perfect Christian life thus so fully and gloriously exhibited in these passages, any human summary would be presumption. But this is needless, for we have also the inspired summary. Our Lord sums up the fundamental principle of the whole in these words, "Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and with all thy mind, and with all thy strength;" and the second is like unto it, "Thou shalt love thy neighbor as thyself." Paul follows him with, "Love is the fulfilling of the law," and this love he defines in the wonderful charity hymn. And John again repeats the same divine words of the Master, "that he who loveth God love his brother also." And as to the measure of Christian duty, we have the same divine summary. The "as thyself" is defined thus, "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets."

This great commandment, with its universal measure by the

golden rule, is carried back to its fountain of moral power in the last words of the Lord's intercessory prayer, "That the love wherewith Thou hast loved Me may be in them, and I in them."

These few passages sum up for us the most profound elements of perfect Christianity, as presented by Christ, and as apprehended by His apostles.

But with this perfect ideal of Christian character and life before us, and with its source of moral power clearly apprehended in the experience of God's love shed abroad in our hearts by the Holy Ghost given unto us, we fall back once more upon an important practical question: By what avenue does the moral power reach the character and the life? Is it as an unconscious physical force? or as a conscious moral influence? We have already answered this question in the preceding article (page 7) thus: "The gift of the Spirit, the glorious intuition of God's love, does not necessitate by a mere physical law these fruits of the Spirit as the flame necessitates the explosion of the gunpowder, but it renders them morally possible." We recall this subject here for fuller elucidation, and especially for Scriptural proof, because of its great practical importance. We fear that scores wreck their holiness of life upon this rock. They imagine that, ecstatic experience gained, the whole work is forever done. They forget that the experience becomes character and holy life *only through the will*. We must prove this as the New Testament teaching, and then seek, if possible, to understand it. The proof that this is the New Testament conception of Christian character as well as life, appears in the fact that everywhere and with all the writers the graces, the holy disposition as well as works or acts of holiness, are subjects of command.

1. Let us take a few illustrations of this from St. Paul, in whose conception of Christianity the ethical is very evenly balanced with the spiritual. In the twelfth chapter of the Epistle to the Romans we find the following, "I beseech you, therefore, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Here is the will rendering the outward service of

active work, of which the hands and feet and other members of the body are the instruments. Paul, himself, teaches us elsewhere that this service is acceptable to God through Jesus Christ (Col. iii. 17). But neither the merit of the atonement, nor the experience of an ecstasy of love, renders unnecessary the act of the will, the presentation of our living sacrifice. The relation of the will to the perfection of Christian character is scarcely less evident in St. Paul's teaching. He has chosen a peculiar expression to designate the ethical side of disposition, or character, which has been translated by the old English word "mind." In the second verse of the chapter to which we have just turned, we read, "And be not fashioned according to this world, but be ye transformed by the renewing of your *mind*, that ye may prove" (*i.e.*, estimate properly, or clearly discern) "what is the good, and acceptable, and perfect will of God." Here the mind (*vous*) is the power of moral discernment, the moral understanding by which we perceive the true will of God, and which lies behind all holy life and holy character. But even the quickening or renewal or purification of this moral understanding, a process which of all others we should suppose to be indirect, and not directly under the control of will, Paul regards as in some way a matter of will, and hence of moral responsibility, and a proper subject for exhortation. But this is not the "mind" of which we were speaking as the ethical side of disposition or character. But we find that, too, presented in this third verse, "For I say through the grace given unto me, to every one that is among you, not to be *high minded* beyond what we ought to be *minded*, but to be sober minded, according as God hath meted out to each one a measure of faith." Now here is the Christian character as humility, the absence of conceit, the properly moderated estimate of ourselves. But from its ethical side, the side on which it is in some way regulated by will, it is a sober mind, a *restraining* our thoughts from the intoxicating influence of pride and self-complacency. A little further on, after reference to many of the outward and active aspects of Christian life, in the fifteenth verse he returns again to the ethical aspect of character. This time it is not humility, but her twin sister sym-

pathy, for it is the man who is oblivious of self who is open to feel for and think for others. "Rejoice with them that rejoice; weep with them that weep; *mind* the same thing one with another," or "with one another," that is, take part in each other's concerns, whether of joy or sorrow. Whatever fills one mind or heart, let it fill all minds. In the next sentence the apostle turns to another kind of mind. "Mind not high things, but let yourselves be carried off with the lowly things," or "persons." Here again is a trend of thought or soul, a disposition of character with an ethical side, amenable in some way to will, and hence the proper subject of command or exhortation. But without dwelling at length on individual passages, we may quote from St. Paul the following, all in the same strain: "Finally, brethren, farewell; be perfected, be comforted, be of the same mind; live in peace, and the God of love and peace shall be with you" (2 Cor. xiii. 11). "If we live in the Spirit (experience), by the Spirit let us also walk (life). Let us not be vainglorious, provoking one another, envying one another (character)."

2. The same constant presence of effort of will in Christian holiness is found in St. Peter. We shall take the first passage as an example of all (1. Pet. i. 13, etc.): "Wherefore binding up the loins of your mind" (*διανοίας*), the moral discernment is to be kept prepared for constant action; "be sober," (the watchful, guarded spirit is an element of Christian character, and yet subject to will), "and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." Hope, one of the most spontaneous elements of the Christian character, is yet subject to effort, and by that effort is to reach its full perfection. Then, from this exhortation to perfection in elements of Christian character, the apostle turns to the life: "as *children of obedience*, not fashioning yourselves according to your former lusts in the time of your ignorance, but like as He which hath called you is holy, be ye yourselves also holy in all manner of living, because it is written, Ye shall be holy, for I am holy." No one reading this passage can doubt as to the position given to will in St. Peter's view of Christian holiness.

3. But St. John is especially the apostle of the Christian mystic experience, and if we find that he, too, recognizes that Christian holiness is not merely an experience, but also an active will, through which experience "works," we can have no doubt as to the New Testament teaching on this point. Bearing in mind that all exhortation appeals to the will, we find in St. John's first epistle exhortations as follows: to keeping the commandments, ch. ii. 4-6; to brotherly love, ii. 9, 10; to abstinence from love of the world, ii. 15, etc.; to purity, iii. 3; to abstinence from all sin, iii. 6, etc.; to works of love, iii. 18, and iv. 7, etc. Finally the epistle ends with this appeal to Christian will, "My little children, guard yourselves from idols." While it is true that everywhere these ethical elements are intermingled with phases and forms of inward experience, and words are sometimes used which seem almost to imply an absolutely necessitating connection between the experience and the ethical life, as in iii. 9, yet even in these the element of will is implied, as is evident by comparing v. 18, "We know that whosoever is begotten of God sinneth not; but He that was begotten of God keepeth him (rather himself, see margin), and the evil one toucheth him not." The "cannot sin" of iii. 9, is therefore an ethical, and not a physical cannot, such as a good man uses when he says, I cannot lie, or I cannot disobey God. We take it then to be the common consensus of the writers of the New Testament that the work of the Spirit becomes practical life only through the will. Even such matters as humility, sympathy, brotherly kindness and charity are matters of will, not only as to the outward expression in act, but also as to the *fully perfect* feeling itself, and are, therefore, properly ethical in their character.

The bearing of all this upon the practical side of Christian perfection is most important, and may form the subject of another article. We shall conclude this one by calling attention to the harmony of this process of the work of God's grace with the constitution of our moral nature.

The process of perfecting Christian character and life is two-fold: (a), purification, or, as Wesley phrases it, the death of sin; and (b), maturity, or the fulness of the positive graces and

works of the new life. Both these are the result of the one moral power. It is the moral influence of the love of God shed abroad by the Holy Ghost, which at once destroys sin, and perfects all the graces. Sin is not a physical entity, to be removed by a physical act of destruction. It is a moral quality to be removed by moral influence. We speak now not of sin as guilt, but of sin as character.

What, then, is that moral quality which makes character sinful? We reply, a relation as motive to will, which contravenes, or tends to contravene the law of right. To illustrate, the parental instinct in its simple, natural, almost unconscious form, is certainly not sinful. It is God's gift, not to man alone, but also to the lower order of beings, serving His beneficent purpose. It is in itself a very beautiful thing; one of God's most excellent gifts to sentient creation. In the lower orders of being it acts as a simple instinct according to its law, and when the purposes of that law are fulfilled, it ceases to exist. Although, then, a very beautiful thing, it has no moral quality. It is only in man, the moral being, that it rises to the dignity of one of the noblest of the virtues, or sinks into a maudlin, sinful weakness. How so? By right or wrong relation to will. If common sense, and prudence, and experience, and moral obligation, and religious duty are all forgotten in the presence of the parent's simple fondness, and if the wayward fancies of the child through that fondness rule both parent and child, then the parental instinct becomes a sinful element of character. To become a virtue it must not die; but it must take its proper place under control of reason, conscience and religious faith, where it may help to the grandest acts of self-sacrifice, of heroic suffering, or of patient toil. It is when they lose their proper place and relation that these native elements of character become sinful. But what is their proper place? Not that of master; it is not theirs to control the being. The will must be the imperial master, the centre of the personality, not the slave of a passion. But to be thus master in the midst of contending passions, the will must be supported by its God-given foundation of right, truth, and love. Standing on these the will is *free*, the will is master, and all lower motives serve, obey, assist.

But for the perfection of our moral nature this foundation of the free will must be perfect. The full light of truth must shine upon the understanding. The clear voice of right must speak out through the conscience, and the impulse of pure love must inspire the heart. Out of this centre, as the true, inner sanctuary of our being, that in which is God's image, that which constitutes us sons of God, must proceed the arbitrament of all our living activity.

Now the philosophy of our regeneration begins to be manifest. We become regenerate by the quickening of conscience, by the enlightening of the understanding, but, above all, by the recreation of the divine love. The original sin is the defection of the will from its high office of command. Instead of governing the passions, it yields itself to their sway, and so becomes enslaved. This at once deranges the whole inner man. The passions out of their proper subordination become abnormally strong. The will itself becomes comparatively helpless. The understanding becomes darkened. The conscience is burdened with guilt, and its command of duty, no longer welcome, becomes less emphatic. But, perhaps, most marked of all in this ruin of our moral nature is the extinction of the divine love, which is converted into a dreadful overshadowing fear. Such is the process of spiritual death. It proceeds from the moral influence of the act of sin, the fall, the defection of will. But while the sinful act of will can thus work spiritual disease and death, no mere act of will can restore the spiritual life, for this very reason, that the foundation upon which such act of will should be based is gone. The holy putting forth of will is based upon the triune foundation of truth, right, and love. But these, by sin, have been severally obscured, weakened, destroyed. *They must be restored by a power beyond ourselves.* The darkened understanding must be enlightened; the dull conscience must be awakened and quickened; the lost love must be restored. This is the mystic inward experience of divine grace which Christianity brings for the healing of humanity. We have already studied this experience in its gradual processes of preliminary regenerating and progressive sanctifying grace, and also in its two grand culminations of the witness of

sonship and perfect love. From this experience the saving moral influence passes outward through the renewed will, not only into outward act, but also through the whole region of affections, desires, emotions, and even appetites, restoring the control and subordination which is God's order for our moral nature. Here, then, lies the reason of the prominence of will in the perfection of Christian character, as well as of Christian life. No conception of Christian perfection is right which does not plant in its very centre a strong, sturdy, manly, *holy will*. We shall never be carried to heaven by indolently resigning ourselves to the wafting breezes of blessed frames and feelings. Not that we would for a moment depreciate them.

Their function, as we have seen, is of primary importance. We can no more do without them than the ship can move without the wind. But, on the other hand, the wind must operate through the properly set sail, assisted by the helm, if the vessel is to reach the port. If love governs, it must govern not as blind impulse, or instinct working by a mere mechanical law, but through will, a will upon which shines the light of truth, and which ever listens intently for the voice of conscience. The equality and unity of this trinity in our moral nature must be preserved, or there can be no true perfection, and that equality and unity finds its centre in will. Thus the highest type of Christian life, instead of making us mere weaklings, builds up personality, and calls out all the full glory of individual moral manhood, such as we see illustrated in a Paul, or in the martyr heroes of all the ages. No more manly man ever lived than Christ Himself. What grand energy of will speaks through His whole life. No sickly sighing of sentiment, no wild shouting of emotion, but sturdy, manly work filled up the measure of His days. His personality was supreme, and was never overshadowed by the mighty heart of Divine love, or the blazing light of perfect truth, or even the perfect voice of right. But for one single moment in all His history are we permitted to see even a trembling of that mighty personality, as, in the presence of emotions and thoughts which it is not perhaps given to us to understand, He said, "If it be possible, let this cup pass from Me; never-

theless, not My will, but Thine be done." With Him it is not ostentatious proclamation of pious feelings, nor wordy declarations of the convictions of His reason and conscience (not always followed by doing), but a calm, serene *doing of the will of God*, and in this respect, too, like the Master, must be the perfect Christian. His conscience, and religious feeling, and clear view of right must work out through a strong will. Thus only will all the tumultuous and unduly hasty and violent elements of the lower nature be reduced to their proper subordination of perfect moral purity.

This relation of the will to the subordination and purification of the lower nature, leads to a consideration of the limitation of Christian perfection. That there is such a limitation was clearly taught by Wesley. That it is in some way connected with our dwelling in a tabernacle of flesh is equally clear from the language of St. Paul, and has been the opinion of the Church in all ages. In fact, the prevailing tendency has been so to magnify this limitation as virtually to deny the doctrine of Christian perfection entirely. The study of this question of limitation, as well as of the very important questions of the attainment and practice of the perfect Christian experience, character and life, we must defer for more extended consideration.

INSPIRATION OF BIBLE WRITERS.

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[Read before the Methodist Ministers' Association of Montreal, and published in the CANADIAN METHODIST QUARTERLY at the request of the Association.]

To serve the purpose of the present brief discussion I must condense, rather than elaborate, the matter to be presented. To reach what we may regard a correct view of the doctrine of inspiration, it may be appropriate briefly to notice at least four erroneous theories which have been advanced on this subject.

1st. There is the view that the sacred writers are to be ranked among the *men of genius*, who, by natural endowments and culture, have been favored beyond their fellows with deeper insight into spiritual things. Thus, Isaiah was inspired like Shakespeare, Paul like Plato, Solomon like Socrates, and David like Homer. In a symposium on inspiration, recently published in England, Page Hopps, a Unitarian, plausibly represents this view by saying, "Divine inspiration comes not only to theologian and priest, surely it comes also to statesman and poet and scientist—to all who contend with darkness, and long to come out of that darkness into the marvellous light." This implies that all good thought is equally inspired, and inspired by the intuitions of genius, and that such inspiration continues to the present. "Ours," says Hopps, "is not a silent Father, audible in Jewry once, but silent in England now; speaking once to a chosen people, but speaking now no more to His children, though they never needed Him more than now." This theory, it is manifest, does away with all certainty in religion, and leaves us unable to determine whether the so-called intuitions of genius are actual truth or the vagaries of an active imagination, and it ignores the supernatural elements and the practical superiority and authority of the Word of God.

2nd. The second theory I notice is that the inspiration of the sacred writers is exactly the same in kind, though varying in degree, as the spiritual *illumination given to all believers*. This error has been promulgated by the Anabaptists and Pietists in Europe, and the Quakers in England. Among the latter, Barclay, in his "Propositions," represents this personal illumination of believers as not subordinate to the Scriptures in authority, and as not to be tested by the Scriptures. The results of this theory are two—the loss of a fixed, infallible revelation, and the rank growth of fanaticism. With the latter evil the Quakers are not chargeable to any very great extent; but the idea of assumed divine revelations, indiscriminately continued to the present time, has driven hundreds to insanity, and by the wildest forms of fanaticism has disgraced the name of religion. Schliermacher, in his pantheistic views,

associated with a fervent, evangelical spirituality, has given, I admit, the weight of his great influence and brilliant name substantially to this view; still, as commonly held, it is productive only of evil. While heartily recognizing the reality of divine fellowship and guidance, I wish to have little to do with the man claiming to be specially inspired—claiming to have special revelations from God for governing himself, and particularly for governing his neighbors. I cannot avoid the suspicion that he ought to be either in prison or in a lunatic asylum.

3rd. Coming a little nearer to the truth, I mention next the view that not all the sacred Scriptures are divinely inspired, and therefore infallible, but only certain portions so specifically described, and in general all portions relating directly to redemption; that, in fact, from lower truths up to the "mystery hid for ages," there are varying *degrees of inspiration*. At the present day this theory is in favor with some, as it seems on the one hand to meet the difficulty of alleged errors in the Bible, and on the other it recognizes the supernatural source and character of its great spiritual revelations. This theory has been favored by Tholuck, Lange, Van Oosterzee, Martensen, Lowth, Alford, Ladd and Pope. It is to be borne in mind, however, that when the theory of degrees is mentioned, it is not implied that its advocates are by any means united as to where the line of limitation lies between the inspired and the uninspired. Those I have named, however, are all in harmony in regarding the Bible as infallible in matters of doctrine relating to human salvation. This theory quite gratuitously apologizes for so-called errors in the Bible which, of course, cannot be considered here, but for the explanation of which God is providing an ever-increasing mass of richest and most thorough scholarship. Moreover, it freely, or by implication, makes such concessions to unbelief, as completely to destroy the final authority of the Word of God. It results in every man sitting in judgment upon the Bible, choosing such portions as he prefers, and rejecting the rest as not consonant with his reason or sentiment. It leads to the incoherent mass of opinions which, in the last fifteen years, have been in their

variety like Falstaff's recruits, as they have been marshalled by what is so incorrectly termed "Christian Consciousness," opinions which are in harmony neither with each other nor with the Bible. The great and honored men I have named have not so abused this theory of degrees of inspiration; but I think it must be patent to all, that logically it leads to this, that by it every man can make out of the Bible his own God, his own method of salvation, and his own preconceived view of human destiny; and for poor, distressed humanity the Bible becomes more uncertain than the Delphic oracles.

4th. This leads to the mention of one more erroneous view, which lies in the opposite direction to the views already named, and is known technically as *the mechanical theory*. Previous theories have subtracted from the authority of the Bible. This needlessly adds an element of superstition, which this age of all ages will least tolerate. It makes the sacred writers the mere pen, and, in many instances, the unconscious instrument in the hands of the Almighty. Such a theory silences all criticism, and demands a blind, unquestioning submission. It is a theory now held by no representative theologian that I know of, although at the Reformation it became enshrined in one of the most important Protestant creeds, the *Helvetic Consensus Formula*, which went so far as to assert the inspiration of the very Hebrew vowel points, whose introduction most eminent Hebraists locate later than the seventh century of the Christian era.

It is significant, however, that this mechanical theory, which is now generally abandoned, is thus favorably referred to by Bellows, an eminent authority in American Unitarianism, who candidly says: "The ordinary popular view of religious inspiration, which makes man the mere tool or pipe of the Almighty, with all its mechanical defects, is, after all, truer to the reality of the case than the so-called advanced view, which confounds inspiration with the possession of superior natural insight and purer gifts of mind and heart."

The view which commends itself to me I will now strive to indicate, not by any formal definition nor technical terms, but by specifying the elements which it involves.

1st. It implies a *distinction between revelation and inspiration*. Revelation relates to truth and inspiration to the recording of the truth. It was not really the Bible that was inspired, but the writers of the Bible, who were thus divinely and infallibly guided in recording the matters of which they wrote. The inspiration relates to the divine direction of the sacred writers, revelation to the truths supernaturally revealed to them, which otherwise they could not know. Many things they wrote, which were not matters of revelation—this takes in, indeed, the largest part of the Bible, viz.: history and matters of ordinary experience and observation. Some things they wrote by revelation which they could spiritually discern at least in part, and some things they wrote which they could not understand. Moses had probably but a limited view of the marvellous economy and significant symbolism revealed to him. The prophets may have caught some glimpse, but, at best, a defective glimpse of the glory to be revealed. Daniel tells us plainly, after the wonderful revelation made to him: "And I heard, but understood not; then said I, O my Lord, what shall be the issue of these things? and He said, Go thy way, Daniel, for the words are shut up and sealed till the time of the end." There is a disposition generally among writers on this subject—*eg.*, Morell, Atwell, and Ladd—to draw some kind of distinction between revelation and inspiration, although the bases of this distinction are somewhat different from what has been stated. The last of these, Ladd, considers that inspiration and revelation must be co-existent, and that the former subjectively prepares the way for the latter. I prefer the view of Hodge, which is the one already stated, that inspiration is subsequent to revelation, and that it is the supernatural guidance of the mind of the writer, by which he is kept from error. While, through custom, we call the whole work a revelation, it is to be borne in mind that most of its contents were not in any sense matters of revelation. The very cosmogony of Moses may have been a matter of tradition. The story of the fall of man and of the deluge recorded by Moses was, doubtless, of the same traditional character as the almost identical and contemporaneous narratives discovered not very long ago on

Assyrian tablets of stone. But, when we come to prophecy and to the redemption scheme with the truths it involves relative to the triune God, the atonement, the operations of the Holy Spirit and human destiny, we pass at once into a realm where all we know can be known only by revelation, where the human intellect, unaided, is utterly powerless to grasp the most elementary truths. Such are necessarily matters of revelation, and these and all other contents of the Book, I believe, are infallibly recorded by the spirit of revelation.

2nd. The view just stated implies another, namely, *a human element* in the Book, as well as a divine. Giving any prominence to this human element has often been regarded with suspicion in the history of the Church; still, at a very early period in the fifth century, Jerome certainly recognizes it in his commentary on the Epistle to the Galatians, when he intimates that Paul, in rebuking Peter, was inspired by ill-temper rather than the Holy Ghost. I presume that even matters of revelation came through a natural channel, and were received by a normal exercise of the mental and moral powers. Being perceived by the intellect, they illumined the whole mind, and, like the discovery of a new world, a vast spiritual realm, they thrilled the whole heart, and, by the spirit of inspiration, became infallibly recorded. If this be so in the realm of revelation, namely, that truth was apprehended in a normal way, how much more is it true in the realm of ordinary experience, into which the writers so largely dealt? If this be so, we must be prepared for idiosyncrasies, for peculiarities in temperament, and even for mannerisms in the Bible. In no other way can we understand how Mark uses his favorite adverb *straightway* forty-one times; that is oftener than all the other evangelists together. In the same way John uses his favorite word *abide* more frequently than all the evangelists, and many an expression could be cited which is pronounced by the critics to be especially Pauline. It is this very element of peculiarity of diction which aids us in searching for the unknown authorship of the Epistle to the Hebrews, and of the last twelve verses of Mark. In this short passage there are seventeen words or forms of construction used nowhere else in this gospel—a fact

which may legitimately be taken into account in determining who wrote the passage. The Bible is human as well as divine. It follows that it cannot claim, nor does it ask, for any exemption from human criticism. The divine and personal Word Himself came in fashion as a man and subject to the limitations of human experience. The written Word itself likewise comes in the fashion of a human garb, and invites, rather than shirks, criticism, and says to every doubter, "Reach hither thy finger and probe, and test and see if I cannot satisfy both mind and heart of humanity." "The Book of God," says Stanley Leathes, "is not different from any other book in the laws of its composition, the changes and chances of its traditions, and its liability to errors of transcription." If only an over-ruling providential protection be recognized in these changes, the statement may stand unchallenged. Says Westcott, "The Bible is authoritative, for it is the voice of God. It is intelligible, for it is in the language of men."

3rd. The third point I note is, that every word of the Bible is inspired, or, rather, that the writers were *inspired in every word* they wrote. "Holy men spake as they were moved by the Holy Ghost." "All Scripture given by inspiration of God is profitable for instruction." What the sacred writers wrote, they wrote, as Paul says, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Says St. John: "We are of God. He that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Says St. Paul, "If any man thinketh himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." And confirmatory to such divine authority are the internal and external evidences afforded by the canonical books, establishing them as the Oracles of God through all the ages.

Such a view *does not imply a divine approval* of all historical matters recorded. The drunkenness of Noah; the duplicity of Abraham; the adultery of David; the casuistry of Bildad and Eliphaz; and the lies of the father of lies are all faithfully recorded; but, of course, there can be no divine approval herein

implied of what is vicious or untrue. Luke reports the address of Stephen just as it was given in his defence. This address contains some striking errors in history, but these do not vitiate the genuineness and authenticity of the record. This no unbiased man would dream of maintaining, whether the record is human or divine.

Nor does this view imply that all portions of the books are of *equal practical importance*. The genealogy in Chronicles is of great value in tracing the golden thread of the Messianic line. The minute details of the Levitical ritual are important, because of their spiritual significance. The long list of names of residents in Jerusalem in the restoration under Nehemiah must have some historical consequence, but surely no one will claim that these Old Testament sections are intrinsically equal to the call to all men everywhere to repent, nor to the saying that is faithful and worthy of all acceptance that "Christ Jesus came into the world to save sinners." Still, while acknowledging this, I can cordially agree with Hodge when he maintains that "all the Scriptures are equally inspired; that inspiration extends to all the contents of the books, and to the words as well as to the general subject matter." All portions of the Bible are equally the product of inspiration, though most portions may not be matters of revelation. Luke says in his introduction that many before him had undertaken to write biographies of Jesus. It was not a matter of supernatural revelation to know the circumstances of Christ's remarkable career. These were matters of notoriety, but with the consciousness of divine and infallible guidance he undertakes to trace these things as he says, accurately, and to state them with certainty.

It is further to be observed that this view of the equal inspiration of all portions of the Bible does not lose sight of the *errors of copyists*. I do not believe necessarily in the inspiration of the best extant MSS., but of the sacred autographs themselves. Some manifest errors of copyists are perpetuated in all our Bibles to the present day, especially in the Old Testament with reference to numbers, owing to the peculiarities of Hebrew notation. For example, in 2 Samuel we find the statement that David took 700 chariots from the

Syrians. In 1 Chron., in the account of the same battle, the number is given as 7,000. In 1 Kings xx. 30, it is said the wall of Aphek fell and killed 27,000 Syrians. Is it wrong to question the exactness of this number? In 2 Chron. xiii. 17, we are told that Abijah put to death 500,000 of the followers of Jeroboam. Is it possible that the rebel chief had so large an army, that in one battle he lost by death a number of soldiers twice the size of the standing army of Great Britain, the largest and greatest empire of history? I believe in the infallible inspiration of the sacred writers, but not of copyists nor of translators, either of 1611 or even of 1880. In the New Testament there are 150,000 variations of readings, but there are not fifty of these that materially affect the sacred narrative, and, as shown by that distinguished Unitarian scholar, Ezra Abbott, not one invalidating any Christian doctrine. Indeed, he shows that the very number of variants, being caused by so vast a mass of testimony in MSS., versions, lectionaries, and patristics, gives almost absolute certainty in determining the original text; that is, having so many authorities to consult in collating them all in each separate case of variation, a degree of certainty can be secured which, in secular history or criticism, or in science, would be pronounced absolute.

In this analysis I have given a place to verbal inspiration side by side with what is known as the Dynamic theory. I am aware that the latter is generally regarded as precluding the former. I think this is not necessarily so, but that the spirit of inspiration, while presenting truth through the channel of the normal action of the intellectual faculties, and bearing the tinge of the writer's peculiarities of style and temperament, still guides his writing so as to give infallible exactness to every word, without mechanically using him as a tool. The Roman Catholic Bishop of Amycla, in the symposium before mentioned, gives a very good illustration which, in some respects, correctly typifies this point. A ruler wishing to send an important despatch abroad, makes known to a minister of the crown what he wishes to say. The latter proceeds to formulate the despatch, at the same time being overruled and

guided by his king as to the very words of the message. The message is now the exact message of the king in every word, and at the same time it reflects the intellectual cast and literary style of the writer. Similar is God's proclamation through the words of the inspired writers.

To sum up the elements discussed in the view of inspiration just presented, we find :—

1st. That the inspiration was in the writer and not in the book, and has no connection with the supernatural revelations which may or may not have been made to the writer.

2nd. That the writer exercised his own natural powers, under the guidance of the Holy Spirit, and, therefore, peculiarities of temperament and style are conspicuous. The Divine Book has this human element, and must, therefore, be amenable to criticism.

3rd. In every word the writer was inspired, not necessarily as represented by any existing manuscript, but by the autographs, and this not in a mechanical but in a "dynamic" sense.

4th. There have been errors made by copyists, but the proof is absolute that none of them have been of serious consequence, or such as to prevent us, by the aid of the apparatus within our reach, determining what was the original text with infinitely greater certainty than we can have as to the original text of the *Æneid* or the *Illiad*.

If we rightly interpret the tendencies of our times on the subject before us, they show :—

1st. The certain disappearance from the theological horizon of the theory of mechanical plenary inspiration. Kahnis is not rationalistic, but evangelical, and he says in his "Dogmatik," "This old theory has now scarcely a representative left. It has fallen, and with right."

2nd. The present tendency is to take more account of the personality of each writer, and the human elements in the book.

3rd. Doctrine is not so much developed by stringing together disconnected texts, as by studying the scope of a book and its historical cast, and by recognizing the progressiveness of revelation through succeeding dispensations up to Christ.

The divine inspiration and authority of the sacred writers are so asserting themselves in the best thought and feeling of our times, that the Bible has fewer enemies to-day than it ever had. Men who are merely worldly, realize that without its ethics and salutary influence the fabric of society and national government must collapse. It is no longer treated with contempt by scholars, but with the greatest respect. Hear what Matthew Arnold says, one of the severest and perhaps most haughty critics: "As well imagine a man with a sense for sculpture, not cultivating it by the help of the remains of Greek art; or a man with a sense for poetry, not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct, not cultivating it by the help of the Bible." Professor Huxley, the *bête noire* of orthodoxy, is candid enough to say: "I have been perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up without the use of the Bible." Among the ignorant and vulgar it is still treated with blasphemy, but in the ruling thought of the age it meets with nothing but respectful consideration. This Book stands before us as divine in its form, in its contents, and in its effects, and not because so pronounced by a Council at Carthage in 397, for Romanist and sceptic alike may understand that the Church has not made the Bible, but the Bible the Church. This Book is the inspiration of the only-abiding civilization, and the source of the highest forms of science, philosophy, art and literature, and this because God in Christ is here revealed. It is the god of books, because it is the Book of God. Its practical effects are its grandest credentials.

AN *Andover* editorial on "The Preservation of Spiritual Christianity" classifies "the successive types of preaching as historical (primitive), doctrinal (mediæval), and spiritual (the present)." The editor thinks that the pulpit is the great preservative force, and that the combination of the three classes will produce the best results, especially keeping before the mind the historical Christ. "It explains and illuminates the freedom of faith, the peace of personal trust, the consciousness of sonship, the newness, that is, the perennial freshness, of the life in the Spirit, the law of service, the Spiritual renovation of society."

HOME AND FOREIGN MISSIONS.

REV. PROF. STEWART, D.D.,

Mount Allison College, Sackville, N.B.

1. THE LONDON WEST CENTRAL MISSION FIRST ANNUAL REPORT.
2. SIXTY-FOURTH ANNUAL REPORT OF THE MISSIONARY SOCIETY OF THE METHODIST CHURCH.
3. SEVENTH ANNUAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH, CANADA.

GENERALLY speaking, missionary reports are not regarded as attractive reading. It is to be feared that often they are not read at all by those for whom specially they are prepared. Even in public meetings, to promote the very interests which they represent, they often seem an unwelcome guest, and are either introduced with abundant apologies and howed out as quickly as possible, or, for the encouragement of all concerned, they are quietly ignored, or remitted to domestic study. But this kind of literature is of real value, after all, and may be made both instructive and interesting. Some Chancellors of the Exchequer have made even their budget speeches not only bearable, but positively fascinating; and we have known men who, when on the missionary platform, could charm and captivate an audience with a Report. But then, they could scarcely be said to have simply read it. They had gone into it and gone through it themselves *con amore*. They had seen its wealth of fact, and noted its telling points, and points that might be made to tell, and they knew how to put their soul into it. They could speak of labors divinely blessed, and of self-denial enlisted in the best of causes, of many an act of moral heroism among both the contributors and the beneficiaries, and of Providential deliverance and spiritual power which had crowned the labors of the agents of the Society. One of the best results of such an address would be to send the hearers home with their minds full of pertinent facts, and with the

determination to read and digest the Report for themselves. Such cases, we submit, ought to be the rule rather than the exception in our missionary meetings; and such meetings may be made attractive, popular, even delightful, anywhere. More than that, they may be made awakening, edifying, and promotive of the deepest spirituality, as well as of the noblest liberality. But all this depends largely on the use which may be made of the statements in the Report. The subscribers ought to learn how their money has been disposed of, and all ought to be informed of the progress of the kingdom of God, and of the claims upon us for its extension. This is one of the essential pre-requisites of a good meeting, and the way in which it is gone about will ordinarily give a tone to the occasion—high or low—which will regulate its character and its results all the way through. Painstaking work here is sure to succeed. Each of the Reports named at the head of this paper is worthy of our earnest thought. Separately, and in combination, they exhibit the distinctive features of the Christianity of the last quarter of the nineteenth century. It is true that we are yet far from the realization of the ideal Church of the Lord Jesus Christ. The most devoted and the most hopeful men in the Church to-day, are those who affirm that we are far behind our responsibilities in reference to the salvation of the world. Yet, nevertheless, it is admitted with all gratitude to the Lord and Giver of Life, that the present time is peculiarly that of revivals and of missions. Our "forward movement" may be best justified as in some measure a backward one. We are reverting to first principles. The ever-memorable charge and commission which our Saviour gave to His apostles, just before His ascension, had reference to this feature of His religion. His final saying was not, Look to yourselves; Be men of prayer; Do not bring a reproach on your profession; See that you rise to the full experience of the sanctifying grace of God; or even, Be upright and blameless in all manner of conversation. No. These were preliminaries to the accomplishment of the great design. They are involved in it, and would be secured in the loyal endeavor to bring it to full effect. The parting word to them, the chief command to the body of believers in Him till

the work be done, is this; Go, make disciples for Me; Preach the Gospel to every creature, "teaching them to observe all things whatsoever I have commanded you!"

Often, indeed, has the Church slumbered at its post. The primitive Eastern Church early fell into decrepitude and decay, because it lost its missionary spirit. The Western Church only survived amidst its growing corruptions, because it never quite lacked its zeal to convey at least a modicum of saving truth to the heathen nations. Looking back to the Reformation, we may feel astonished that at the great awakening this point—the great point—was so imperfectly seen, and so soon, apparently, forgotten. Many admirable things were said and done by the Reformers, and at a later time also by the Puritans. But this thing—to institute missions to the outside world—they did not do; and, overlooking the supreme commandment of the Saviour, is it to be wondered at that they fell into wrangling with each other; that they allowed their fealty to Christ to be mixed up with questions of statecraft and of worldly ambition; and that they settled down into dead formalism on the one hand, or barren doctrinal disputations on the other? Even a century ago the true conception of the obligation of the Church to convert the world had only begun to dawn upon the Christian consciousness, and for long years it had to struggle against the most formidable prejudices, and all but inveterate unbelief. But things are now rapidly changing. Every true Church of Christ has some missionary work on hand. Without it any Church must soon cease to live, as it would certainly deserve to die. The older and more evangelistic churches are putting on new strength; and objects, and means of labor, that had scarcely been thought of before, are now securing the prayerful consideration and the powerful support of all classes of Christian disciples.

It has sometimes been supposed that Home and Foreign Missions stood in something like a relation of antagonism to each other. That old cry about home heathenism demanding all the resources of the Church, on the one hand, and just occasionally the romantic attractions of some distant field of labor absorbing an undue support, on the other, may have given a

semblance of reason to this supposition. But it is a great mistake to imagine that there is any such antagonism. The one implies a duty to be done in the best manner possible, the other a duty on no account to be left undone. Both are necessary to the full realization of the calling and work of the Christian Church. And, as a matter of fact, he who is intelligently faithful in regard to the one of these, will be found equally faithful in regard to the other.

No age has seen so much done for Foreign Missions as the present. Wealth, position, learning and labor have been laid with unshrinking devotion upon the altar of consecration for this purpose. But in modern church-life nothing is more wonderful than the variety of effort put forth to reach the sunken masses of London and other large cities in the mother-country. It was high time that something extraordinary should be attempted. It was a burning shame that around the very centres of Christian light and influence thousands, and even tens of thousands, of human beings of both sexes, and of all ages, should be found as wretched, as utterly ignorant, as deeply depraved, and as dangerously vicious as the denizens of any region of China or of Africa. Yet so it was. And "the bitter cry" that was ceaselessly going up to the ears of the Most High at length fell upon the ears of the Christian people of England. There followed a great awakening. Means for amelioration, for rescue, for renovation, were at once devised and put in operation. Some of these were perhaps more vigorous than wise, were shortlived, and left those who were engaged in them perhaps more despondent than ever. It must take more than ordinary faith to continue a struggle against such terrible sin and suffering—against such a gigantic mass of evil, so deeply rooted in the social organism of which it forms a part—and nothing but Christian hope and courage can keep the worker from being overborne by what appears to be the inevitable. But Christian faith, and hope, and courage have sufficed for this purpose, and are daily gaining the victory. Of this, the first Annual Report of the London West Central Mission affords abundant proof. Though this is a small volume of less than a hundred pages, it is one of positively thrilling interest, and, in

the movement which it describes, it exhibits and enforces the great principles of missionary ethics and economics in a most instructive manner. It is almost needless to say that the Rev. H. P. Hughes, M.A., is the superintendent "missioner" of this work; that he is associated with the no less remarkable Rev. Mark Guy Pearse, and with a band of assistants, male and female, most of them voluntary, some of whom have not only wholly attached themselves to the mission, but have devoted largely of their substance to it also.

Perhaps we cannot give a better outline of the work being done than to transfer the unique table of contents of this little pamphlet; here it is:

"Historical Introduction, by Rev. H. P. Hughes, M.A. The Work of the Year, by Rev. M. G. Pearse. The Mission and Modern Scepticism, by P. W. Bunting, M.A. The Medical Department, by Howard Barrett. Specimen Facts and Incidents of the Mission, by G. Nix. Musical Department, by R. Heath Mills. The Sisters of the People—Katherine House Report. Sister Cecilia and the Sick Poor—The Mothers' Meeting. Inquiry-room Work—The Girls' Club—The Playground, by Mr. Hughes and the Sisters. Specimens of the Work at Wardour Hall, by Wm. T. Piper. Work among the Poor Women of Soho, by Mrs. Nix. Life at Lincoln House, by the Brothers. The Young People's Department, by Major Meares. The Treasurer's Statement, and Lists of Gifts and Subscriptions."

Here is a bill of fare rich and varied enough, and, for those frightened by figures, let it be added that only some ten pages are taken up with subscriptions and donations. Yet even these, from the "box of hats," "two pairs of shoes," and the "sack of onions," to the contributions of £100 and £105, form a most suggestive study in themselves. Let us further add that here is sensational reading of the most approved type. It will stir the deepest emotions in any soul capable of emotion, and yet it will not, by a demoralizing reaction, leave the heart harder when the excitement has passed away.

Of the sphere of his labors, Mr. Hughes says:

"The West Centre of London is the most important sphere

of Christian work in the British Empire, and, therefore, in the world. It is the great commercial centre. Business tends more and more to the West. Many thousands of young men and young women are employed in the West End houses. Again, this quarter of London embraces both Houses of Parliament, the clubs, and the immensely influential classes who are significantly called 'society.' Above all, this part of London is the great centre of pleasure. It is the 'Vanity Fair' of the civilized world, competing even with Paris in its elaborate, costly and artistic provision for all the lusts of the flesh. Every night, when the splendid music halls in the neighborhood of Piccadilly Circus are closed, 20,000 pleasure-seekers, many of the most licentious type, are turned out into the streets On the other hand, the removal of the wealthier tradesmen and others to the suburbs, has left a comparatively poor residential population in the most crowded district of the West End, a population which has neither the leisure nor the resources to provide an adequate staff of voluntary Christian agents."

While there is evidently a firm hand as well as a guiding head at the centre of this movement, it is obvious that each worker, from the least to the greatest, adapts himself to his own particular line of action. St. James's Hall, capable of seating from two to three thousand persons, is used for services on the Lord's Day. There Mr. Pearse preaches in the morning, dealing mainly, but not exclusively, with the personal aspects of Christlike Christianity." In the afternoon Mr. Hughes "applies the ethical teachings of our Lord to social life." The service at night is "strictly individualistic and evangelistic."

Perhaps the afternoon service is more of an innovation than any of the others. It deals with subjects which connect the religion of Christ with the relations of men to each other, with law, with politics, with government, and with everything which pertains to the welfare and existence of society. Of course, a faithful treatment of these subjects must deal with prevalent wrongs, and the bold and unconventional manner in which Mr. Hughes has dealt with some of these has provoked no little criticism from even his own friends and the

press of Methodism. There is, undoubtedly, a danger of going to one extreme as well as to another; and the very fact that so many things ought to be said against the social faults of the age renders it the more necessary that nothing irrelevant, extravagant, or unjust, should be said respecting them. But it is only fair to hear Mr. Hughes himself on this matter:

"The Sunday afternoon Conference is an attempt to give popular expression to this long neglected side of Christianity. I have held up Christ as the author of social as well as individual salvation. The addresses have advocated profound sympathy with the masses, the provision of better dwellings for the poor, as great a regard for personal rights as for the rights of property; the exclusion of immoral men from parliament and from all public offices; the prevention of pauperism as distinguished from poverty; and the discouragement by law, custom, and opinion, of drunkenness, lust, sweating,* gambling, and war. The audiences have numbered from 1,200 to 1,500, and the great majority have been men. Members of parliament, journalists, and others specially interested in public and social questions, have attended in considerable numbers."

There can be no doubt that the work so outlined is one of the highest importance. For Christianity is an eminently practical religion, and where it fails in producing truth, justice, and mercy, it fails altogether. If intemperance and impurity, if avarice and tyranny, if disorder and lawlessness, be allowed to grow up and luxuriate under the very shadow of our churches, then is there not only an impediment to the progress of the Gospel of the most alarming character, but a discredit is entailed upon its Divine claims. The faults and failures of its representatives and teachers will, in the popular mind, be transferred to the religion itself, and in proportion as this is inefficient, will it be regarded as untrue. Preaching the Gospel is not merely stating its truths, however accurately this may be done; but expounding the fulness of their meaning, and especially applying them to the varying phases of human life, and its experiences. And where this is done in prayerful dependence on the Holy Spirit, God will undoubtedly set the

*The oppressive method of exacting labor by means of middlemen.

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seal of His approval to it; and man, both as an individual and as society, will demonstrate its purifying and ennobling power.

The resources of this mission have been numerous and exceedingly varied. Music, both vocal and instrumental, has been largely employed, and to good purpose. Open-air services and house-to-house visitation have been in constant operation. The sisters have had their hands full with mothers' meetings, with the care of young work-women, and of destitute children. They have not been above giving object-lessons in such prosaic matters as scrubbing the floor, washing the baby, or making the bed of the poor invalid. The medical man has been at hand whenever needed. Mr. and Mrs. Nix seem to be most providentially placed at the head of the house. They have turned what was formerly an infamous club-room, with a history too bad to be written, into at once a Bethel and a Bethesda; and they themselves seem to be equally adapted to hold an evangelistic service, lead a class, or make and dispense the viands of the soup-kitchen.

The crowning excellence of this report is its narrative of success. We do not mean that visible success is always in proportion to either the faith or the diligence of the Christian worker. For a time, at least, many of God's most devoted servants have apparently had to labor in vain, and spend their strength for nought. Nor will the absence of obvious results justify the slackening, or the intermission of effort. But, on the other hand, where faithful work is done for Christ, we may, according to His promise, look for "signs following." These signs here abound. Mr. Hughes says, "About 500 persons have already professed to find salvation at Wardour Hall," and "not a single Sunday has passed without public decisions for Christ, and there have been numerous striking conversions." An account of several of the latter we had hoped to transfer to these pages, but space forbids. One is that of an actress who was led to one service, then sought the Lord at home, gave up her profession and wage of £4 a week, learned to work in a box factory at 12s. a week, and is a devoted Christian; another, that of a servant at a club where ninety such are kept, and who before sweeping the smoke-room, just after her conversion,

knelt down with her mate and learned to begin the day's work with an effort to lead another soul to the Saviour; and yet another, who, after a Sunday's vain wandering in search of a shelter, and seeing nothing before her but infamy, or drowning, chose the latter, and was actually on the way to the river when a kind-hearted policeman advised her to go to St. James's Hall, and who was brought to Christ that very night, and was helped to a situation in which she is now striving to bring others to the Lord.

If there be one thing that Mr. Hughes insists upon in this work, it is that he be left with "a free hand," and an absence of "red tape." Perhaps he is too sensitive in regard to the latter. If there is peril on the one hand, so is there on the other. It is possible that things may go to loose ends, unless there is system and even red tape somewhere. It were probably perilous in certain spheres to say so, but it is our deep conviction after all, that some of the modern methods of evangelization tend to the setting aside, not only of well-tried, but divinely appointed means of grace. Nor can we but question whether the *beginning* of wisdom, the fear of the Lord, is not in danger of suffering irreparably by the irreverence, if not the impiety, of some of the religious attractions of the present day. But Mr. Hughes sees this as well as any of us, and has inserted these very judicious remarks:

"All our social and other work converges to the supreme end of personal conversion. As soon as Lincoln House was secured, and we had class-room accommodation, we formed society classes for those who spontaneously desired the form of Christian fellowship, which prevails in our own connexion. Upwards of 300 persons are meeting regularly in these classes, nearly all of them the fruit of the mission. A leaders' meeting and a quarterly meeting are also established. We have thus already a vigorous young circuit in a quarter of London where last October we were literally non-existent."

And again, "I may take this opportunity of saying that we have, without clearly foreseeing, or intending it, and therefore without any special merit, solved the most difficult problem of modern evangelism, namely, the combination of non-sectarian

aggression, with due provision for church-life. Mr. Moody has now discovered that great non-sectarian missions carried on apart from organized church-life, are a rope of sand. The Salvation Army is face to face with the embarrassing fact, that it makes no regular provision for administering the holy sacraments, expressly ordained by our Lord. And yet aggressive work must be conducted on an unsectarian basis, if it is to succeed on a large scale among non-church-goers. We act upon that principle. We furnish a basis broad enough for all earnest Christians. But, on the other hand, we urge all converts to join some church, and if they wish to remain with us, we provide them with the safeguards—the Scriptural instruction and church privileges—which our Lord and His apostles deemed necessary. We do not intrude our ordinances upon those who do not desire them. But they are in the background—a guarantee for the solidity, the continuity and the permanence of the work." *Solidity, continuity, permanence.* These are the attributes of any work that is worth the name. Gold, silver and precious stones may be hard to get, still, even a few of them well and firmly laid may, for the builder, be immensely preferable to an imposing structure of wood, hay and stubble, especially if fire is to try it. And every man's works shall be tried of what sort it is.

Let it be known that the West Central is only one of several such missions in London, and of others in Manchester, Liverpool and Birmingham, of which as much of interest might be written. But having attended to this specimen, we must turn to something nearer home.

The Annual Report of our own Missionary Society is a remarkably full presentation of the operations of that department of our Church work; it is well arranged, and both in its survey of the work done during the year, and in its statements regarding the receipts and expenditure it is clear and explicit. There is an abridgment of this Report in the Missionary Tract Series, which is of great value, and ought, according to its title, "Information for the People," to be circulated by the thousand. The table of percentage expenditure, printed on the last page,

is of very great value ; and we should be glad to see it embodied in the large Report as well.

We turn over these pages with devout gratitude to Almighty God. As a Church we have been led to engage in missionary work that has been adapted to our position and circumstances, that has been, by the Divine blessing, an eminent success, and that promises to be of increasing value in the future. There is evidence here of faithful, patient, Christian toil. As a general rule, the agents of this society must be men and women of thorough devotion to the cause of Christ, and many of them have, all unconsciously, by their labors and their sufferings reached the position of Christian heroes. "They are the glory of Christ."

Two things, however, cause us regret. First, there is a lack of method, or of interest, or of sense of obligation in regard to reports from several of the missions. Such entries as the following are not satisfactory: "Again we are without a report from ——. It is very rarely that tidings of any kind concerning this mission are received at the Mission Rooms. We have no reports from — or —." Where hundreds of dollars are annually granted to such missions there ought to be some information in regard to the state of the work.

But a second matter is still more serious. In a good many instances it would seem that confessed spiritual prosperity does not result in numerical strength, or in the ability or desire to assume an independent position. "A claims success in every department, and yet there is a decline of twenty-one in membership." "B, with a membership of 200, should go off the fund." "From C comes cheering news of glorious revivals, and improvements all along the line of Church work, but somehow the membership does not increase." People will read and think about what is found on page xlii., and will doubtless come to the conclusion, "such cases demand careful scrutiny from the Board." Thoughtful men are apt to diminish rather than increase their contributions over such revelations; and for the circuits respectively themselves there is nothing so weakening as a state of dependence upon the Mission Fund.

On the other hand, the Report shows a large amount of]

liberality. There must be a great power of religious conviction, as well as of deep emotion, at the back of these lists of subscriptions. That year by year these sums should be raised for work done principally beyond the giver's eye, indicates that faith in Jesus Christ as the Divine Man and the world's Saviour is neither dead nor dying. The breakers of unbelief seem to be about the most harmless that cast themselves in self-dissipating spray upon the rock of eternal truth. He who sat over against the treasury in ancient times still notes the prayerful self-denial which has prompted so much of the givings as are here recorded. Still we are far from supposing that there is room for boasting. We are sometimes led to speak of ourselves as the largest Protestant denomination in the Dominion. But if so, then corresponding obligations rest upon us. Is it then altogether creditable to us as a people that our total income for the past year should not be quite \$220,000? More than this, deducting the \$8,875 from the Government for the schools of the Indian department, it would appear that the total contributions, including juvenile offerings, legacies, and miscellaneous, amount to but \$210,605, and that of this forty per cent. is actually repaid to ourselves in the form of grants to Domestic Missions. The membership of our Church is probably from 210,000 to 220,000, and we have perhaps been felicitating ourselves upon an average income of a dollar a member. But that does not mean that the majority of our members give even that small sum. If we simply subtract the amount paid in subscriptions of \$25 and upwards, we shall find that some six hundred persons contribute \$47,000, which would bring the average down to seventy-five cents per member. But if we further take into account the large number who give subscriptions ranging from \$5 to \$20, we must inevitably conclude that a very large number of our people either give nothing at all, or extremely little, to this department of the work of Christ. And, if little to this, it may be feared little to anything. We have sometimes heard it said that there is too much preaching nowadays. Perhaps, of a certain kind, there is, but there would seem to be a wide field of Scriptural truth greatly neglected. Of old, there was a people who sought the Lord daily and took delight in knowing

His ways and drawing near to Him. But it was in reference to these very people that the prophet was told to "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto My people their transgressions, and to the house of Jacob their sins." Suppose we change our subject a little, and show that we are "not without law to God, but under the law of Christ."

More work is wanted from the Methodist people of the Dominion. In some cases work such as is being done by Mr. Hughes and his associates in London; and the sooner it is overtaken in all larger cities and towns the better. There is no community on earth whose doctrines, and organization, and traditions, and professions, fit them so well for this kind of service as our own. And we have plenty of material to employ. The unused talent of the Methodist Church is simply enormous. We fear in many instances it is being hid under the bushel of respectability; it is wrapped in the napkin of costly churches and fine pews, or buried, literally *buried* in ambition, or business, or pleasure. But all round this talent is wasted. It might greatly strengthen our Home Missions, and at once set free the largest part of the sums spent on them, and increase the area from which other sums might be raised for the foreign work.

We have but little space left for reference to the admirable Report of the Woman's Missionary Society of the Methodist Church of Canada. Founded in 1881, for the purpose of "engaging the efforts of Christian women in the evangelization of heathen women and children," this Society has had a prosperous career, both in arousing a missionary spirit among the women of our churches, and in aiding their destitute sisters and orphan children in various parts of the mission field. The first year's income was \$2,916, the last, \$19,070. There are now 206 Auxiliaries, with a membership of 5,176, besides 85 Mission Bands, with a membership of 2,622. They have twelve lady agents at work in Japan, British Columbia, and the North-West, among the Indians; in Quebec, among the French; and in Victoria, B.C., among the Chinese. Communications from these ladies of a most interesting character are found in the Report, and show that the work accomplished is of the most successful

kind, and full of rich hope for the future. How needful such a work as this is, and what room there is in it for expansion is seen from a sentence in the President's address at the Annual Meeting: "There is only one Christian woman to every two hundred heathen women in the world, and while the churches have gathered three millions of converts from heathen lands, their population have increased two hundred millions." The ladies of this Society are evidently shrewd and careful in the management of the affairs of their work, and some of them, doubtless, give a large amount of time to its business. We feel certain, too, that they must be contemplating some strongly aggressive movement in the near future, for, unlike most missionary societies, they appear to have a balance at their banker's of \$17,170.

But our greatest comfort in connection with this branch of Methodist enterprise is that its educational value must be of the best, and of the farthest reaching character. If the people of Canada are to be saved from the vices and the degradation of the older European nations; if our land is to be purged from the intemperance and other evils which have been fastening themselves upon it; if our churches are to be strong, wise, and influential; and particularly if we are to take our full share in the world's evangelization, and so secure the choicest blessings of the exalted Redeemer, then our coming men and women must be fitted for this service from their very infancy. And if our wives, and sisters, and daughters accustom themselves to missionary reading, planning, praying, and giving, the husbands, brothers, and sons will be trained for the noblest possible service; then "God shall bless us, and all the ends of the earth shall fear Him."

The Andover Review, speaking of the "Secularized Classes," says: "Secularism is not of necessity a foe to Christianity, it is simply an indifferent force working toward an unmoral and unspiritual end. Left to itself it does one thing—it secularizes. But why should it be left to itself? Many of its agencies are open to Christian uses, and all of its hours to the devotion and activity of the Church."

WHO IS GOD? WHAT IS GOD?

Delivered in outline as the Eleventh Annual Sermon before the Theological Union of Victoria College, May, 1888.

BY REV. A. M. PHILLIPS, B.D.

II.

IN the preceding number, the importance of this question is shown; and, also, that God is the Known and Knowable; that man may have an actual, experimental knowledge of God through the spirit's faculty of love. It was further shown that a knowledge of Divine things was progressive, and that man has the right to correct any misconceptions of God in order to a correct solution of the all-important interrogative, "Who is God? What is God?"

OUR CONCEPTION OF GOD.

Man will have a conception of God; but, as to kind and quality, it always depends upon the character of our spiritual knowledge and the development of the love (perception) faculty of the soul. Since all human knowledge must be imperfect, and the development of any faculty limited in degree, it follows that our conception of God can never be absolutely perfect, but may ever be approaching thereto. As already intimated, the development of our spiritual nature and perfection of our moral character is so inherently associated with "Who is God?" in relation to man, and "What is God?" in nature and character, that man has in all his upward endeavors been attempting an answer to this involuntary question of his immortal nature. The questions are so perplexing to unassisted human reason, that man has been completely puzzled in their solution; and many attempts at answering have produced very erroneous notions of the Divine Being. We get our religious ideas as we do our politics—largely by inheritance—in which may be traced the trend of human nature, the influence of the thought of the age, and the bias of personal characteristics. In Joshua's fare-

well address to Israel, God recognized the tendency of human nature to form a materialistic idea of Deity, when He warningly said: "Your fathers dwelt of old time beyond the river (Euphrates); even Terah, the father of Abraham and the father of Nahor; and they served other gods." This, Joshua not only enforced, but he admonished them against the danger of their present surroundings, and of a possible backsliding to ancestral ideas. "Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the river (Euphrates), and Egypt; and serve ye the Lord."

The subsequent history of the Hebrew people showed the timeliness of these exhortations.

With equal truth it can be said of us concerning our conceptions of God: "Your fathers dwelt of old time beyond the river (Atlantic) . . . and they served other gods."

THE THEOLOGICAL MOULD.

Our conceptions of God bear the impress of the theological mould in which they are cast. There is a great difference between the gold coin of Cæsar and of Victoria; not that the gold in it has changed, but that the art of coinage has improved its appearance. In the moral world, Divine Revelation is the gold mine, theology the mint. The gold mine of God's Truth never changes, but the theological mint may vary the "image and superscription" of the coin. If we hold up the theological coin that bears the stamp of the Christian conception of God, and ask "Whose is this image and superscription?" the response would be, Augustine's, or Pelagius', or Calvin's, or Arminius'. Who commissioned any of these, or even Wesley, Watson, or Pope, to fix the dies of the theological mint? The need and cry of the world is: "We would see Jesus;" and the only theological conception of God that will satisfy the human heart is that which bears His image and superscription. Whatever helps us to come face to face with Him, to see Him personally, as our Immanuel, really and truly "God with us," helps us to see the Divine "image." Whatever enables us to realize perfectly that "In Him dwelleth all the fulness of the Godhead

bodily," aids to the correct deciphering of the divine "super-scription." The answer then to "Who is God? What is God?" is, Jesus Christ.

DEVELOPMENT OF THE THEOLOGICAL CONCEPTION.

A little attention to the history of the modern theological development, will show that the Christian conception of God did not come to us direct from Christ, but through the primitive fathers, mediæval schoolmen, and modern theologians. The present is the fruit of the past. The river at its source is pure and clear as crystal; but in its passage to the sea becomes corrupted and colored by the soils and strata through which it flows, and by the drainage and streams that empty into it. In like manner the primitive stream of Christian thought flowed from its fountain-head, Christ and the apostles, true and simple as to its idea of God; but "We have this treasure in earthen vessels," and in its transmission to us, the truth has been tinged and tainted by the social, intellectual and political character of the "vessels." But, as the stream holding the detritus in solution, deposits these foreign substances in its course, as sediment, and is itself lost in the purer water of the great lake or sea, so the colored stream of theological ideas is being clarified as it is filtered through the pure waters of Divine revelation, and human errors and conceptions pass from sight in the deep sea of God's truth.

In a study of the development of the Christian idea of God, we should clearly distinguish between religion and theology. Religion is a fact, or a series of facts; theology is a theory of the facts, or rather a theory founded on the facts. The facts are divine; the theory is human. Religion is a matter of the heart; theology of the intellect. The one is not the other, but the one cannot exist without the other. Religion is more than the theology that theorizes about the facts of nature, revelation and experience which lie behind all religion. Also care should be taken not to confound religion with religions. There is but one absolutely true religion; there are many religions, all approximating more or less to the true. As theology systematizes man's ideas of God and divine things, so religions

are the expressions of his idea of human duty toward God and man. It will thus be seen that theology and religions are closely related, theology being the theoretical and religions the practical side of religion. All religions are, therefore, products of theology, and practical religion cannot exist without some theology. Further, the character of one's religious life will be according to his prevailing theological opinions. Hence the importance of correct ideas of God in order to true conceptions of religious duty. There must be a religion of the intellect (theology) before there can be a religion of the life (practical religion); but practical religions are based not only upon the head but the heart, or religious faculty. The development of the religious faculty and exercise of the religious emotions are entirely dependent upon a conception of God, and an idea of human duty. If these were absent there could be no religion; but they are self-existent, every man has a theology; every man has a religion, and the quality of the religion will be according to the nature of the conception and kind of the idea. Religions, to be absolutely correct, must correspond to the facts of religion, and to secure this correspondence, we need a correct idea of the facts. The life will be as the heart, and the heart will be as the head. In making this statement, we do not lose sight of the interaction of each upon the other, and that the normal action of the one involves the action of the others; but we also insist that the functions of each are distinct, and that ideas of God and duty must exist in men's minds as fundamental to religious life. It is the character of the conception of God that differentiates the Christian from all other religions, and that distinguishes between the different forms of the Christian religion.

THE CONCEPTION OF GOD PAGANIZED AND LEGALIZED.

The early Christian Church, true to its commission, "beginning from Jerusalem," went forth witnessing for Jesus "to make disciples of all the nations." Immediately the Church had gone beyond the bounds of "Judea and Samaria" it came in contact with pagan philosophies and Gentile conceptions of God, which, the writings of the apostles show, corrupted the Church, even

in their day. When, however, the Roman Empire was Christianized by imperial proclamation, and the Church filled with a people who retained their pagan philosophy, pagan thought, pagan conceptions, and pagan forms of worship, the result was a corrupted Christianity. The Christian idea was paganized, rather than the pagan idea being Christianized. This paganized Christianity manifested itself, and is still perpetuated, in the Church of Rome. The Protestant Reformers and Puritan Fathers, though breaking away from a paganized Church, did not entirely cast off a paganized theology, caused by retaining many pagan conceptions of God and man. If the Reformation did not produce a galvanized Romanism, it produced a Calvinised Christianity, which was a re-produced Augustinian paganized Christian theology. The theological controversies and church councils that formulated the creeds, had to do principally with philosophical speculations rather than with the revelation of a personal God to man, with abstract rather than concrete ideas, with metaphysical rather than practical distinctions. They were attempts to harmonize the Christian idea with the pagan conception of God and divine things. As language may be used to conceal rather than express thought, so theology may hide rather than reveal God. However needful the settlement of metaphysical distinctions, and however important the formulation of philosophical definitions, they were made at the sacrifice of a knowledge of the nature and character of God as revealed in Christ Jesus. Also the student and teacher of theology has since that day been largely busied in studying the history of the doctrines, ascertaining the meaning of the various creeds, and defending his own particular theology, instead of becoming thoroughly acquainted with the Bible, and with God as revealed therein.

We should not lose sight of the familiar fact that while the Eastern or Greek Church worked out the problems of the Divine existence as to the doctrines of the Trinity and the Person of Christ, the Western or Roman Church developed the doctrine of God's relation to man and man's relation to God, therefore the Western conception of God is the product of the practical Latin mind. It should also be remembered that as the

bent of the Greek mind was metaphysical, that of the Roman was legal and administrative. The Roman Empire and the Roman Law were not only the great products, but the great moulding forces of the Latin mind. Individual ideas and personal relations were permeated with a reverence for authority and law. The very system of education stamped this reverence upon the mind of the Roman youth; schools of law were in every part of the Empire, and the intellectual activity of the Western Romans was expended upon jurisprudence. As Roman law laid the foundations of the civil legal systems of Europe, from it, also, sprang the ecclesiastical law of Latin Christianity. All the theologians, until after the time of the Reformation, were trained under the juristic influence of Roman civil and ecclesiastical law; their mental discipline was juridic and in all their theological discussions they were as much lawyers as theologians. Roman lawyers bear the same relation to Western theology that Plato and Aristotle do to the Eastern. The Roman theologians did not, however, like Paul, use legal figures as mere illustrations, but crystallized these statements into dogmas and deduced from them a judicial theological system. Considering the legal age in which they lived, and the legal training they received, it is not surprising that the theologians of that day formulated their systems of theology after the legal spirit and methods. Hence, every conception of the relation of God and man would be forensic, and the moral relations would be viewed chiefly from the legal rather than the paternal and filial standpoint.

THE PERSONAL BIAS IN THEOLOGY.

Passing by Tertullian, Cyprian and Minucius Felix, men who were not only acquainted with Roman law, but were of eminent legal culture, the minds which have principally moulded the modern conception of God, are Augustine and Calvin. A knowledge of their history will reveal the personal bias in their theology.

Augustine, born a heathen, became at twenty a Manichæan—a Gnostic system, which, combining Parseeism and Buddhism, made evil eternal and inherent in matter, and enforced a

religious asceticism. The immorality of the "perfect," and the utter inability of the system to satisfy the deeper wants of his mind led him at thirty to reject it and become a sceptic. He next adopted Neo-Platonism, a mystic philosophy which was the last religious development of the Greek-Roman civilization: it fixed all evil in matter and all good in spirit, and made the goal of moral effort for man to be, to rid himself from his connection with matter, through purification of the soul, by an extinguishing of the sensuous affections and a contemplation of the divine, until the spirit is absorbed in God. Though not a lawyer he was teacher of rhetoric in a law school, and must have had, at least, an ordinary acquaintance with civil law, which, together with having been educated in an atmosphere saturated with legal ideas, would give him the forensic way of looking at things. At thirty-three years of age he became a Christian, after having lived from his sixteenth year a most dissolute and immoral life. Being a man of strong impulses, after his conversion he adopted extreme views as to his former life and beliefs. Having renounced all illegitimate intercourse, he took a vow of celibacy, and entered upon an ascetic life. His opposition to Manichæanism, formulated under the influence of his judicial bias of mind, led him to propound the doctrine of hereditary guilt, and consequently of hereditary punishment. His controversy with Pelagianism, and semi-Pelagianism drove him to magnify man's utter moral inability, and to contract as much as possible his individual liberty of free choice. Pelagianism held that man's body was created mortal, denied hereditary depravity and hereditary guilt, taught that man's character and destiny were entirely decided by the choice of his own free-will, and that man with the help of divine grace, might perfectly obey the law and live a sinless life. Semi-Pelagianism, was intended as a compromise, or middle position between the doctrines of Pelagius and Augustine; it regarded man as morally infirm, needing the co-operation of divine grace, with his own free-will, in order to his spiritual restoration. Seeking to exclude the errors of Mani and Pelagius, he makes God give sinful man, the weaker, over to the power of Satan,

the stronger, which becomes an hereditary bondage. He then made salvation to consist in deliverance of the elect only from this captivity, for whom Christ paid a ransom price to the devil. Based upon these deductions, he founded the doctrines of predestination according to God's absolute purpose and arbitrary favor, and of the impartation of irresistible grace directly to the will and intelligence of the elect by the activity of God. His idea of the Church of Christ was, that of a world-conquering kingdom; he made the "City of God" the survivor and successor of imperial Rome. His ideas of government were absolutism, and of God, the pagan conception of an extra-mundane, or far-off Deity. From these ideas of the Church, of government and of a Supreme Being, he represented Divine Sovereignty as the essential thought of God, and developed the Roman Catholic idea of the Church, from which sprang the government of the papacy, as representing the Supreme power and head, and the vicar of this extra-mundane Being. The place and influence of Augustine in theology will be best enforced by a quotation from the *Schuff-Herzog Encyclopædia*: "To understand Augustine is to understand all the preceding history of philosophy and theology, and at the same time the sources of subsequent progress. Thus he is the dividing line between the Church of the persecution and the Church of the empire. He ended the old and began the new period of her development."

Calvin was the son of an attorney, who, designing him for the priesthood, gave him the best educational advantages, and at twelve years of age secured him a chaplaincy, but after four years of preparation for the church he advised him to turn his attention to law. After a brilliant career as a student and lecturer in law, which secured for him the degree of Doctor of Law, he returned to the study of theology. His sternness of character while a student secured for him the sobriquet, "Accusative Case." Through the influence of Wolmar, the Professor of Greek in the law school at Orleans, a Suabian Protestant, he, along with Beza, became an earnest seeker after truth, and at the age of twenty-three was suddenly and radically converted. He made the Bible his text-book, and

after four years of study published his *Institutes*. The very name which Calvin chose for his great theological work reveals his juridical spirit. The *Institutes* of Justinian had been for a thousand years the authorized text-book on Roman Law; this, Calvin had studied, taught and admired, and, as a theologian, he makes it his ideal for a standard on theology. His stern character and legal training made him a severe disciplinarian; he ruled with a rod of iron, and was constitutionally of an intolerant spirit. In common with the theologians of the Protestant Reformation, he revived the doctrines of Augustine, in order to conquer Rome, thereby accepting predestination and election, which his legally trained mind carried to the extreme logical consequences of supralapsarianism. He made predestination the corner-stone of the Christian faith; holding that God decreed the fall of man with all its consequences, from all eternity, and that our first parents had no liberty in the beginning, thus making God the author of sin. Augustine's influence is also seen in Calvin's idea of God and the Church. He made God to be a despotic Sovereign, outside of creation, and far away from man, ruling not by the agency of popes, but through His Word interpreted by the Church. He regarded "the Church as our mother," and that outside of it there is no salvation. In this scheme of government, he aimed at theocracy, similar to the Israelites, with God as a supreme, righteous judge. His idea was, that though Church and State were separate and exclusive in jurisdiction, yet that they mutually co-operated with, and corresponded to each other. His ideal civil and ecclesiastical government, embraced a democracy (the mass of guilty sinners), and aristocracy (those elected to salvation), and a King, or Autocrat (God, the Ruler). His was the legal aspect of God; fear was the controlling motive, and justice the prominent feature in his system of theology. Calvinism is Protestant Augustinianism, formulated by the remorseless logic of its founder's legal discipline, in which God is conceived of as the Ruler, rather than the Lover of the race, and as an object of reverence rather than of affection. Its dominating idea of Divine Sovereignty, no doubt, originated in the deference paid to arbitrary authority

by society generally, and in the legal habit of thought of Calvin, and of Augustine at whose feet he sat. The influence of this legal mould is seen, also, in the Calvinistic doctrines of imputed sin and imputed righteousness, in the treatment of sin as a debt and in the satisfaction theories of the atonement.

“WE HAVE LEANED TOO MUCH TO CALVINISM.”

The conception of God, even of Methodists, is essentially Calvinistic. A revolt of the moral sense against the Augustinian doctrines of predestination and grace, as revived by Calvin, and developed into an unconditional election to salvation, caused a re-action against this view. Arminius, a divinity student of Geneva, considered the best expounder of the dogmatics of Calvin, was called upon at Amsterdam to defend the doctrines of predestination against the attacks of a layman. Arminius, while pondering the question to refute the writings of Koornheert, became conscious that Calvinism was in error with respect to its dogmas of predestination and grace. The result of the controversy which ensued, was the five articles of the Remonstrants—conditional election, the universality of salvation, freedom of the will, regeneration through Christ, and complete victory through the Holy Spirit. It will be seen from this that Arminianism in nowise directly affected the Calvinistic, Augustinian, paganized conception of God. Neither does the Methodist expression of Arminianism essentially differ from it, as Wesley maintained the Divine Sovereignty as strongly as did Calvin, only making a distinction between the desires and the purposes of God. It must be borne in mind that, as Calvinism is a development of Anti-Pelagian Augustinianism, differing only on justification, the rule of faith, the Church, and some other points, so Methodist theology is a development of Anti-Calvinistic Arminianism, differing mainly on the essential Calvinian doctrine of absolute predestination concerning man's everlasting destiny, and the distinctions consequent upon this. Clearly, then, the fundamental difference between the Arminian and the Calvinian conception of God, related not to the “who” and “what” of God, but to the relation of the divine foreknowledge to the divine volitions; the

Arminian making the prescience of God intuitional and logically precedent to His volitions, and not resulting from, or necessitated by them.

The father of the Wesleys belonged to the Arminian school of theology, and the brothers, while at college, in the discussions of "the Holy Club," took strong grounds against the doctrines of election and reprobation; in the controversy that grew up in connection with the Methodist revival, it was upon this ground alone that the Wesleys separated from Whitfield. Methodism has, therefore, inherited the idea of God as being the Sovereign and Judge of man, and not as his Father and Friend, His relation being a relation of accident and not of necessity. The former has been made prominent at the expense of the latter. Divine Sovereignty and God as a stern Judge has been put in the foreground, instead of setting forth His character as a righteous Father, and emphasizing this as the fundamental truth in a correct conception of God.

INFLUENCE OF THE AGE.

Theological thought is not only tinged by the personal bias of human characteristics, but by the very age in which the conception is formulated and receives expression. Augustine's was an age of absolutism in monarchs and of centralization in government; hence the idea of God as a universal despotic King and an omniscient, unrelenting Judge. Calvin's was an age of the divine right of kings, when the subject existed for the sovereign, and not the sovereign for the subject—the emphasis of position and control was placed on king and lords, not on commons and people—hence the abstract and impersonal idea of God as a moral Governor and Lawgiver. The creed-forming age was one in which men were viewed not as individuals, but in relation to society and the nation—hence the conception of God as a King establishing and administering laws for a nation or for all mankind. It was a period in which the great jurists lived and all the best minds were occupied in the study of civil law. The theologians of the Western Church lived, moved, and breathed in an atmosphere surcharged with judicial ideas and modes of thought. A theology born in a climate of

Roman law would strongly partake of the coloring of such a remarkably legal age—hence the idea of God as a Judge presiding over the Supreme Court of the Universe, issuing arbitrary decrees and dispensing inexorable justice.

There never was a more favorable age than the present in which to form a true conception of God. The despotism of the Aryan races, under which the conception has been formed, is giving way to the individualism and representative character of the Anglo-Saxon, producing a civilization that is pregnant with a truer ideal of God and government. The emphasis is placed upon people and parliament; democracy is the prevailing idea; home the basal principle of government, and the brotherhood of man universally accepted as the true relation of the race. If in our time the paganized god of mediæval theology is giving place to a more Christianized conception, it is not to be attributed mainly to our Arminianism, but rather to the spirit of the age, which regards the character more than the sovereignty of God; His goodness rather than His greatness; hence God, as a loving Father, is being made the central fact of the true conception. The stern natures by which, and hard times in which, creeds were formulated, all tended to the autocratic idea of God; and, also, to the same idea of a father in his relation to the family. Had the thought of God as Father, therefore, been put before the mind in such an age, the conception would have been that of a Divine ruler and judge. As the true idea of the relationship of family and home, and of father and child develops, we are prepared for a truer conception of God. But the true relation of these is the moral, not the legal; so the true relation of God to man is the paternal, not the governmental, and upon His moral nature and relations must be based any true conception. These, however, cannot be seen in God as a Creator and Governor, but only in God as "Our Father," since Creator only expresses force, and Governor, authority; but the universal feeling regarding true fatherhood carries with it the idea of love to all the children.

GOD OBSCURED BY THEOLOGICAL DEFINITIONS.

All theological definitions have been about God, and have

had to do with attributes, faculties, and abstract qualities, and have obscured rather than enlightened the human conception. An idea of God cannot be reduced to a syllogism, nor set forth in a metaphysical formula. Any attempt at a syllogistic formulation of "Who and what God is," must, as to a personal Deity, result in vagueness to the human mind. As an illustration of this, take the definition of God as given in the *Westminster Confession of Faith*: "There is but one only, living, and true God: who is infinite in being and perfection, a most pure Spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal, most just and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

"God hath all life, glory, goodness, blessedness, in, and of Himself; and is alone in, and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, but only manifesting His own glory, in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things; and, hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth. In His sight all things are open and manifest; His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.

"In the unity of the Godhead there be three Persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son."

Now, who can form an idea of God from such a definition? Who can put all these attributes, faculties and qualities together and worship them, pray to them, or feel a personal relation to them? What kind of being would that be into which He could make them all inhere? It is no more a definition of God than the enumeration of its colors would be a description of a painting. It no more gives a conception of God than would a descriptive catalogue give an idea of a museum or picture gallery.

Nor are we much bettered by taking the definition laid down in the *Articles of Religion* of the Methodist and Episcopal Churches: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost."

The definition has given us no explanation of "who or what," but rather separated or distinguished God from everything else, and left us still in darkness and wonder. Equally vague have been the impressions produced by the catechism definitions. In answer to the question, "What is God?" the *Westminster Shorter Catechism* gives: "God is a Spirit, infinite, eternal, unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." Dr. A. A. Hodge says: "This is the best definition of God ever written," and yet what conception could or would a child get from it? Not much more comprehensible is the answer that obtained, until recently, in the *Methodist Catechism*: "God is an infinite and eternal Spirit, one that always was, and always will be." These definitions are equally mysterious, as no child has any idea of spirit, infinite, eternal, etc.

DAWN OF THE TRUE CONCEPTION.

In 1882 the Wesleyan Conference in England revised the Catechism, introducing a new question, "Who is God?" *Answer*: "God is our Father in heaven," and giving as the answer of "What is God?" "God is a Spirit, One that always

was and always will be." This Catechism, which has been adopted by the Methodist Church in Canada, is in perfect harmony with the teaching of Wesley, though sufficient prominence has not been given by his followers to the idea of Fatherhood in the Divine nature. In his sermon on the Lord's Prayer, Wesley says on

"Our Father : ' If He is a Father, then He is good, then He is loving to His children. Our Father : our Creator, our Preserver ; the Father of our Lord Jesus Christ, and of all that believe in Him. Our Father : Not *mine* only who cry unto Him, but *ours* in the most extensive sense. The God and 'Father of the spirits of all flesh ;' the Father of angels and men. So the very Heathens acknowledge Him to be, *πατήρ ἀνθρώπων τε θεῶν τε*. The Father of the universe, of all the families both in heaven and earth. Therefore with Him there is no respect of persons. He loveth all that He hath made. ' He is loving unto every man, and His mercy is over all his works.' ' God so loved the world, that He gave His only begotten Son, that they might not perish, but have everlasting life.'"

Although Methodist theology may have recognized the divine Fatherhood, yet it has not been so emphasized that our people have been taught to know "the Father." Watson, in his "Institutes," seems to do little more than present the Father idea in relation to the Trinity, and gives us a relative conception of God through a definition of the attributes. And Pope, in his "Theology," advances but little further in the direction of emphasizing the relation of God as a Father to man. He holds Christ to be the Revealer of the Father in relation to Himself, but regards God and Father as "terms used interchangeably"—"The Father, or, what is in the New Testament the same, God." This idea he enlarges a little under the consideration of the providence of God, which he assigns to God as Father. "We understand by it, that underlying, or overarching, or all-pervading presence and care, which has reference to the well-being of man rather as a creature than as a redeemed creature. The Lord's Prayer keeps this ever before our minds." But he reasons from the constitution of human nature, that "the first and last credentials of the existence of a Supreme Being are found" in the innate idea of "the existence of a Supreme Lawgiver, a Holy Governor and a Perfect Being,"

instead of in the spontaneous interrogatives "Whence is man?" "What is he?" and the inevitable conclusion that there must be a Personal Being related to him.

It will thus be seen that Methodist theology has done little to develop the idea of the natural Fatherhood of God, as defined by Wesley, although its conception of justification is based upon this natural relation. Watson says:

"Our sins had deprived us of our sonship, the favor of God, and our right to the inheritance of eternal life; that we had become strangers, and aliens, and enemies; and that, upon our return to God and reconciliation with Him, our forfeited privileges were not only restored, but heightened through the paternal love of God. Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God and heirs of eternal glory."

He uses the parable of the prodigal son as an illustration of this view. Pope speaks of adoption as,

"The divine declaratory act by which those who are accepted in Christ are reinstated in the privileges of forfeited sonship."

He says:

"Adoption defines the peculiarity of the filial relation as a sonship restored in respect to its privileges. It is not the sonship of creation which is signified. The human race in its origin received this designation; *'Adam, the son of God.'* Hence the prodigal son is still a son. Even after the moral image departed, the natural image remained. *'For this my son was dead and is alive again.'* But it is the restoration of prodigals to the household of God."

Mark the use of the terms, "restored," "reinstated," "forfeited privileges," "forfeited sonship," "sonship restored," and "prodigal son."

A conception of God, like the revelation from God, is progressive and adapted to the intellectual characteristics of each successive age. If the Augustinian conception of the moral relations subsisting between God and man was predominantly judicial, it was intelligible and congenial to a legal age. If the Calvinian conception was essentially governmental as well as legal, it commended itself to monarchical times and peoples. And if Wesley suggested, though he did not fully develop

the truer conception, it, like other of his teaching, was germinal and only needed the proper intellectual atmosphere and spiritual sunshine to perfect the full development. His own ecclesiastically conservative mind, in a regal age and nation hindered the growth to maturity of the Father idea which he himself propounded. But has not the time fully come when uniting our intuitive reason and common sense with Scripture, we should declare and emphasize the natural Fatherhood of God and the universal Brotherhood of man as the only true conception of all Divine and human relations?

THE SUPERNATURAL IN REVELATION AND MODERN THOUGHT.

A Lecture delivered before the Guelph Conference Branch of the
Theological Union at Seaforth, June 9th, 1888.

BY REV. JOHN SCOTT, M.A.

IN the year 1799 the great siege of Gibraltar—a siege that lasted four years—was undertaken by the combined land and sea forces of France and Spain. These nations exhausted all their resources of wealth, power and science in the determined attempt. The sea was literally covered with gunboats, mortar-boats, and floating batteries which were so constructed that they were believed to be invincible. Shot and shell were poured on the garrison in merciless fury, but the old flag still floated proudly over the great stronghold. When the din of the conflict had subsided and the smoke of the battle had cleared away, it was found that some of the works reared by human hands had been shattered by the foe; but the grand old fortress that God had set up stood unshaken and unharmed, and even the human works which had suffered loss were soon replaced by others of a greatly superior character.

We live in days of conflict. Many vigorous assaults have been made upon the doctrines and evidences of the Christian Revelation. Many of the assailants are loud in their boasts that fort after fort has fallen into their hands. Some Chris-

tians have grown timid, compromising, and doubtful of the issue. Already, in some parts of the field, the smoke, dust and din of the battle seem to be passing away. In the clearer atmosphere and better light, it cannot be amiss to inquire into the actual results. If any breach has been made in the wall of our defence, we ought to ascertain its nature and extent, so as to repair it in the best possible way. If any weakness or error has been exposed, or any truth brought out into clearer light, we should be prepared to accept the result. The Gibraltar of Truth can never be shaken. The human outworks should be subjected to thorough inspection—may sometimes need alteration and repair. It would not be in place, and it is not the intention, to attempt an extended and minute examination of the case in hand at the present time, but along the line of the question. *Has modern thought disturbed the ground of our belief in the supernatural character of the Christian Revelation?* an humble attempt will be made to touch two or three points in the discussion.

By "Christian Revelation" we are to understand "the unveiling or disclosing of God's purpose in Jesus Christ to restore man to fellowship with Himself." By its "supernatural character" we are to understand its peculiarity as an unfolding of truth, not in and through nature, but above and beyond nature, by special intervention of God.

For instance, take the Jews. Other examples might be chosen, and, many may think, better ones, but let this suffice. They are taken out of the natural stream of tendency, out of the natural course of history in Ur of the Chaldees—separated, organized, located, governed—all by special interposition of Jehovah. By special Divine communications of knowledge they are instructed, encouraged, warned. By miraculous displays of Divine power they are delivered from their enemies, corrected for their sins, and assured of the presence of the Lord. Through the agency of inspired men they are fed with the marrow and fatness of the Psalms, their destiny is unfolded in prophecy, and their knowledge is enlarged by the communication of truth which the human intellect could not have discovered of itself; so that they become a peculiar people, pos-

sessed of the oracles of God, and appointed to fulfil a gracious mission to all the world.

In all this there is a manifest Divine interposition for the purpose of preparing the way of the Lord, and ushering in the "desire of nations" to bless all the families of the earth; and thus that the choice vine planted in the very fruitful hill, fenced, pruned and watered, might blossom and cluster into the full excellency and fruitage of Christianity.

That is our position; but there are some lines of modern thought which have been supposed to weaken, if not overthrow, it.

First, the great postulate of modern science—the *uniformity of nature*—is said to preclude all such special intervention as is implied in supernatural revelation. What is meant by the uniformity of nature? Simply, that all the facts of nature are reducible to invariable laws.

Now, we all believe in a principle of uniformity in nature. We sow the seed in the expectation that it will grow, just as seed sown under proper conditions has grown ever since the first spring. We partake of food, relying upon food to nourish us as it has done hitherto. We provide for the winter warm clothing, abundant fuel, sufficient food for man and beast, in the confidence that the winter will be stormy and cold, as winters in our latitudes have been heretofore. We lay our plans for tomorrow's work in the belief that the sun will rise in the morning, as it has done every morning since the Creation.

But we are told that this is a *universal* principle. It admits of no exceptions and of no interruptions. All things that exist and all things that happen must harmonize with natural law. Therefore there can be no supernatural interference with the order of nature.

Now let us pause. What is the ground of our belief in the uniformity of nature? Hume says, "experience;" and Hume's answer seems to be correct. It is experience alone that establishes for us the certainty of natural law. Some truths have a different ground of certainty. "The whole is equal to the sum of all its parts." "If equals be added to equals the wholes are equal." "Every effect has a cause." "All motion is in space."

The moment these statements are made to us we perceive that they are true. Their certainty is fixed without the necessity of any resort to experience. The mind cannot rid itself of its belief in them. We cannot conceive the opposite to be true. The uniformity of nature does not belong to this class of truths. When we see the sun, we do not perceive that in itself there is a necessity that it should rise to-morrow morning. It is experience alone that makes us certain that it will so rise. Nay, we can conceive that a night may come to be followed by no rising sun. But, from the very nature of the evidence, experience cannot establish the universality of law, because experience itself cannot be universal, cannot take cognizance of every fact and of every moment of time. The very time in which the testimony of experience to the uniformity of law is wanting, may be the time in which the miracle of the Incarnation took place. The very place in which experience falters may be the sepulchre in which the Son of God rose from the dead, and "became the firstfruits of them that slept." All the evidence of the uniformity of nature which the ages have accumulated leaves room still for a supernatural revelation.

Then even evolution comes to our aid just here. Evolution teaches that the law of uniformity is not to be understood in such a sense as to preclude the introduction of something new into the order of nature. It teaches the doctrine of the development of the heterogeneous out of the homogeneous. Herbert Spencer waxes eloquent over the "instability of the homogeneous"—the readiness of the homogeneous to change and take some new form. Hence the great variety of forms in nature which have been developed out of the homogeneous. New things, then, have occurred in nature. What are some of these new things?

Let us suppose, now, that Raphael, of Milton's immortal epic, the angel who took such a lively interest in our first parents in the garden, pays a visit to our globe in the early part of the history recorded in the first chapter of Genesis. The light is shining, the earth has taken form, the dry land has appeared, the seas are lying within their bounds; the mountains are rearing their heads aloft; but no herb, shrub or tree, no

insect, bird or beast, no fish, reptile or monster of the deep, anywhere meets his eye. Silence, like the silence of the tomb, broken only by the murmuring of the stream, or the voice of the storm, or the roar of the waves as they dash and break upon the shore, reigns over the whole face of nature. He tarries long enough to discover the principle of uniformity in nature, and takes his departure. Ages roll round, and he returns, remembering distinctly the great law of uniformity. What sights and sounds now burst upon eye and ear! All nature luxuriant with flower and fruit! The air resounding with the buzzing of the insects and the warbling of the birds! The plains covered with flocks and herds! The waters teeming with finny tribes! There has been some interference here. A new thing has been introduced. That new thing is life. And it has been introduced by some cause outside of nature; for, even the most radical Evolutionist if he had lived at that time, could not have pointed out to the angel a single case of spontaneous generation. Before he takes his departure, he seeks out the highest kind of living creature, which he finds in the anthropoid apes—leaping, climbing, chattering, mimicking. Greatly interested in this highest form of earthly life, he wings his way to far distant regions. After the lapse of ages, he returns once more, his mind much exercised about the apes. And lo! genius tunnelling the everlasting hills, and laying through the solid granite, highways for the commerce of nations. Mind capturing the lightning, putting it in irons and sending it with messages under oceans, across continents, over mountain ranges, to the remotest points of the globe. Imagination creating an "Iliad," a "Paradise Lost," and an "In Memoriam;" philosophy producing a "Novum Organum," a "Critique of Pure Reason," and a "Microcosmus;" music, with overmastering effect, rehearsing a "Creation," an "Elijah" and a "Messiah;" oratory swaying the masses through the lips of a Demosthenes, a Savonarola and a Beecher; sculpture making the dead marble breathe, and painting filling the canvas with forms that seem to live and speak and act. There has been some interference, surely, with the order of nature since Raphael's last visit. A new thing has been brought into nature—intelligence, consciousness, personality. And it

has come from without; for Professor Wallace, the great apostle of "natural selection," and defender of Darwinism, acknowledges candidly that there are elements in the human mind which he cannot trace back along the line of evolution to what is called the intelligence of the brute.

Now, if the uniformity of nature presents no impassable barrier to the special intervention which broke into the order of nature to introduce life into the world, and again broke into the order of nature to introduce personality into the world, what right, or what power, does it possess to bolt the everlasting doors against the compassion of the Eternal Father, when He seeks to break into the disorder of nature to avert the calamity of all calamities?

Again, the *limitations of human knowledge* are said to be such that we have no capacity for a supernatural revelation. It is said that God is unknowable. We have no capacity to which a knowledge of God can be disclosed. We are shut up in helpless ignorance of the Infinite Being. We know beings through their attributes. But we cannot conceive of an Infinite Being who is possessed of attributes. Or, we cannot conceive of an Infinite Personal Being. Such a being would be an infinite limited being, which is contradictory, and, therefore, untrue. So that an Infinite Personal God is inconceivable and unknowable, and cannot be revealed to us. Dean Mansel says: "It is our duty to think of God as Personal; and it is our duty to believe that He is Infinite." Herbert Spencer replies: "Duty requires us neither to affirm nor to deny personality. Our duty is to submit ourselves with all humility to the established limits of our intelligence; and not perversely to rebel against them. Let those who can believe there is eternal war set between our intellectual faculties and our moral obligations; I, for one, admit no such radical voice in the constitution of things."

We all freely admit that there are limitations to human knowledge; but, side by side with that fact, we should always place the other fact, that we are all *conscious* of limitation. We feel ourselves to be "cribbed, cabined, and confined;" and we are impatient of our limits, and strive and struggle for wider scope. Why? Is it not because there is a power within us

that is imprisoned by those bounds and limits—an actual power to pass beyond them, if only the opportunity were given? The brutes have no such consciousness of limitation, and no such consequent unrest. The dog is not troubled about the cause of the fall of an apple. He is content with the simple observation of the fact, simply because he has not a capacity to go any further. He is incapable of being made to understand the law of gravity; but he has no consciousness of that inability, and no unrest in consequence. The horse does not trouble himself about the origin of species. He could not be made to grasp the idea. He has not the capacity to do so, and he has no consciousness of such lack of capacity. There is no unrest in consequence, and no struggle for wider scope. But man is conscious that a bar has been set to his progress, a bar against which he struggles, and to which he will not quietly submit. Is not the presumption fair that these limits are simply restraints put upon an actual power—that we have the capacity; but, somehow, are hindered from using it—that the limitations are felt to be odious, because they are put upon an actual power? A spirited steed prances and frets, rears and plunges, when reined up, because he has the power to go. The restraint is felt simply because he has the power. A caged eagle will lash its pinions till they are bruised and bleeding against the iron grating of its prison walls in its struggles for freedom, because it possesses the power to soar and circle in the giddy heights. The possession of that power is the explanation of its sense of restraint. I make my way to the door of the palace of truth, all aglow with desire to see the King and to know Him. But the door is closed and barred against me. I try to open; but in vain. I seek; but cannot find. I look; but cannot see Him. I listen; but hear not His voice. Helpless, baffled, disappointed, I stand outside the door. What if some hand should fling back the bolts and allow the door to swing upon its hinges! Will the power in which I made my way to the threshold, and knocked and struggled for admittance, forsake me as soon as the opportunity to enter is given? “My heart and flesh cry out for the living God!” *Revelation* flings back the bolts, and the door opens wide. Heart and flesh may enter now.

Now, whether we have such a capacity or not, it is tolerably certain that the Agnostic Philosophy has not shattered the grounds of our belief that we have. We shall not attempt a criticism of Herbert Spencer in the full sense of the term; but in reading his "First Principles," one stumbles upon two admissions—one might almost say affirmations—which merit serious attention. The first is that we have a consciousness of the absolute, of that which lies behind all the phenomena of the universe. Here are his words: "Though the absolute cannot in any manner or degree be known, in the strict sense of knowing, yet we find that its positive existence is a necessary datum of consciousness; that so long as consciousness continues, we cannot for an instant rid it of this datum; and that thus the belief which this datum constitutes, has a higher warrant than any other whatever." Again, "Every one of the arguments by which the relativity of our knowledge is demonstrated, distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the absolute is, by implication, to affirm that there is an absolute. In the very denial of our power to learn *what* the absolute is, there lies hidden the assumption *that* it is; and the making of this assumption proves that the absolute has been present to the mind, not as a nothing, but as a something." Then in an ingenious discussion he labors to explain and defend his idea of the *indefinite consciousness* which we have of the absolute. Plainly, then, according to this philosophy, we have a capacity to be conscious of the absolute. Perhaps some competent critic may be able to point out such a clear distinction between consciousness and knowledge, as to make it certain that we may be conscious of that of which we can have no knowledge; or, if there be a distinction, to show that our knowledge is not exactly coterminous with our consciousness. Some distinguished philosophers hold the belief that knowledge is co-extensive with consciousness.

The second admission is that the absolute is the cause that produces all phenomena. Spencer says: "An unknown cause of the known effects which we call phenomena, likenesses and differences among these effects, and a segregation of the effects into subject and object—these are postulates without which

we cannot think." Mark, *an unknown cause of all phenomena is a postulate without which we cannot think.* Again, "Force, as we know it, can be regarded only as a certain conditioned effect of the unconditioned cause—as the relative reality indicating to us an absolute reality by which it is immediately produced." Observe, the *absolute reality is the producer of force.* Once, more: "Thus the consciousness of an Inscrutable Power manifested to us through all phenomena, has been growing ever clearer; and must eventually be freed from its imperfections." Now, phenomena are an interpretation of their cause. The Producer of the phenomena, we see, must be possessed of attributes, such as wisdom and power; and through those attributes we may know Him. The effects He produces are the alphabet by which we may spell out His name. But Spencer is very explicit: "An Inscrutable Power manifested to us through all phenomena." Now, if the Inscrutable Power is manifested to us, if we cannot rid ourselves of the consciousness of the Absolute who is manifested to us, and, if the Absolute is "present to the mind, not as a nothing but as a something" that is manifested to us, have we not a capacity to which a manifestation of the Absolute Producer of all phenomena may be made? How far, then, are we removed from the possibility of a knowledge of God? And, notwithstanding all the assumptions of agnosticism, have we not the capacity for receiving a Divine revelation?

There are also certain theories of Natural Religion that are directly antagonistic to the supernatural in the Christian revelation. Their advocates avow their loyal attachment to Christianity and their love for the Bible, but desire to drop out the supernatural, and assert that then all that is valuable in Christianity will be left. In short, the Christian revelation, they declare, will be greatly improved by the purging out of the supernatural. They are laboring assiduously to render an important service to the religious world. The candid student will be likely to perceive that the most valuable service they have performed for the cause of religion consists in the evidence they have furnished of the fact that when the supernatural is dropped, the human heart is robbed of that which it needs most

deeply and cherishes most dearly in religion. One evening in the early part of the month of June, while I was yet a stripling, I was walking in the company of two gentlemen of a philosophical turn of mind. The conversation had turned on the subject of religion and church-going, when our attention was directed to some cattle quietly grazing in an adjacent pasture. "There," exclaimed one of the gentlemen, "are worshippers of nature. That is the worship I believe in. That is my religion." Like a flash the retort came back: "How do you like your communicants?" with a significant look at the cows. A system of religion that contains so little as that to satisfy the demands of our religious nature can never seriously disturb the foundations of our belief in the supernatural in the Christian Revelation.

Happily for us, we have the testimony of history to the value of what is called natural religion, and to the power it possesses to gain the adherence of any considerable number of worshippers. The *Theophilanthropists*, who arose in France during the Reign of Terror, attempted to found a natural religion which should supersede Christianity. The time was in every way favorable to the growth of the new religion. It was a period of decay in religious beliefs, and a time of freedom of religious opinion and worship. The authorities favored the new church, for they dreaded the revival of Roman Catholicism. A system of dogma was adopted. A ritual was provided. Sacraments were instituted. Regular times of meeting for worship and religious instruction were observed. Still, it gained very few adherents. It proved a failure. The leader, Lareveillière-Lepeaux, confided to Talleyrand his disappointment at the ill-success of the attempt. "His propaganda made no way, what was he to do?" The ex-bishop politely condoled with him, feared it was, indeed, a difficult task to found a new religion, more difficult than could be imagined, so difficult that he hardly knew what to advise! "Still," he continued, after a moment's reflection, "there is one plan which you might, at least, try; I should recommend you to be crucified and to rise again on the third day."

One of the most solemn and suggestive comments that could

well be made on the tendencies and dangers of such a system of religion, may be found in the words of Professor Seelye, the eloquent author of the treatise entitled "Natural Religion." After he has written his argument with all the ingenuity of his well-trained mind, and all the eloquence of his practised and facile pen, in support of the doctrine that the expunging of the supernatural would be a gain to Christianity, we are surprised and puzzled to find the following among his closing words: "When the supernatural does not come in to overwhelm the natural and turn life upside down, when it is admitted that religion deals in the first instance with the known and the natural, then we may well begin to doubt whether the known and the natural can suffice for human life. No sooner do we try to think so than pessimism raises its head. The more our thoughts widen and deepen, as the universe grows upon us and we become accustomed to boundless space and time, the more petrifying is the contrast of our own insignificance, the more contemptible become the pettiness, shortness, fragility of the individual life. A moral paralysis creeps upon us. For awhile we comfort ourselves with the notion of self-sacrifice; we say, What matter if I pass, let me think of others! But the *other* has become contemptible no less than the self; all human griefs alike seem little worth assuaging, human happiness too paltry at the best to be worth increasing. The whole moral world is reduced to a point, the spiritual city, 'the goal of all the saints,' dwindles to the 'least of little stars;' good and evil, right and wrong, become infinitesimal, ephemeral matters, while eternity and infinity remain attributes of that only which is outside the realm of morality. Life becomes more intolerable the more we know and discover, so long as everything widens and deepens except our own duration, and that remains as pitiful as ever. The affections die away in a world where everything great and enduring is cold; they die of their conscious feebleness and bootlessness.

"Supernatural religion met this want by connecting love and righteousness with eternity. If it is shaken, how shall its place be supplied? And what would natural religion avail then?"

If, then, natural religion be the feeble thing that it is thus described to be in the eloquent words of one of its ablest defenders, we cannot fail to see that the force, with which it assails the supernatural must prove self-destructive, while the foundations of our faith stand unshaken.

Let us not be afraid of modern thought. If it has any light to offer us, let us thankfully accept the gift. If it shows us conclusively that any of the beliefs we have held need modification in order to bring them into harmony with the truth, it will prove our benefactor. If it aid and stimulate the Christian mind to arrive at clearer views and better statements of any truth, it will confer a benefit on the world. But we have humbly desired to indicate a line of study that will lead to the honest and intelligent certainty that, while some human statements may be improved by modification, the rock on which we base our belief in the supernatural in Christian Revelation remains, amid all the assaults of modern thought, firm as the pillars of eternity.

FAITH-HEALING.

[Read before the Ministerial Association of Hamilton, and published by request.]

BY REV. J. S. ROSS, M.A.

It will be necessary in considering this subject first to clear the way by definitions and distinctions. Faith-healing is the doctrine which teaches that God interferes directly in the cure of bodily disease in response to faith. Mind-cure is the doctrine which teaches that physical disease may be cured by the application of certain mental principles, the more prominent of which are "concentrated attention" and "earnest expectation," or briefly, the doctrine of physical changes wrought by mental impressions.

Another distinction necessary to be made, is that between organic disease and functional derangement. Organic disease exists when the tissue of the organ is diseased; functional derangement is when the organ does not perform its special

work from some weakness or obstruction, but where the tissue itself is healthy. For the purpose of illustration, take a person who is deaf. He may be so because the tissue of the ear is diseased, or from a film of wax in a healthy organ. The former is organic, the latter functional.

SOME PRELIMINARY QUESTIONS.

We admit at the outset that scores and hundreds of persons have been relieved of aches, pains and weaknesses without medical or surgical aid. But before we can admit that they were cured by faith alone, two porches at least must be passed. First, was there real disease? and secondly, was the cure of such a nature that no other possible adequate explanation was open, except that God directly interfered and performed it? May it not be possible that before these two doors are passed, few phenomena will be left to investigate?

Two points we wish to emphasize. First, that two things occurring at the same time do not necessarily have the relation of cause and effect. This has an important bearing on the subject under discussion. Prayer and a cessation of pain, or a return of strength, may occur at or about the same time, but not necessarily as one the cause of the other. Secondly, if A comes to B, claiming that cures have been effected by faith alone, and so uniformly as to claim the title of "Christian Science," B has a right in the name of science to have the fact of actual disease, and the particulars concerning it, so verified as to be beyond contradiction. True science "searches for fact, works with the facts, uses all the facts, and constructs from the facts." Any theory which fails to account for a large class of facts is probably untrue.

IMPORTANCE OF CORRECT DIAGNOSIS.

In examining this subject, the first question then is, Was there any real disease? The query at first sight seems too simple to ask. But what if one-fourth of all alleged cures are cleared off the board by this question alone? There are hundreds of persons who believe they are sick whose troubles are only imaginary. That fact, of course, does not lessen their

misery, but we are inquiring now for real disease. Every physician knows that hysteria can simulate a large number of diseases, among the rest, paralysis, heart disease, inflammation, the worst forms of fever and ague, and in one recorded case by Dr. Marvin R. Vincent, an ovarian tumour, which disappeared on the administration of ether.

But suppose that there is real disease, the next question is, What is that disease? This, which seems so simple, is really the most difficult thing in a practitioner's life. The difference between success and failure in the medical profession lies in the power of correct diagnosis. And the diagnosis of certain diseases of the heart, liver and lungs, even by eminent physicians, has often been proved to be incorrect by subsequent developments, or *post-mortem* examinations. Cancer of the stomach is sometimes mistaken for an acute attack of indigestion; tumours are mistaken for cancers, and those curable for incurable. Even the cause of a swelled joint is often difficult to determine.

But having settled the nature of the disease, still another question remains. Is it curable without medical or surgical aid? A boil on the hand is an instance of diseased tissue. A poultice may be applied or not, but it has a tendency to cure itself, and so of scores of other diseases. In fact, so general is this tendency, that physicians, at the best, can only help nature. Prayer, at or near the time of a natural cure, does not necessarily cause the cure.

SOME ESSENTIAL CONDITIONS.

Joseph Cook says the real questions are five: (1) As to organic disease; (2) pronounced so by competent physicians; (3) given up as hopeless; (4) cured by prayer; (5) cure attested by permanence. In all his extensive reading and experience he says that he knows of only one apparent example fulfilling these conditions—that of the wife of the Rev. Asa Mahan, reported to be cured of cancer. Until cases are verified on these points, by competent authority, the title "Christian Science" is a decided misnomer.

When one rises and says the Lord healed him of heart disease or cancer, a scientific inquirer could not accept his word as

to the disease mentioned, except from a physician himself, and then he might be mistaken. When a person declares (as did one in Dr. Cullis' meeting in Boston) that the Lord has cured him of consumption, and he died of it six months afterwards, the scientific inquirer is justified in rejecting his testimony as to the cure. It is peculiar, too, that previous to the cure being pronounced pains are considered indicative of disease, but when they return they are called, in technical phraseology "testings of faith."

CERTAIN LIMITATIONS CONSIDERED.

In further considering this subject, there are certain limitations observed. First, as to the persons through whom alleged faith-cures are performed. They are generally men and women marked by a strong personality. They are assertive. Their quietest word produces conviction on certain minds. Holiness is not an indispensable condition, that is, thousands of holy persons have no such power; but strong personality does seem to be absolutely essential. But in a question of faith in God, why should holiness of character take so subordinate a position?

Next, notice the limitations as to the classes of cures performed. Ability to raise the dead is not claimed. The Rev. A. B. Simpson, of New York, who recently held a faith-healing convention in this city, said that if he could raise the dead he would not. Why not? To do so would certainly occasion (as in the case of widows losing their only support) as much joy as the restoration of health. To raise the dead is nowhere forbidden in Scripture, and as the apostles did it, it cannot, therefore, be wrong. Neither is it professed to be able to restore a lost eye, or to produce a new limb; but if God does the work why should He stop at a small matter like this? As a rule, it is not professed that dislocated joints may be set. Mr. Simpson told of broken bones being healed by prayer, but if only cracked they would heal without prayer. But does he know of two ends of a broken bone over-lapping each other half an inch, or a dislocated shoulder set right by prayer alone? Without the most absolute proof, one may well be excused from believing that there was ever a single such case in existence. But if the

faith-cure theory be true, why should not God do so? He certainly is as good a surgeon as a physician, and why should He be limited to the work of the latter?

It is further to be noticed, that the cures are almost entirely limited to that large class called hysterical or nervous disorders. But why should faith limit God so largely to this department, especially when the Scriptures relied upon to sustain this theory give no intimation of such a limitation?

Again, why is it that faith-cures have been equalled by many persons who have never professed to be actuated by faith, as Drs. Newton and Bryant? Into this class, too, come cures performed at Roman Catholic shrines in Ireland, France and Quebec. Pyramids of crutches and other insignia of disease are piled up at these places. Why should not faith-healers, with God directly interfering, surpass them? The rod thrown down by them has, indeed, likewise turned to a serpent, but has shown no superiority by swallowing up all the rest.

NO LIMITATIONS IN THE CASE OF CHRIST OR HIS APOSTLES.

Now, contrast the cures wrought by Christ and His apostles with those under the aforesaid limitations. "The multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see" (Matt. xv. 31). And again (Luke vii. 22), "Go and tell John how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised." When in convention, Mr. Simpson was asked, "Are we to expect to be able to do as great wonders as Christ?" he replied, by quoting, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father," and gave as illustration the conversion of Jerry McAuley, which was a confounding of spiritual and physical healing, and no answer to the question.

Now, if faith-healing is left to the Church, why do faith-cure advocates omit from the catalogue of curable diseases the great bulk of diseases cured by Christ and His apostles? Who authorized them or any one else to make a selection of diseases? "Of those whom Christ undertook to heal, *all* were healed.

There were no exceptions. None went away with their disorders alleviated, but not removed."

HOW ARE CERTAIN PHENOMENA EXPLAINED?

We now come to the question, As it is admitted in the cases of hundreds of persons that pains and weaknesses (often of many years' standing) have been relieved and cured, and as the conjunction in time of prayer and the relief experienced does not prove that they stand in the relation of cause and effect, how are the facts accounted for? Before answering this question, two points should be noted. First, Any disease which requires for its cure increased nervous stimulus may be healed without direct interference on the part of God; and, secondly, of two adequate explanations the natural should have precedence over the supernatural. This principle has delivered educated countries from the power of ghosts, spooks, medicine-men, and superstition in general. It does not degrade the idea of God to believe that He works by cause and effect, provided the explanation is adequate; and the name of Christ should not be lightly used to explain phenomena which may be as satisfactorily explained by purely natural, even if unusual, methods, or by the study of the power of the mental over the physical nature.

REMARKABLE CURES BY NATURAL CAUSES.

Take the following as instances of striking cures explained on natural principles alone: Prof. Cuthbertson, of New York, in the *Homiletic Review* for October, 1886, recites the case of an elderly gentleman who had become almost totally blind, being able to see dimly through only a few feet of space, but retained all his other faculties normally. He continued so for years, till one day, when straining at a heavy lift, his sight suddenly rushed back to his eyes, and he saw quite well afterwards. The explanation of this and similar cases is, that the optic nerve did not transmit enough stimulus, but when straining at the lift, stimulus was impelled along all the motor nerves, and thus the optic nerves received their proper amount. Had he been plunged into a very hot or cold spring, the result might have been the same. Had he been of an emotional tem-

perament, and in a lively religious meeting, the same result might have followed. Again, a woman in the western portion of Ontario, who was so paralyzed as to be unable to move for years, was so shocked one day at the sight of a child about to pull over herself a pot of boiling water, that she suddenly sprang up and saved the child, and was well ever after. There are scores of similar illustrations, as, for instance, when persons paralyzed for years have escaped when they suddenly discovered the house to be on fire.

THE POWER OF THE MENTAL OVER THE PHYSICAL.

Take the following as illustrations of the power of mind over the body. It is one of the most common facts in medical practice that hopefulness is a powerful element in the cure of disease. Perhaps this accounts for the doctor's white lies when he tells a sinking patient he is doing well, and will soon be around. The patient needs the recuperating power of hope to tide him over the crisis. A rough doctor was known to enter the room of a boy given up to die from typhoid fever. Taking him by the hand, he said, "Do you want to live or die?" Catching inspiration from the doctor's face, the boy said, "I want to live." "Then," said the doctor, with an oath, "you shall live," which had almost a resurrection power over the patient. The Rev. Dr. Buckley, in the *Century Magazine* for June, 1886, gives an account of several remarkable cures illustrative of this point. We quote two or three. Dr. Carpenter vouches for the cure of an obstinate case of constipation, when all medicine had lost its effect, by ordering the patient to direct his thoughts entirely to the sensations experienced in the region of the abdomen. Sir Humphrey Davy placed a thermometer under the tongue of a person paralyzed, simply to ascertain the temperature. The patient, supposing it to be a remedy, at once claimed to experience relief, so the same treatment was continued for two weeks, and by that time the patient was well. The daughter of an eminent clergyman of New York had been long sick and unable to move, and suffered intense pain. One of the most eminent surgeons of New York declared she had disease of the breast-bone and ribs, requiring a severe opera-

tion. Three times he came, but the parents could not bring themselves to consent to the operation. At last, the late Dr. Krackowitz was called in, and he thoroughly examined her, taking a long time, when suddenly he exclaimed, "Get out of bed, put on your clothes, and go down stairs and meet your mother in the parlor!" She automatically obeyed him, the next day took a walk with her mother, and soon entirely recovered. The doctor recognized in her a case of obstinate hysteria, which required the stimulus of sudden command from a stronger will than her own. So a sudden shock, or a strong belief in, or confident expectation from either God or man, will often give the necessary propulsion, by means of which the boundary line between disease and health is crossed. We believe there is a great future for mind-cure, and are often surprised that it is not more fully utilized by physicians.

FAILURES OF FAITH TO HEAL.

We now come to notice some sad instances of the inability of faith to cure. Charles Miller, one of Bishop Taylor's party to Africa (though the Bishop himself does not believe in faith cure) took sick with African fever. He stoutly refused all medicine; said he would die before he would take it, and insisted that God could cure him by faith alone. One night he sent for the physician, saying he was choking to death. Though the fever yielded to medicine, the system was unable to rally, and he died some days afterwards. Mrs. McK——, of London, Ont., who long had been an invalid, was specially prayed for on a certain day by her minister and others, and, to the surprise of all, got up and walked about. In sensational type the cure was heralded far and wide. In a few weeks after she died, but the fact was recorded in type not so sensational. A young girl in London, about fourteen, and in consumption, told the writer she had been reading Patton's "Remarkable Answers to Prayer," and had received assurance she would recover. The poor girl died a few weeks afterwards. Another case was Mrs. W——, of London. The physicians pronounced her case cancer, and incurable. The writer prayed for her recovery conditionally. She desired him to pray unconditionally, which he could

not do, though others could and did. One said he would never believe she was dead till she was put under ground. A lady came one day, and placing her hand upon her body, pronounced her healed in the name of the Lord; and as she must manifest her faith by works, she got out of bed and came down stairs. She soon returned, and died some weeks afterwards. These are only a few examples of many who have received what is called the "assurance," and notwithstanding, have shortly afterwards died.

HEALTH A TEMPORAL BLESSING.

Restoration to health is purely a temporal blessing like food or clothing, which is obtained by the use of appropriate means. To die of hunger or cold is as bad as to die of disease. We do not pray for bread directly from heaven, but we sow wheat. Why erect institutes to secure only one temporal blessing out of several? Why not organize to pray bread directly from God into widows' cupboards and coal into their cellars? If by prayer we can cure disease, why not by prayer purify the air of the germs of disease? If we can pray malaria out of an individual, why not out of a marsh?

Prayer for the sick, with application of the best known remedies, is right, valuable and an inestimable privilege. But it will not always cure. Paul prayed thrice to have his trouble removed (believed by nearly all commentators to have been a painful physical ailment), but the Lord did not comply. Mr. Simpson asserted that with the exception of anointing with oil, the Scripture writers never mention the employment of natural means. Against this we have the poultice of figs ordered by Isaiah to be applied to Hezekiah's boil (2 Kings xx. 7), and the prescription by Paul to Timothy to take a little wine for chronic indigestion (1 Tim. v. 23). No doubt God has a beneficent design in permitting sickness to come and continue. A lady at the late convention, who professed to be healed by faith alone, stated that she would not give her sickness training for that of ten thousand colleges. When Trophimus was much needed for the work, Paul, instead of curing, left him at Miletum sick (2 Tim. iv. 20). John wrote Gaius, "Beloved, I wish above all things that thou mayest prosper and be in

health, even as thy soul prospereth" (3 John 2.). But he did not cure him.

CONDITIONAL vs. UNCONDITIONAL PRAYER.

Mr. Simpson teaches that sickness arises from the Fall, and that recovery from it was included in the atoning work of Christ. But is it not strange that physical ailments should be included, and intellectual infirmities arising from the same Fall should be excluded? and thus prayer for idiots to become rational, be ruled out? When Mr. Simpson was asked, Should one pray conditionally for recovery from sickness? he replied, "No more than one should pray conditionally for salvation, as one was as absolutely promised to faith as the other." We decidedly demur to the correctness of this assertion, and call for proof. The two principal differences between average Christians and believers in faith-healing are, first, the former use appropriate remedies, but the latter reject them; and secondly, the former pray for recovery from disease conditionally, the latter absolutely, as illustrated by what Mr. Simpson said to God regarding a cure for diphtheria, "I believe you *ought* to do it for my child." But can it be possible that a Christian who prays for a temporal blessing, according to God's will, shall have a less chance of success than one who claims it as his right? When the verse is quoted, "And the prayer of faith shall save the sick," does it mean that all sick shall always be saved provided the prayer of faith is present? If so, when such persons die (as they will some time) they died really not from disease, but from want of faith, so that Christians who die at thirty-five when they might have lived to sixty, or indefinitely, will be received above not with a welcome, but with the reproof, "Why art thou here, O thou of little faith?"

EVILS FLOWING FROM THE FAITH-HEALING DOCTRINE.

What harm will it do to let people believe in this theory? We reply, with partial quotation from Dr. Buckley, the doctrine produces an effeminate class of people who shrink from any pain. It makes a false ground for determining whether a person is in the favor of God. It develops spiritual pride.

Those who do not believe with such persons are pitied for their deplorably low state of faith. An impression is made on many minds that those through whom cures are effected possess superior sanctity. But it is no more pious to heal psychologically than medicinally—by hopefulness than by quinine. The doctrine further opens the door to superstition, by giving heed to “impressions” and “assurances,” and thus often leading to hallucination and mental derangement. Finally it injures Christianity by subjecting it to a test which it cannot endure. The sincere but weak-minded believer who prayed unconditionally is greatly staggered by the death of the person designated, and the dying one himself, when he knows death has come and prayer is now of no avail, is liable to doubt the very existence of God, and is thus tempted to plunge into all the depths and horrors of infidelity. How unutterably sad that in the extreme hour of life his soul should thus be unnecessarily harassed, when he might be peacefully trusting in the promise, “The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness.” “Yea, though I walk through the valley of the shadow of death, I will fear no evil.” “Thanks be to God which giveth us the victory through our Lord Jesus Christ.”

THE CRIMINAL CODE OF THE JEWS.

BY REV. D. G. SUTHERLAND, B.D., LL.B.

It is impossible fully to understand the character of a people without studying their laws and usages. These laws and usages, on the one hand, are generally the outcome of the spirit and experience of the people; and, on the other hand, exercise a strong influence in directing their course and education. Whilst these laws are ever changing and developing, they are essentially formative in their influence on the life of the nation. Who can tell, for instance, how far the laws of Draco and Solon affected the character of the Athenians? Who can say how much the spirit and success of the Romans were brought about by the laws of the Twelve Tables? Who can measure the

influence upon the English character of that regard for ancient law and usage that led to the cry: "*Nolumus leges Anglice mutari?*" So, in regard to the Jewish character and course, we can say with even more force, that they were the outcome of the laws given by Moses at the founding of the nation. The secret of their moral strength and greatness is to be found in those ten "words," which came from God himself to His servant at Mount Sinai, and were delivered by Him to the people. The circumstances under which they were given could never be forgotten. The lofty peaks and majestic crags of Sinai trembled under the footsteps of the Almighty Lawgiver; the clouds and darkness and thick smoke, and lurid flashes of lightning, and deep roar of the thunder, were fitting accompaniments of an occasion so solemn and important. The memory of it never died out. We find Nehemiah declaring, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments" (Neh. ix. 13). So, also, in later days, Stephen refers to it in his defence (Acts vii. 38).

To what extent the laws associated with the Decalogue, the state laws, the ceremonial laws, the laws affecting life and property, and directing the course of judicial procedure, were Divine, and to what extent merely human, we are unable to say. All we can say is, that they had the Divine sanction. To suppose that they all originated at Mount Sinai would be a mistake. Michaelis says that the writings of Moses evidently presuppose the existence of a more ancient law founded upon usage; otherwise we cannot explain the many chasms in the Mosaic record. We find some of his laws in force in earlier times and in other countries, as in the offering of sacrifices, the recognition of vows, and the principle of the *goel* or avenger of blood. Other usages, as divorce, and polygamy, were allowed to remain, Christ declared, on account of their hardness of heart (Matt. xix. 8). There is no doubt, however, that they became permeated with a new moral significance.

Neither can it be said that the Pentateuch embodied all the laws which subsequently had force. It is true it was written: "Ye shall not add unto the word which I command you, neither

shall ye diminish from it" (Deut. iv. 2); and yet we find that one of the obligations laid upon the Israelites was that upon their arrival in the Promised Land they should appoint judges to interpret and administer the law: thus there would arise a table of precedents or common law for all succeeding time. Under the government by kings, different regulations were required than under the judges. It must be remembered, too, that the nation, from being entirely agricultural, became in later days largely commercial in character, rendering necessary the introduction of commercial law. Moreover, the rabbins were always strongly disposed to modify and restrain the severity of the law. Some laws became practically obsolete, and others were introduced.

Up to a late period the works in English commenting on the Jewish Law were few, and not for popular use. Bishop Warburton's "Divine Legation of Moses" was of a controversial character, intended by a kind of paradox to prove to the deist the Divine origin of the law from the supposed omission from it of all reference to future rewards and punishments. Jahn's "Commonwealth of the Jews" is rather a constitutional history than an interpretation of law. The most important of all the works on the Mosaic Law is that of Sir J. D. Michaelis, "*The Mosaisches Recht, or Commentary on the Laws of Moses,*" of which a translation by Rev. Alex. Smith, D.D., of Gairloch, was published in 1814, in four volumes. Prof. Michaelis was one of the most eminent oriental scholars of his day, and having, by travel and study, made himself familiar with the systems of jurisprudence in England, France, and Germany, was well fitted to "illustrate the philosophy of the Mosaic laws, and to show their wonderful adaptation to the peculiar circumstances of the people." His work is full and satisfactory, and makes most interesting reading; but it is intended rather for the student and the philosopher, than for the general public. A minute analysis, or index, of the Mosaic laws may be found in Smith's "Bible Dictionary," as also in McClintock & Strong's "Encyclopædia." Two small works of a more popular character have been published in England within the last few years: "The Laws and Polity of the Jews," by E. W. Edersheim; and

"The Criminal Code of the Jews according to the Talmud," by P. B. Benny. Both are well written, and the latter may even be called fascinating. To both these works the writer is largely indebted in preparing this article.

The foundation of the jurisprudence of the Jews was eminently religious. God was to be King, no matter what form of government prevailed. Transgressions of the law were offences against the Holy One. The offender, however, was not looked upon as an outlaw, but as a disobedient child; and the object of punishment was not so much to wreak vengeance as to put away sin. Sin had a wider range than that of the individual. By the sin of one the whole land suffered, for it had become defiled and unfit for God to dwell in. The law for murder ends thus: "Defile not therefore the land which ye shall inherit, for I the Lord dwell among the children of Israel" (Num. xxxv. 34).

Acting upon the advice of Jethro, his father-in-law, Moses appointed "able men, such as feared God, men of truth, hating covetousness," to be "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens," to be "judges of the people at all seasons" (Ex. xviii). In the first chapter of Deuteronomy we have their commission more fully set forth: "Hear the causes between your brethren, and judge righteously between every man and his brother and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's" (vs. 16, 17). After the settlement in Canaan every city was to have magistrates to sit in the gates, and to judge the people with just judgment" (Deut. xvi. 18). These had power to impose fines, to inflict corporal punishment, and to condemn to death; and if any matter was "too hard" for them they could appeal to a higher court (Deut. xvii. 9). Local courts do not seem to have been thoroughly organized until the time of King David. He appointed six thousand officers and judges from the tribe of Levi through the length of the land (1. Chron. xxiii. 4; 1. Sam. vii. 16). After Solomon's time the administration of justice apparently became more regular. Considerable altera-

tions in the mode of interpreting and administering law seem to have been made under the 'Talmud, which, as Mr. Benny says, was "the compendium of their literature, the storehouse of their traditions, the exponent of their faith, the record of their acquirements, the hand-book of their ceremonials, and the summary of their legal code, civil and penal." Here we shall find, he says, "a system of jurisprudence ingenious and elaborate; a scheme of organization at once simple and effective; and a criminal law the most interesting, and probably the most humane, that antiquity has transmitted to us.

There are three classes of tribunals: 1. *The petty courts of three judges*—formed in the same way as our courts of arbitration, the plaintiff and defendant each choosing a competent person, and these two appointing a third. These tribunals were, of course, not permanent, although the same parties might be chosen again. The duty of this court was to adjudicate in civil cases, and also to deal with charges of assault, theft, robbery with violence, injury to persons and damage to property—in fact, with all crimes involving a pecuniary penalty. They also performed, when required, other duties, such as giving estimates of the value of the fourth year's produce for the use of the priests; giving judgment on business litigation; absolving from rash vows, etc.

2. *Provincial Synhedrin.* Every town of 120 families could have a Synhedrin of twenty-three members. The great Synhedrin sent word for the residents to assemble and elect such as were "learned, honest, and popular." The names of those elected were then forwarded to the Great Synhedrin, which, in due course, sent down an act of incorporation. Where, however, rabbinical colleges were established, these became in time charged with the administration of justice. There were two of these Synhedrin of twenty-three in the city of Jerusalem, meeting in different parts of the temple. The first was made up of members selected from various provincial Synhedrins, and the second was recruited from the first. Above all these was the Great Synhedrin, whose members were elected from the second local Synhedrin at Jerusalem.

The local Synhedrin judged all criminal cases involving

capital punishment, internment in a city of refuge, imprisonment or seclusion for life, and corporal punishment. To these belonged cases of murder, adultery, blasphemy, idolatry, incest, manslaughter, and seduction with violence. The court sat whenever occasion required, and always *en permanence* on Mondays and Thursdays, the days appointed for the public reading of the law. Other duties imposed upon them were, to estimate the amount of taxes to be imposed; to distribute the communal charity; to manage the public elementary schools; to inspect weights and measures; to repair the defences of the town; to attend to sanitary matters, and to perform many of the duties devolving upon modern town councils. The mode of procedure in a case of trial was very simple. The prosecutor lodged his complaint in person, and the accused was summoned by an officer to appear. Witnesses were then heard, and the court being cleared, the judges deliberated on their verdict. All parties being readmitted, the decision was given. No counsel appeared on either side, but the judges always were careful to look for mitigating circumstances, if the charges were clearly proven. A right of appeal existed, to be exercised within thirty days after this trial, and the case was carried to some neighboring Synhedrin which possessed a greater number of learned and practised jurists.

3. *The Great Synhedrin at Jerusalem.* This court consisted of seventy-one members, and was the supreme council of the nation, and the highest court of criminal jurisdiction. It was competent to judge a high priest, against whom accusation had been made; a false prophet; a city given to pagan practices; and an entire tribe. Other duties were, to exercise supervision over the provincial Synhedrin; to grant certificates for their establishment; to decide doubtful points, and to furnish precedents to the minor courts. These appeals from lower courts for precedents were first made to another court of greater repute; if that failed, to the first court at Jerusalem; if that failed, to the second court; and if that too failed, then to the Great Synhedrin. The decision of the majority was binding, and became the decision of the whole court. The members of the courts were both judges and jury, and also acted as counsel for the accused.

The advantage of this thoroughly democratic system was, that each suitor found at his own door a tribunal competent to hear and decide his complaint without delay, and without expense; and every one accused of crime obtained a speedy trial. Under this scheme every man might aspire to the position of a judge, nor did any evil arise from the largeness of the privilege. No Israelite could be absolutely ignorant of the law. From his earliest years he was a diligent student of the Bible; its laws and traditions were as familiar to him as the alphabet. Every district had its school-boards, and education was compulsory. Moreover, it was a religious duty to attend the public reading of the law on Sabbath, on festivals, and on the mornings of Monday and Thursday. In this way a good general knowledge of the law widely prevailed. In cases, however, of a more important character, such as one involving the question of life or death, this standard of qualification was higher. Learning, ability, keen insight and undoubted integrity, were required of members of the higher tribunals. Certain classes of persons were absolutely disqualified from acting as judges, as, for instance, those who made money by dice-throwing and other games of hazard, as likely to be dishonest; such as lent money upon usury, as likely to be oppressive; such as dealt in slaves, as being harsh and unmerciful; such as dealt in fruits of the seventh year, as not being conscientious. So, also, all persons interested in the case and their relatives, or beneficiaries, were excluded. Another notable exception, was that of one who had no fixed occupation, or trade, by which to earn a livelihood. In cases where capital punishment might be inflicted, the following were also excluded: An aged man, as likely to be harsh, if not obstinate and unyielding; a judge who had never had any children, as not likely to feel a warm paternal regard for the unfortunate culprit; a bastard; a man known to be at enmity with the accused, tested by his not having spoken to the prisoner for more than three days. The better classes of judges were familiar with matters of science, and had an extensive knowledge of languages. If a foreigner appeared as a witness, it was absolutely necessary that two judges should have a general knowledge of his language, two others be able

to speak to him, and a fifth to understand and converse freely with him.

In the taking of evidence the court always leaned to mercy's side, the object being to make the conviction of an innocent person impossible. No one could be convicted except upon the testimony of at least two witnesses (Deut. xix. 15). Witness-bearing was a sacred obligation, the neglect of which demanded an offering (Lev. v.); but in every case the credibility of the witnesses must be established, and their impartiality left without a doubt. No man could incriminate himself, nor could a wife testify against her husband. Relatives generally, except grandchildren, were excluded; but a prisoner could testify in his own behalf. The punishment for false testimony was very severe. "As he thought to have done to his brother," so should it be done unto him (Deut. xix. 19). Moreover, the witnesses had to take the first step in putting the convicted to death (Deut. xvii. 7).

There were two forms of oaths, the *shev'oth*, or simple oath, and the *alah*, or imprecation, both of which were accompanied with the lifting up of the hands, and were considered to be binding forever. In contrast with other nations, the Jews would not allow torture to be used in compelling evidence. The mode of examining witnesses was very singular. There were two sets of questions fixed by law, the *lukiroth*, dealing with time and place, and the *bedikah*, relating to attendant circumstances. The *lukiroth* were seven in number, were always the same, and were put to the witness by the judge, in private. They were: In what *schemitah*—cycle of seven years—was the offence perpetrated? In what year of the *schemitah*? In what month of the year? On what day of the month? On what day of the week? At what hour of the day? In what place? The answers to these questions of course gave the accused a good chance to prove an *alibi*, if that were at all possible. The other set of questions, the *bedikoth*, were limited as to number, but had to be relevant to the matter in hand. No evidence as to the prisoner's character, or antecedents, was admitted. The information was all drawn out by questions put by the judges. No hearsay, presumptive, or circumstantial

evidence was allowed. Harmony was not required from witnesses in minor matters, but they must agree in all the main points. If, for instance, one witness said that the criminal was clothed in a white coat, and the other said that he was attired in a black one, it did not matter. If, however, one said the murder was committed with a spear, and the other with a knife, the evidence was rejected.

Mr. Benny's description of the form of trial in capital cases, is especially interesting. Of this we can give but a brief synopsis. It was conducted with all the solemnity of a religious ceremony. "A judge," says Talmud, "should always consider that a sword threatens him from above, and destruction yawns at his feet." Rising early, the members assembled after prayers in the hall of justice. The judges sat in a semi-circle. Before them sat three rows of their disciples, twenty-three in each row, thus giving three assistants to each judge. Many of these assistants were not at all inferior to the judges in skill and learning. Three scribes were present, one of whom kept the record of those voting for acquittal, together with their arguments; another did the same service for those condemning the prisoner; and the third kept the record of both, so as to be a check on the other two. After the prisoner was arraigned, whilst in ordinary cases the proceedings began with arguments for, or against, the prisoner, in a capital charge it could begin only with an argument on his behalf. In ordinary cases, a majority of one could convict; in capital cases, a majority of two was required. In ordinary cases, judgment could be annulled upon discovery of an error; in capital cases, an acquittal could never be reversed. In ordinary cases, the disciples could offer an opinion for or against; in capital cases, they could suggest only arguments in favor of the accused. In ordinary cases, the judges could change their opinion before giving the final and collective verdict; in capital cases, they could change it only if they intended at first to vote for a conviction. In ordinary cases the judgment could be given on the day of trial; in capital cases the prisoner could be acquitted on the day of trial, but, if guilty, he could not be sentenced until the following afternoon. In arriving at a conclusion,

every item of evidence was gone over and criticised; inconsistencies in the testimony were brought out and extenuating facts were pleaded. The culprit could plead in his own behalf, and if one of the disciples could find a cogent, or valid, argument in behalf of the prisoner, he was placed among the judges for that day. Then came the voting. The judges, beginning with the youngest, pronounced judgment for or against, giving their reasons. If there was no decision, through twelve voting against and eleven for the prisoner, two additional judges were taken from the first row of the disciples; and if this failed, two more were added, and this process was continued until a legal decision was arrived at. If the verdict was "guilty," the court adjourned and met again the next morning. Not one partook of food, for the day that saw an Israelite sentenced to death was a fast day for his judges. The whole evidence was again carefully gone over, and any member could change his vote from conviction to acquittal, but not from acquittal to conviction. Opportunity was given for witnesses to come in favorable to the accused, or for new arguments to be advanced in his behalf. Sunset was the time fixed for sentence and execution, there being no interval between the two. A man stationed himself at the gate of the court, carrying a flag. In the distance a horseman stood so as to be able to catch a signal from the flag. After prayer, the Synhedrin pronounced sentence. Accompanied by two rabbins and the witnesses, the prisoner was led to the place of execution outside the walls. Even yet he might be saved. If any judge could yet think of an argument in the convict's favor, a signal was given by the flag, and the horseman rode at full speed to stop the execution. A herald went before the condemned, calling upon any one who could give evidence in his favor to appear at once before the Synhedrin. If the prisoner himself could give a valid excuse, he might once more be brought before the judges. The court continued in session until the messenger returned to announce the death of the doomed man.

In the infliction of penalty, two benefits arose to the community: (1) "Evil was to be put away from the land," and what had been defiled was thus sanctified; and (2) admonition

was given to others—"those which remain shall hear and fear, and shall henceforth no more commit any such evil among you." The object was not vengeance, but to restore moral equipoise. Hence, in marked contrast with the practice of surrounding nations, and of later Gentile usage, no torture was allowed, lest the offenders be offended; nor might the punishment be too severe, "Lest then thy brother seem too vile unto thee" (Deut. xxxii. 35). The penalty of death was for murder, disrespect to parents, manstealing, adultery, lying assumption of the prophet's office, profaning the Sabbath, blasphemy, idolatry, witchcraft and soothsaying, and disregard of a sentence of the supreme court. Next in severity was the being "beaten with stripes," in which case the criminal, lying down in the presence of the judge, was beaten with whips of ox-hide thongs, the number of strokes being limited to forty. Other penalties were the being cut off from the congregation, involving a kind of exile and the sacrifice of civil rights; the payment of fines, and, in the later days of the kings, imprisonment.

When the penalty of death was inflicted, it was made as painless as possible. A stupefying draught was given the prisoner, composed of myrrh and frankincense, mixed in a cup of vinegar or light wine, rendering him indifferent to his fate, and scarcely sensible to pain. There were four modes of death—stoning, strangling, burning, and decapitation. There were two modes of stoning—*sakul*, or casting enormous stones, and *ragam*, the piling of a heap of stones on the criminal. Mr. Benny, however, contends that the common views on this matter are a mistake, and that, at least under the Talmud, the criminal was taken to an elevated place and hurled down a height, so that the spinal cord might be dislocated without greatly disfiguring the face or form. If still living, a large stone was cast down upon him from the height, quenching the last spark of life. If condemned for blasphemy or idolatry, the body was then hung upon a gallows till dusk. Even here the reverence of the rabbins for the dead was manifested. The hands of the deceased were tied together, and by these the body was suspended. Often while one man was tying the rope to the gallows, another commenced to untie it from the body, thus exposing the body

to indignity but for a moment. In burning, a shallow pit about two feet deep was dug, in which the criminal stood, and earth was packed closely about his legs up to the knees. A strong cord was then brought, around which was wrapped a soft cloth, and, being placed around the criminal's neck, was drawn tight by two executioners until strangulation ensued. As the jaw fell, a lighted wick was thrown into the mouth, this constituting the burning. Decapitation was performed in the same way as in the surrounding nations, and was looked upon as the most ignominious of all deaths. Crucifixion and other cruel modes of punishment found no place in the Jewish code. Throughout the whole of the Jewish criminal code and practice the most striking characteristic is the leaning to the side of mercy, and this becomes all the more apparent when placed beside the extreme harshness and cruelty that prevailed among the other nations of antiquity. Whilst much of the peculiarity of the Jewish law arises from the peculiarity of their position in the world and their mission, so that it would be unwise and impossible, as Michaelis contends, to incorporate their enactments and usages in the statutes of other lands; yet a diligent study of their laws would be of much value to modern jurists, and the introduction of the spirit that characterizes them—of reverence and obedience to God, of fairness and humanity to man, and of regard for the weak and defenceless—would be of immense value to the systems of modern nations. It would help very much to the realization of the venerable Hooker's idea of law, that "her seat is in the bosom of God, and her voice the harmony of the world."

Graphic Statistics. By GEORGE JOHNSON, Ottawa. The author's motto is, "Things seen are mightier than things heard." And acting upon this principle, he has most strikingly placed before the eye, by means of charts, diagrams and suggestive cuts, the comparative statistics of Canada during the twenty years of Confederation. These statistics suggest the changes and illustrate the development of the country in that period. It is a very useful volume.

A CRITICISM OF REV. J. GRAHAM'S CRITIQUE ON DR.
DALLINGER'S FERNLEY LECTURE FOR 1887.*

BY REV. J. W. DICKINSON.

I AM somewhat averse to entering the field of controversy, but encouraged by the statement made in the opening of the critique, that "The founders of this REVIEW designed it to be a medium through which the distinctive doctrines of Methodism may be defined, defended, and scientifically considered in the light and experience of the present day" (REVIEW, p. 54), I beg to offer a few remarks which may bring the subject, Dr. Dallinger's Fernley Lecture of 1887, and the Rev. Jas. Graham's critique up to the present day, and for intruding myself upon the notice of the Rev. J. Graham and the readers of his critique, I make the statement I quote above at once my excuse and my apology. I do not intend to enter into anything like a full discussion of the points at issue between the Rev. J. Graham and Dr. Dallinger, as I do not think it will be necessary for me to do so, nor the spirit that pervades the critique, which, to my mind, is not without some unnecessary shade of bitterness. But I do beg most humbly to differ from the Rev. J. Graham's expressed opinion. What we seek is the truth, whatever the consequences may be; though the heavens drop and the earth melt away, we must have the truth and the whole truth upon this, as upon every other subject, or we are false to our professions. The Rev. Joseph Cook says: "Theology demands in this age, as she has demanded in every age, that we should be loyal to the scientific method" (Lecture on "Biology," p. 25). If we call in the aid of science to assist us in our search after truth, then certainly we should be loyal at once to the method and the truth, whatever the consequences may be; and this I take to be the purpose intended in the establishment of this REVIEW.

* *The Creator, and What We May Know of the Method of Creation.* Being the 17th Fernley Lecture, delivered by Rev. W. H. Dallinger, LL.D., F.R.S. Toronto: William Briggs. Price, Paper, 50c.; Cloth, 75c.

But, to proceed, the Rev. Jas. Graham raises an objection that "all that the Creator and creature can mean in consistence with the theory of the evolver and the evolved is, that the evolver is called creator and the evolved creature" (REVIEW, p. 59). Is this incompatible? "The new philosophy as to matter is consistent with a belief in the Divine existence, and ultimately will put all science on its knees before a personal God" (Rev. J. Cook, "Biology," p. 22), and surely this is the aim and object of the Rev. Jas. Graham as well as Dr. Dallinger, who says: "The loftiest object of human thought is to discover how far the material universe is an expression of supreme unity of rhythmic action and of rational order" ("Fernley Lecture," p. 7).

The writer of the critique, as an upholder of Methodist theology, is unfortunate in his quotation of Dr. Christlieb, especially the sentence in italics: "Nay, we *must* believe that He rules the world according to men's moral conduct, and constantly adapts the course of nature to express His judgment concerning that conduct" (REVIEW, p. 60). If this be carried out to its logical issue, there are no laws according to which nature works, but she is entirely dependent upon circumstances. Seasons are not fixed, day and night are continued only tentatively, and everything is liable at any moment to be changed, as man's moral conduct may call for such change. Man and not God is the ruler of the universe; man is the supreme being if he so control the adaptation of the course of nature, for what else is needed to raise him to that position? This may be Christian theism, but not of a kind taught in the Bible, or by Wesley, Pope, or even Dallinger. What becomes of the foreknowledge of God? He is contingent upon circumstances which He cannot control. He has given His creatures freedom, but in the giving has bound Himself with fetters which He has no power to break. It denies to Him the freedom of ruling, and overruling for good, all the actions of his creatures, to work out His vast designs in unity of purpose and harmony of will. Surely this is not Methodist theology, or we are in a bog, indeed. To hold the absolute freedom of man at the expense of the absolute freedom of God is at once

folly and blasphemy. We are bound by laws on every hand, and we know it, though we cannot tell to what extent; in fact, the only realm where we possess absolute freedom is that of the mind and will in relation to God, but to *compel* us to believe that He rules the universe according to our moral conduct, and constantly adapts the course of nature to express His judgment concerning that conduct, is to fetter us under a pretence of giving us absolute freedom, and to rob God of His right to work according to His own will. Let man, if you wish it, be bound in the ever-evolving arms of necessity, but let God be free to work out His own purposes without any such restraint.

I do not wish to enter into a contest of authorities with the reverend gentleman, as that would take up too much space, without serving the end I have in view, but he must be aware as well as myself, that many equally as eminent as those he quotes might be adduced in favor of Dr. Dallinger; and if he, and any others who are interested in the discussion, will take the trouble to read Rev. Joseph Cook's lectures on "Biology," and his lecture, "God in the Natural Law," in the series, "God and the Conscience," and especially the latter one, they will find authorities quoted on all sides of the subject equally weighty and learned with those quoted by the reverend gentleman himself. "The eve of an unexpected time I believe to be at hand, and its dawn more than begun in the best educated minds, when faith will make science religious, and science make faith scientific" (Rev. J. Cook, "God in the Natural Law," p. 33). "As science progresses, it draws nearer in all its forms to the proof of the spiritual origin of force; that is, of the Divine immanence in natural law; that is, of the omnipresence of a personal First Cause, and the religious value of this proof is transcendently great. Wherever science finds heat, light, electricity, it infers the motion of the ultimate particles of matter as the cause; wherever it finds motion of the ultimate particles of matter, it infers force as the cause; and wherever it finds force, it infers, or will infer, spirit" (Rev. J. Cook, "Biology," p. 24). This gives us, in a concise form, that gentleman's own view of the subject, and yet he is an evolutionist, so much dreaded, like the ghost of our childhood days, by the Rev.

Jas. Graham. Surely such statements as that should be explicit and orthodox enough to remove the reverend gentleman's fears on the subject.

I spoke of his quotation of Dr. Christlieb as unfortunate, but his appeal to Dr. W. B. Pope is disastrous, at least to his own case. Like many another wise man, Dr. Pope has advanced with the times, and so, keeping step in the onward march of progress, he has had to alter his ground somewhat; and while the Rev. James Graham has used him as an authority, he does not seem to have been aware, or he has disregarded the fact, if he was aware of it, that there are some later utterances by Dr. Pope on the subject at issue than those quoted by him. The critic has used for his purpose Dr. Pope's "Compendium of Christian Theology," in one volume, my copy of which was published fourteen years ago. Since that time the work has been revised and enlarged, and the edition now in use as the text-book in theology by the Methodist Church of Canada is published in three volumes.

Will he kindly allow me to call his attention to one or two quotations from the later work. "The earth, as man's abode, the history of all the creatures that it inherit, especially in the progress of everything pertaining to its chief inhabitant, has been under a law of secular and slow evolution" (Pope's "Compendium," Vol. I., p. 60). "Throughout the works of God, granted that the creation is a work of God, we perceive the universal sway of a law of evolution" ("Compendium," Vol. I., p. 97). These suffice to show Dr. Pope's leanings on the question, but I wish to take the quotations given by the Rev. James Graham, and see what alteration has been made in them. We will take them in the order in which they are given. The quotation on page 67 of the REVIEW: "The omnipotence of God gives us absolute, creation; His wisdom and power secondary creation or formation. . . . But it must be remembered that the formation was creation also. No theory of evolution or development which seems to trace a regular succession of forms through which organic existence has passed, in obedience to a plastic law originally impressed upon matter, can be made consistent with Scripture. Nor do the discoveries of science give

any valid sanction to such a theory" ("Compendium of Christian Theology," pp. 161-164). In place of this, we find in the revised work the following guarded statement: "It is enough to say here that the omnipotence of God as the outward manifestation of His interior all-sufficiency is *enough* for the original production of matter *in what may be called* absolute creation; that His wisdom and power are seen in the secondary creation, or the formation of matter into worlds" ("Compendium of Christian Theology," Vol. I., p. 364). "Negatively the Scripture precludes any other doctrine than that of an absolute creation of all things by the direct act of the Divine will. *It omits any allusion to pre-existing matter, animate or inanimate, out of which the present universe was through long periods developed*" ("Compendium of Christian Theology," Vol. I., p. 366). Every one must, I think, admit that there is a very decided difference between the two quotations given, and that difference is not in Rev. J. Graham's favor. The quotation given by the reverend gentleman commencing, "This Divine account of man's origin displaces many theories," on the fifteenth line of page 69 of the REVIEW, and continuing to the thirty-first line (which I need not give *in extenso*), and taken from page 177 of the first edition of the "Compendium," is in the later edition, now under consideration, altogether omitted, for what reason I suppose the author knows best. In the place of "There are some who maintain that all matter is simply force, and that force is the will of God."

Scripture asserts that the beginning of the living creature was an act of God, and indicates the reality of matter from the philosophy which would resolve it into nothing. . . . All the more recent theories of force, which would annihilate matter as the vehicle of energy, must yield to the evidence of a creation which preceded all life. This theory seems to breathe into the organic universe a kind of life called force which preceded organic life; but it has no support ("Compendium of Christian Theology," pp. 173-4). We have "Scripture which asserts that the beginning of the living creature was a new Divine act, indicates the reality of matter from the philosophy which would resolve it into nothing. So all the more recent theories

of force which would annihilate objective substance, as the vehicle of energy must yield to the evidence of a creation which preceded all life. This hypothesis seems to breathe into the organic universe a kind of life called force, which preceded its organic forms, but it has no support" ("Compendium of Christian Theology," Vol. I, p. 418). This is the only quotation given by the Rev. Jas. Graham from Dr. Pope's works which retains anywhere near the form he quotes it in. 'Only one conclusion can be drawn from this fact, that the writer has moved his ground, and modified his views in the interval between the publication of the first and second editions of his work. As the reverend gentleman made the first appeal in support of his contentions to this authority, perhaps he will permit me in reply to give him one or two more quotations from the same source. "Bold hypothesis, sustained by mathematical science, has assumed that matter existed in a higher attenuated state, for the expression of which every material word is too gross. This fire mist, or nebula, dust of creation, had in it, or received, all the powers and potentialities of the vast future. Some flash of energy threw this silent depository of all the known laws into eternal activity. Rotation, radiation, cooling, produce centrifugal force, which detaches the nucleus of future planets; and these, by known laws, necessarily seeking their origin again, are thrown into orbits, meanwhile throwing off in their turn, during the process, attendants of their own. On the vastest scale this is the universe, on a smaller scale the solar system, on the smallest scale our little earth with its endless molecular, chemical and dynamical laws. But this cannot go on forever. The beginning of any system can be calculated, so can its end. *This rough sketch of the nebular hypothesis gives us a cosmogony which is not inconsistent with the Scriptural genesis as to its beginning*" ("Compendium of Christian Theology," Vol. I., pp. 402-3). May I, along with this, be allowed to give a quotation from Dr. Dallinger. "A beginning is inevitable to a philosophy of material evolution. Then in the beginning, what? The latest science in tracing back the genealogies of various objects, finds that their components were once in diffused states. A diffused state of matter is, it thus appears, the earliest point of the

beginning that physical evolution can decay. This is the nebular hypothesis of Laplace ("Fernley Lecture," p. 21).

These two statements, although differing in their form of expression, both agree as to the fact that the beginning, so far as it is known, was in the nebular hypothesis, so boldly condemned by the reverend critic. Whilst this is the beginning, so far as we may know it, it very plainly proves to us that there is a point beyond which we cannot go. We cannot penetrate the presence of the great Unseen, and demand to know the how of creation. The reverend gentleman himself has joined issue with Dr. Dallinger in showing the futility of this, when he says, "We ought to remember that our power of mental conception is no measure of the Divine action in the universe" (REVIEW, p. 67). Before we leave Dr. Pope altogether, I would like to call attention to his estimate of the theory of evolution. "As held by its best advocates, this theory pays a high tribute to the truth against which it seems to contend. No writings have done so much, and certainly none have done more, to open men's eyes to the infinite variety and beauty and wonderfulness of the adjustment of the vegetable and animal worlds, than those which are written in opposition to the doctrine of occasional Divine interventions in the economy of things. Moreover, they have called attention to some truths that are too generally neglected, as to the degree in which it has pleased the Creator to use the principle which they so much dishonored by exaggeration. They have also taught us to appreciate the wonderful relation in which man is placed to the creatures whose all is bound up with the earth; that as created out of the dust, he is a development of older physical types, *a final development on which evolution has spent itself*, found worthy at last to be the receptacle of an immortal spirit" ("Compendium of Christian Theology," p. 405).

The opinions held and expressed by Dr. Pope are supported by the Rev. J. S. Banks in his article, "The Gains and Losses of Faith." On the subject of Evolution he says, "Take again the idea of Evolution or development. How will it affect the argument for a Creator? So far as we can see it will affect the form but not the substance of the argument. For the

theory merely professes to describe the method or the steps by which the world reached its present form. It does not touch the question of a primary intelligent cause. If everything we see has come by slow, imperceptible steps out of primitive germs, still everything must first have been in those germs, in a latent undeveloped state. The germs must have possessed all the properties necessary to produce the world as it exists now. The necessity for an adequate cause is simply pushed further back. Darwin himself said, 'That there was no necessary antagonism between his theory and the doctrine of creation.' Atheists may try to claim Evolution as on their side just as they try to claim all science in the same way, and one claim is as baseless as the other. Evolution is simply another conception of the mode of creative action.'"—*Methodist Times*, Nov. 4th, 1886.

I think the reverend gentleman's fears are entirely groundless. We may safely say with Charles Kingsley, "What harm can come to religion, even if it be demonstrated not only that God is so wise that He can make all things, but that He is so much wiser than even that—He can make all things make themselves."

If evolution be the method of creation, there must be an intelligent evolver, and in such a method there is nothing derogatory to any or all of the attributes of the great Unseen, so far as we may know them, or know anything of their action. There is nothing that is incompatible with what we know through His given revelation of the genesis of the universe, and the advent of man upon the earth. But I leave this to others to decide for themselves, on the evidence before them, praying God that we may be led into all truth.

The reverend gentleman set out with the intention of lightening our darkness on this matter, and leading Dr. Dallinger, and those who coincide with him, to the full, clear light of day; but he turns away from the light, and leads back into darkness, beseeching us not to know more than our fathers knew. Good men they were, and true; but I have confidence enough in the good, sterling common sense and learning of John Wesley to believe that, were he alive to-day, he would stand as the centre

of a trio, welcoming on his right hand the mature theologian and thinker, Dr. Pope, and on his left the learned scientist and searcher after truth, who has done so much to defeat by his observations, and vanquish on their own grounds, those who held the opinions the Rev. Jas. Graham now imputes to him, Dr. Dallinger.

It may not accord with the reverend gentleman's view of the question, but will he allow me to inform him that this is the doctrine which is held and supported by the Methodist theology of to-day. Dr. Pope was, until very recently, as most of my readers will be aware, the Theological Professor at Didsbury College, while the Rev. J. S. Banks held or holds a similar position at the Headingley College under the Wesleyan Church in England. And Dr. Pope's "Compendium of Christian Theology," in three volumes, is the recognized and authorized text-book which we place in the hands of probationers in the Methodist Church of Canada for study, and by it we expect to mould their thought. We have adopted it as the best and latest work of its kind; and, having done so, we are pledged to its teaching, and must stand by it. Whatever may be thought to be the doctrines held by Wesleyan ministers, these are an actual statement of what are really held and taught by them, and which we, in company with them, have adopted and made our own.

It is hard to be "hoist by one's own petard;" but all that I can do for the reverend gentleman is to invite him to bring his knowledge, views and authorities up to date, and join in the ranks of those who, by all the faculties God has given them, aided by all the opportunities they have of knowing and loving Him, strive to worship Him in spirit and truth, raising a glad anthem of glory, honor, praise and power unto Him for ever and ever.

Editorial Notices of Books and Reviews.

The Text of Jeremiah. By REV. G. C. WORKMAN, M.A., PH.D.,
Professor of Old Testament Exegesis and Literature,
Victoria University. 8vo., pp. 395. William Briggs,
Toronto. Price \$3.15.

The scholarship of our day is quite as remarkable for its critical exactness as for its wide range and strong grasp of truth. The scientific spirit which demands the exact facts rules in every branch of investigation. This is quite as true in the domain of literature and history as in that of physical science. At the foundation of all our studies of the literary treasures of antiquity lie the great critical questions, when? by whom? in what place? and under what circumstances was the book written? does it come into our hands as it left the hands of its author? if not, how can we restore it to its original form? The determination of these questions requires the most perfect scholarship, and the man who has satisfactorily determined them in reference to any great work of antiquity has vindicated his right to be called a master. The man who is competent for this work requires a perfect mastery of the language, the most sensitive discriminating acquaintance with style, a wide and accurate knowledge of history, and he must be perfectly at home in the field of antiquities and chronology. Even the historical progress of philosophy, ethics, religious doctrine, or mythological conception, is often a determining factor in the solution of these difficult questions of criticism.

No part of this work is more difficult than that which Dr. Workman has chosen as his special field. The Jewish tradition is that the Old Testament Scriptures were collected and edited in their present form by Ezra and the men of the Great Synagogue. This probably has some foundation in fact; but of the nature and extent of this work, and of its relation to the pre-existing Hebrew Scriptures, we have no certain information. The theories of what took place back of this supposed final establishment of an Old Testament canon belong to the sphere of the Higher Criticism. The utmost to which the science of Textual Criticism can aspire is to reach

some knowledge of the state of the text in the centuries immediately preceding the Christian era, from Ezra onward.

It has generally been supposed that from the time of Ezra the text of the Old Testament has been comparatively fixed. So far as the Hebrew text is concerned, we are limited to the Masoretic Recension, dating between the third and sixth century after Christ, and to MSS. of that recension, not older than the ninth century. From that date to the present the Hebrew text has remained as nearly stereotyped as the accidents of transcription permitted. Was it equally well preserved from the time of Ezra and the Great Synagogue to the Masoretic Recension? Our only remaining witnesses as to the facts on this question are the ancient versions, pre-eminent among which stands the Septuagint. It is well known that these differed in many important points from the Masoretic text; but the divergence was usually ascribed to ignorance or carelessness in translation, or even to wilful alterations to suit the convenience or the opinions of the translators. By this means the testimony of the versions as to the original text was almost completely invalidated.

This is the question which Dr. Workman has made his own in the volume before us. He has brought to bear upon it painstaking scientific work and varied scholarship, such as have earned for his work the acknowledgment and for himself the academic honors of what is perhaps the most competent tribunal on this subject in the whole learned world. His work is no mere doctor's thesis; it is, to use the words of the venerable Prof. Delitzsch, "a contribution to the science of Biblical criticism of valuable and lasting service."

It would be impossible, within the limits of an article like the present, to present even a summary of the results of Dr. Workman's investigation. His own condensed analysis of results occupies several pages, and would need to be copied *in extenso*. We can refer to but two or three points.

1. On the question of textual criticism Dr. Workman has, we think, made it evident that the Septuagint must be reinstated as, next to the Masoretic text, the most important witness to the Old Testament originals, and as *but little inferior* to that text in point of importance. He has also, in the study of the Book of Jeremiah, most ably illustrated the method by which this witness may be made to present its testimony. This method may almost be said to be new. It certainly has never been so exhaustively worked out before.

2. In the work of interpretation he has likewise developed

the value of the Septuagint to an extent not hitherto attempted by any of our commentators.

3. But a more startling, and, perhaps, we may say more important result, is reached in the new light obtained upon the history of the text between the date of the Masoretic Recension and the time of Ezra. Our old traditional conceptions of a religious scrupulosity and almost supernatural perfection in the Jewish preservation and transmission of the sacred text during this period are somewhat rudely dispelled. Our old appeal to the authority of the New Testament is of no avail here, for, so far as the New Testament supports any special text of the ancient Scriptures, its countenance is rather given to the Septuagint. Now, Dr. Workman's labors do more for us than the approximate restoration of another MS. of the Hebrew Scriptures dating back to the time of the Septuagint translation, and serving as the basis of that translation. They bring very strong evidence from this restoration of the following facts:

(a) That the pre-Masoretic MSS. differed not merely in the ordinary errors which arise in transmission, such as accidental omissions, insertion of minor glosses, and occasional slight transpositions of words or clauses, but in much more radical and apparently intentional changes: the most notable are—

(b) The transposition of a large section of the Book of Jeremiah in such a way as really to constitute a rearrangement of the work.

(c) The addition to the work of extended sections of new matter. These additions are not the mere creeping into the text of brief explanatory glosses. They can only be compared to the variations which meet us in the various recensions of the Ignatian Epistles. This new matter in the Book of Jeremiah amounts frequently to several verses, sometimes to as many as ten or twelve in a single passage. The old theory that this additional matter is omitted from the Septuagint by wilful abridgment on the part of the translator seems to be completely overthrown by Dr. Workman's painstaking and scientific process of investigation. The mere statement of these facts will serve to show how wide is the field which the author has here opened up, and how far-reaching the influence of his work may prove upon the future scientific study of the Old Testament.

In conclusion, we perhaps may be pardoned for the expression of an honest pride that such scholarly, original, and important work has been accomplished by a Canadian, a graduate of Victoria University and a member of her staff.

N. BURWASH.

The Great Value and Success of Foreign Missions. By the Rev. JOHN LIGGINS. The Baker & Taylor Co., New York, William Briggs, Toronto. Paper 35 cents, cloth \$1.25.

The author of this book was one of two who, in 1859, founded the first Protestant mission in the empire of Japan. He gives us here a brief review of the progress of the work in all the great mission fields of the world, and shows by the testimony of competent witnesses the actual progress which has been realized. The facts massed together will be a revelation to many, even of those who have worked with an abiding faith, but expected that the Church must wait centuries before realizing such results as have been reached in thirty, forty, and fifty years, notably in Japan, the Fiji Islands, the vast island of Borneo, and among some tribes of American Indians—the Modocs for example—twelve years since the terror of some parts of the extreme West, now a race of civilized and prosperous farmers, one-half of them members of the Christian Church. This report of the most recent facts from the world's mission field is to-day the most convincing chapter on the subject of evidences of the Divine authority of Christianity found in all literature. The human family is rapidly coming under allegiance to the Lord of all. The Agnosticism and the worldliness of old civilizations are, in the estimate of those who will read with open eyes, more than answered by the spectacle of heathenism flowing into the house of the Lord. The work of the present century has placed the Bible within intelligible reach of 500,000,000 of people, and the successes of the past have increased by an hundred-fold the momentum of the mighty movement of the Christian Church for the world's evangelization, so that now no progress, however great, will be an occasion of surprise, except to the ignorant and indifferent. Heathenism in its almost inconceivable vastness is weary of itself, and is waiting unconsciously for Christianity to come and open the door of release from its bondage and degradation. The really wonderful things which future historians will record of these times will not be wars, and the intrigues of diplomacy, and the policies of cabinets, but the overturning of temples and altars of idolatry, the revulsion of whole peoples from the errors of the past, the creation of order, the home, purity, schools, and stable government, all through the preaching of the Gospel! And only those will be left behind who, in Christian lands, are too stupid to learn of the God-wrought progress, or too evil to care for what God Almighty is doing among men. One of the greatest hindrances to Christian liberality for missions has been found in the state-

ments made by residents and visitors in India, China, and other mission fields, that nothing is being accomplished. It is a fact that people may be very ignorant of what is transpiring all around them. Let even an intelligent citizen of Toronto attempt to give an account of the various charitable enterprises of his own city, and he will be surprised at the inquiry necessary before he can be accurate in his statements. So, also, men living in the service of the government, or in pursuit of business in a pagan land, may, though honest and truthful, know little of the work of the missionaries but a short distance from them. But suppose they are not Christians, and choose to take advantage of the opportunities offered to live a life of vice, which is a by no means uncommon occurrence, or they are travellers seeking the excitement and the gratification of their curiosity, possible in new and strange scenes, then they will not be interested in the work of missions; they will neither put themselves in the way of knowing what is being done, nor will they be truthful in relating what incidentally comes under their notice, therefore come many statements to the effect that missions are a failure, made by those who have lived upon the ground or who have travelled there. They have great weight because the persons are in a position to speak what they know. But such statements are, almost without exception, contradicted by those who have travelled with different eyes, who have visited the missionaries, examined their work, and noted the results. All who wish reliable testimony and the latest facts should give this book a careful study.

Systematic Giving: The Church's Safeguard against Nineteenth Century Evils. By the Rev. CHARLES A. COOK; and, *The Gifts of the Royal Family; or, Systematic Christian Beneficence, its Nature and End.* By the Rev. JAMES COOKE SEYMOUR, Toronto: William Briggs. Price, cloth combined, 60 cents; each, in paper, 25 cents.

A prize of £50 sterling was offered for the best essay on the above-named subject. The offer brought out twenty-five essays, and from them the adjudicators selected the two above-named as better than the others, and equal in merit, and the prize was divided between the authors. In this the judges took the risk of inviting every reader to pass judgment on their judgment as to the equal value of these two pieces. They deal with precisely the same subject, go over the same ground, draw from the same, or very similar, sources of information, and sometimes use the same illustrative fact, as, *e.g.*, the cost of a concert by Patti. The first has undoubtedly the better arrangement, and

its matter is more thoroughly digested; but the second reaches a higher literary style, seizes the more telling and weighty facts, and sets them in a more striking manner.

The fact that a work won a prize does not mean that it is the best work on the subject that can be produced. The truth is probably just the reverse, for an author confident in his strength will not take the risks of writing for a prize, when, if he wins, the prize is his complete reward; and, if he fails, and then decides to publish independently, he will place his work on the market at a great disadvantage.

Hence these two prize essays are only elementary to the great subject dealt with, and neither presents the scriptural argument in the strongest form. Then some statements indicate a want of carefulness, unbecoming a work designed to create convictions. For example, on page 29, we read: "It is estimated that the members of Christian churches in the United States and Canada spent as much in one year in tobacco as the whole Christian church throughout the world contributes annually for the support of foreign missions, namely, over \$10,000,000." Now that estimate can be nothing more than some person's "guess." There are no data on which to form a fair estimate of the amount church members spend on tobacco. The estimate may be too high, we think it as likely that it is too low, but the uncertainty about it destroys its authority, and its power to work strong conviction.

Still, to persons to whom the subject is new, the work will be of great use, and should be widely circulated. To those already thoroughly convinced, and fairly up in the argument, it will not be so valuable, except for some of the striking illustrative facts forcibly presented in the second essay. Probably if either author had produced alone a work on the subject as large as this whole book, it would have been more nearly up to the demands of the subject in this age of colossal private fortunes.

The Bible Doctrine of Inspiration, explained and vindicated.

By BASIL MANLY, D.D. LL.D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. 6mo., pp. 266. New York: A. C. Armstrong & Son. Toronto: Williamson & Co. Price, cloth, \$1.25.

The author, without claiming originality, has aimed at "honest independence of inquiry, a careful sifting of opinions, a fair recasting of views in the mould of one's own thinking, and a subordination of the whole simply to the controlling authority of God's word." In opening the question, he deals with the importance of the subject, shows the deficiencies of an uninspired

Bible, and points out some sources of misapprehension. In stating the doctrine, inspiration is distinguished from kindred topics, as genuineness of Scripture, textual criticism, authenticity, canon, etc. It is defined as implying a real supernatural interposition, both as an act and a result. It implies both human and Divine authorship, and is distinguished from revelation and illumination. He next gives a summary of the six principal prevalent views and then gives a negative and positive statement of the doctrine. He says the mode of Divine influence is not to be explained, but that the Bible is the Word of God and the production of man, the two-fold authorship extending to every part. He states inspiration not to be mechanical, not destructive of consciousness, self-control, or individuality; nor mere elevation of natural faculties, nor perfect knowledge on all subjects; not great piety, nor exemption from error in conduct; did not prevent errors of subsequent transcription, nor imply the truth of opinions or sayings stated but not sanctioned, nor the propriety of actions recorded but not approved. Two-thirds of the book is taken up with "proofs of inspiration," and meeting "objections to inspiration." The book is calculated to clear the mind and strengthen the convictions touching this fundamental doctrine of Christianity.

Western China. A Journey to the great Buddhist Centre of Mount Omei. By the REV. VIRGIL C. HART, B.D., F.R.A.S. 8vo, 306 pp., 12 Illustrations and Map. Toronto: William Briggs. Price, cloth, \$2.00.

This interesting work is by a gentleman now resident in Toronto, who for twenty-two years labored in mission-work in China, and for several years held the post of Superintendent of Methodist Missions in the Central Provinces. His intimate acquaintance with Chinese dialects, his extensive travels in various parts of the great empire, his daily contact with the natives for so long a time, and his special inquiries and researches in the field of ancient records and inscriptions, render Mr. Hart a competent authority in the matters with which he deals. The book in hand is an entertaining and instructive account of his visit to Mount Omei, supposed to be the greatest centre of Buddhism in the world. After a voyage of several hundred miles up the great river Yang-tsze, through scenery of the most varied character, he arrived at the city of Chungking, where so many of the years of his life were spent. An overland journey of several days through a populous country and most charming scenery brought him to Cheuteu, capital of the Western Province, and birth-place of Lao-tsze, founder of the

Taou religion, which in antiquity and importance rivals that of Confucius. As might be expected, this city is the centre of many pilgrimages, and is celebrated for its temples and monasteries. About one hundred miles away is Mount Omei, the "centre of natural and artificial wonders, the like of which may not be found elsewhere upon the globe." It rises to the height of 11,000 feet, and is surrounded by hills crowned with temples and pagodas. There are in the neighborhood several images of Buddha, one of which, in a sitting posture, is over 300 hundred feet high. On one tower are 4,700 images of Buddha of exquisite workmanship. Temples and costly bronze images are scattered at short intervals along the road. Crowds of people are going to and returning from the top of the sacred mount. The view from the crest is most magnificent. The mountain in one place has a sheer descent of a mile. In the distance are the mountains of Thibet, and thus this spot is the gathering-place of thousands of pilgrims from the great plateau of Central Asia, as well as from the sea-board provinces of the Celestial Empire. Mr. Hart has given the public a most racy and instructive book, throwing much light upon the religious views and practices of that crowded empire.

Vital Questions, the discussions of the General Christian Conference held in Montreal, Oct. 22nd to 25th 1888, 8vo., pp. 290. W. Drysdale & Co., Montreal. Price, paper 75 cents; cloth, \$1.25 per mail free.

Among the topics discussed are "Current Unbelief," "Capital and Labor," "National Perils," "Roman Catholicism in Canada," "Romanism in relation to Education," "Romish dogma, a Source of Religious, Social, and National Peril," "Co-operation in Christian Work," and "The Church in its Relation to the Evangelization of the World." These topics were opened and discussed by some of the ablest men in the United States and Canada; and this volume, with its copious index, forms a valuable repository on the living issues of the present day.

The Theological Monthly takes the place of the *British and Foreign Evangelical Review*. Toronto: James Bain & Son. This Review is a favorite with a great many, and well deserves its fame. On its title-page are the mottoes, "Exorcise the evil genius of dulness from Theology," and "Hold to the written Word." Its contributors are able men, and its articles are chiefly on living topics. In the January number, "Chris-

tianity at the end of the Nineteenth Century," by Principal Cairns, is of a decidedly hopeful character. The dynamic forces of Christianity are more actively at work to-day than ever before. In apologetics, infidelity has had of late to make large concessions to Christianity. The losses to Romanism are greater than its gains. The Tractarian movement was merely an eddy in the stream. In exegesis there has been a great improvement, and in Christian ethics a most decided advance. Other articles are, "What is the Supernatural?" "Sceptical Novels by Women," with special reference to "Robert Elsmere"—the writer claims that the field of fiction will be in the future the great battle-ground for Christ and truth in Christian lands; "America's Contribution to English Hymnody;" "Can we popularize the Epistles of the New Testament"—a plea for a translation into every-day speech; "Church Polity a part of Christianity;" and "Forces antagonistic to Christianity."

The February number opens with an able article by the Rev. William Arthur on "The Dollinger-Reusch History of the Intestine Conflict on Morals in the Church of Rome"—a very opportune article to Canadians, dealing as it does with the conflicts in the Jesuit body in regard to probabilism and *bona fides*; "What is a Miracle, and the Proof of it?" "Schools of Chinese Writers;" "The Signs of the Times," by Dr. Faussett—an argument for the expectation of the speedy coming of Christ; "Belief and Conduct"—an answer to Leslie Stephen's attack on Christian doctrine; "Cremation and the Clergy"—an urgent appeal for cremation, by the celebrated surgeon, Sir Spencer Wells; and "Palestine Life: the Clapping of Hands."

Methodist Review, New York, for March-April, opens with an article on "Inspiration and Infallibility," by Dr. Bowman, of DePauw University. It is an able argument proving "The claim of infallibility, as inherent in inspiration, as belonging to the sacred writers while engaged in writing the Holy Scriptures." He defines infallibility as expressing "exemption from error; that which is an unfailling and indubitable evidence; as sure proof, not capable of error." His application is "that certain men, by virtue of being supernaturally inspired, became thereby the agents of God for the infallible expression of His will toward mankind in such a sense that what they taught God taught." It was God's infallibility acting in, upon and through the limited nature of man, producing inspired men, not an inspired book. "Supernatural inspiration applies to person-

ality, not to parchment." "Their inspiration was not constant, but it was limited to the purpose for which it was promised, viz., to teach and preach." The second contribution is on "Wentworth's Logic of Introspection," by J. W. Bashford, Ph.D., and is a thoughtful defence of Dr. Wentworth's masterly battle against the inductive method of reasoning in psychology. The work under review is an attempt to formulate the true method of psychological inquiry, in which he shows that the physical is the proper realm for reasoning by induction, and that the true method for the intellectual is the intuitional, which he names "consciential." The article gives any one who has not studied Dr. Wentworth's great contribution to philosophical discovery a clear conception of his reasoning in attempting the overthrow of the inductive method and all materialistic theories. Next "A Symposium on the New Education," in which Prof. Wincheil, Dr. Sims, and Prof. Butler take part. Four other contributed articles, and Editorial Notes, Discussions and Reviews, with "The Arena," make up a good number.

The Quarterly Review of the Methodist Episcopal Church, South, Nashville, Tenn., for January, is a well-filled number. "Evolution and the Origin of Life," in which the evolution of scientists is regarded as atheistic materialism, and shown to be "inconsistent with science, philosophy and religion," and subversive of supernaturalism. He refutes spontaneous generation and all mechanical theories of life, and by ample illustrations shows that "the advocates of evolution have gained their most signal victories" by the manufacture of words and phrases and the use of "bad English." "The corruption of language means a corruption of truth," he asserts, which he proves by numerous and convincing quotations. He closes by asserting the harmony between the biology of the Bible and of science. "The Problem of Methodism," by Dr. Boland, being a "review of the residue theory of Regeneration, and the second change theory of Sanctification, and the Philosophy of Christian Perfection," is creating no small stir in Southern Methodism. In this number of the *Review*, Josephus Anderson, D.D., defends the commonly accepted Wesleyan doctrine of entire sanctification after conversion, as opposed to Dr. Boland's theory of entire sanctification at regeneration. The editor, W. P. Harrison, D.D., also has two articles bearing on the book. One, in which he quotes a memorable conversation between John Wesley and Count Zinzendorf, showing clearly that Wesley believed that "sanctification began at the new birth, and was perfected in entire sanctification, which put an end to the presence

of indwelling sin." The other, the "Problem of Methodism," discusses the points in dispute between the contending parties in the Methodist controversy on the subject of Christian Perfection. He thinks "the controversy turns upon the use of words which are understood by the two parties in opposite directions," and cites "depravity," "guilt," and the double sense of "sin," viz., an act and a state, as examples. He suggests, as preventing the confusion and obscurity, a defining of "the terms, *depravity* and *pravity*, making the former inclusive of a guilty consent to the dominion of sin in the soul, and the latter the term expressive of a want of conformity to the will of God." "Pravity, the root, produces depravity, the fruit. Universal pravity produces universal depravity, tempered only by the grace of God." He thinks "the question of the gradual or the progressive, as contrasted with the instantaneous maturity of the reign of grace in the soul, is one about which we may argue with little profit." "The grace of God may, by slight, unseen, scarcely sensible degrees, remove the obstruction day by day until the gracious moment comes when even Infinite Wisdom condescends to say: 'Mark the perfect man, and behold the upright!'" "There is a moment of time in which it may be said the fruit is *not* ripe, and another moment in which we say the fruit is ripe. Evidently, then, the change from the one state to the other is instantaneous. It cannot be otherwise." Though, as in the illustration, the process is gradual—not necessarily so—yet the conscious realization of Christian perfection is instantaneous. "Faith-Cure, in the light of Scripture," is a timely editorial based on James v. 14, 15. After examining the language of the Greek text, the editor believes that "the correct interpretation of the passage" proves "It has nothing whatever to do with *disease*, properly so-called, and does not express or allude to *healing* the body at all." The result of his examination is that ἀσθενῶ, though it means *to be sick*, primarily means "to be without strength—that is, to be weak." "In more than thirty places in the New Testament this word is translated *weak*; and there is no instance, we believe, in which it is used to designate *disease*, properly so-called." "In Matt. iv. 23, 'sickness' is νόσος, 'disease' μαλακία, and 'healing' θεραπεύω. James does not say that the prayer of faith will 'heal' the sick, but it will 'save' him"—σωσει not θεραπεύει. This exegesis is in harmony with "the sick" κακωντα of ver. 15, which means "to be wearied," figuratively, "to be sick." He regards "sick" as "despondent, doubtful, weary, and ready to give over the struggle. So far cast down that his body sympathizes with his soul." For examples of ἀσθενος, translated "weak" in this sense,

see Rom. xiv. 1, 2; 2 Cor. xi. 29; 1 Cor. xi. 30, etc. Rev. E. Barrass, M.A., contributes an excellent article to this number on "Romanism—its Outlook."

The New Englander, January, February, and March.—In the January number, the leading article, by Dr. Noah Porter, of Yale, is on the life and works of the late Prof. Green, of Oxford—the "Doctor Grey" of "Robert Elsmere." He is represented as one of the ablest philosophical writers of the present generation, one of the most effective agents for good at Oxford, whose influence will for many years survive his untimely death. Born in Yorkshire in 1836, left without his mother in infancy, brought up by his father, a man who combined deep religious feeling with native eloquence and love of people, young Green became a man of marked individuality. His career at Rugby and Oxford developed a strong self-reliance. As an illustration of this, it is said, he was among four hundred boys the only water-drinker. At college, he fell under the strong influence of Prof. Jowett, and became an ardent admirer of Wordsworth, Carlyle, and Maurice. He learned to look at politics from the ethical side, called Louis Napoleon "a successful brigand," Lord Palmerston "the most mischievous man in England," and, with manly courage, glorified John Bright as one of the noblest of men. The strongest element of his character was a sense of public duty and of religious independence. As a philosopher and philosophic critic, he was strikingly able. His reviews of Locke and Berkeley and Hume, of Stuart Mill and Spencer and Lewes and Kant, are masterly. A brief account of his ethical system is given in the article. The other articles of this number are on "The Relation of the National Benevolent Societies to the Church;" on "Suggestiveness in Art;" and on the "Ethics of Speculation," in which the writer takes strong ground against stock-jobbing and land speculation.

The February number opens with a sharp review of Prof. Shedd's "Dogmatic Theology." Dr. Shedd is known as a strong supporter of the theology of which Augustine and Calvin are leading representatives. He does not hesitate to declare that in former ages there were some men who thought more deeply, and came nearer to the centre of truth, upon some subjects than any modern minds. The reviewer takes the author to task chiefly on the questions of Bible inspiration and infallibility, decrying the applicability of his proof-texts, and questioning his description of the way in which infallibility was secured. He deals also with Dr. Shedd's theory that all mankind were actually present in Adam, and voluntarily committed his first

sin. He also attacks the author's position in regard to the salvation of infants. He claims that Dr. Shedd's position on these and kindred points, renders plausible the attacks of infidels, and tends to drive earnest minds into scepticism. The closing article on Philo Judæus and the Jewish-Alexandrian philosophy in the days of Christ, is interesting. Philo's philosophy was the ripe development of Judaism amid Greek influence. His teaching was in some respects akin to that of Christ. Both burst through the rigid Jewish bonds and taught a fuller and freer system of truth, with this difference—that Philo rationalized Judaism, and Jesus spiritualized it. Dr. Drummond's book is spoken of by the reviewer as a most valuable addition to the literature of the subject. Other articles are on Mr. Lowell's "Misconception of the Japanese Character," by a Japanese; and on "How the Color-Law Affects Our Homes."

The articles in the March number are: "How a New England Frontier Town Grew Up in the Old Colonial Times;" "The Why of Poverty;" "Euphuism in Literature and Style;" and "Ultimate Distinctions in Philosophical Methods." The last is by a Japanese gentleman at Yale University, who is making for himself quite a name in philosophical circles. It is a clear and succinct account of subjects and modes of study in the fields of philosophy, and will prove of great value to students.

THE February and April numbers of the magazine *Christian Thought* are received, full of thoroughly original and most able articles, worthy of a high place in the apologetic literature of the ages. The last number opens with a critical and intensely interesting review of some trials and judicial proceedings mentioned in the New Testament. We know of no delineation of character in any work of fiction that excels the description of Pilate, his motive and his interests, in conflict with his embarrassing surroundings. The "Logical Definition of Christianity" is a comparison between other religions which claim to produce morality and the religion of Jesus Christ, clearly exhibiting the distinguishing feature of the latter, and placing it in an unapproachable pre-eminence over them all, as alone uniting men with God. Another study of religion is found in the article on the "Nirvana of Buddha," in which the atheistic, materialistic and pessimistic tendencies of its tenets are exhibited. "Buddhism, as a system, recognizes no God to whom worship and obedience are due; no sin against God which requires an expiation to remove guilt and the dread of it; no sacrifice for sin to justify Divine law and redeem the

sinner; no soul capable of committing sin or incurring moral responsibility." Nirvana, the highest aim, the *summum bonum* of Buddhism, is the absolute nothing. "Buddhism, as a system, is understood to deny the possibility of immortality."

The article joins issue with a contention set up by Prof. Max Müller, that Buddha himself taught the immortality of the soul, though later developments of the system had displaced that important truth. The author establishes his view of the case by appealing (1) to the Buddhist doctrines of the non-existence of the soul; (2) by the fact which Prof. Müller mentions, that Buddha, after attaining Nirvana, or the highest good, lived for a time and presently died; (3) by passages quoted by Prof. Müller, from other sacred writings, which show that in reality there is no contradiction on this subject between the writings of Buddha and the teachings of Buddhism.

This system of religion has been made fashionable among people of great sentimentality, but with little discrimination, through the poem, "The Light of Asia," published a few years since; and that is a real service to truth and to humanity, which exhibits this system in its barren and fruitless character, as destitute of that inspiration to all noble achievements which comes from a mighty conviction of the immortality of the soul.

The articles in the successive numbers of this valuable magazine are an important contingent in the great army fighting the battle of truth and righteousness in the earth.

The Christian Quarterly Review. January. Columbia, Mo.—A body of Christian people numbering in the United States, about 600,000, with no distinctive name as a Church, but known individually as "Christians," "Disciples," "Saints," "Brethren," are represented by this Review. They scorn all ecclesiasticism, formal creeds, and distinctions between clergy and laity; but, judging by the contents of this number, while professing to receive both the teaching and the silence of the New Testament, no people have a narrower and, in their opinion, a more invincible creed. Immersion alone is baptism; regeneration is received in baptism; faith and repentance are one. Such are some of the most positively enunciated tenets of this unwritten but sternly formulated creed.

The value of more than half the contents is seriously discounted by the fact that they are devoted to the work of stretching the texts of the New Testament so as to fit upon the narrow framework of a preconceived notion of what they

ought to teach, viz., the aforementioned creed. This is particularly true of the editor's more than forty pages, and of the articles named, "Our Commendation," and "A Congregation of Christ." It is not our place in this department to enter upon any controversy of subjects under review, but it is a fact that the Christian Churches are learning that the Bible may be trusted alone, without being prejudiced by any creed, written, or, like that represented by this review, unwritten, but none the less distinctly formulated, and iron-bound. The greatest commentaries of the day are written as if without a knowledge of any theological system in existence, setting forth the truth by fair, textual and historical criticism, regardless of whom it may support or condemn. Anything written with the view of compelling the Word of God to teach the author's preconceived views and notions is becoming less worthy of being read every day, and so it ought to be.

But, turning to something better, we find here a valuable article marked by originality and much discrimination, on the "Supernatural in Jesus of Nazareth," traced clearly in His teaching on remission of sins, regeneration, and personal holiness, as well as in the public worship of God and the two sacraments. Also "Moses' Idea of God," as indicated in the names he uses to describe Him. It is one-fourth part of an interesting study of what the names of Deity in the Hebrew indicate. A lengthy article on "Civil Government" teaches that Christian people should have no part in civil affairs, but to submit.

Our Day, "a Record and Review of Current Reform." Joseph Cook, editor, with specialists in the various departments of reform as associate editors. "One of its chief aims is to unite Evangelical Christianity with Practical Reform to the advantage of both, to champion the cause of the people, and be a record and review, not so much of public opinion as of expert opinion, in the chief fields of Criticism and Progress." The departments are "Temperance," under Miss E. Willard; "Labor Reform," Prof. E. J. James, Ph.D.; "Education," Prof. L. T. Townsend, D.D.; "Suppression of Vice," Anthony Comstock; "Missions," Rev. Cyrus Hamlin, D.D.; "Church Work," Rev. Wilbur F. Crafts. The January number begins a serial, "Robert Elsmere's Successor," by Dr. Joseph Parker, and contains "Robert Elsmere's Self-contradictions," by Joseph Cook; February has "Education in Japan," by C. S. Eby, and "False History in Robert Elsmere," by Pres. James McCosh; March has "British Imperial Federation," by Principal Grant, and begins the fourteenth year of the "Boston Monday Lectures," by Joseph Cook.

Hebraica, a quarterly journal in the interests of Semitic study. Wm. Harper, Ph.D., Yale, editor; Paul Haupt, Ph.D., Johns Hopkins; and Hermann L. Strack, Ph.D., D.D. Berlin, Associate Editors. The most interesting articles in No. 1 of Vol. V., are: "Pentateuchal Analysis," by Rev. B. W. Bacon, being a statement of the various views relating to the exact material of each document. "The Pentateuchal Question," by Rev. W. R. Harper, the first of a series of articles discussing "the alleged facts and considerations of the Hexateuchal Analysis" on the question, "Are there really distinct documents?" Prof. Harper presents the claims of the analysts, and Prof. Green, of Princeton, will oppose, beginning in the April number. The discussion is after the inductive method—first the facts, then the conclusions. And "Addresses on Semitic Studies in America," by members of the American Oriental Society,

The Statesman discusses "The Sunday Newspaper," "Factory Legislation," "Economic Influences," "The Single Tax," "Equitable Compensation," "The Woman Vote," "Revenue Reform," etc. The editor defines capital as "Wealth devoted to the production of more wealth. Seed wheat is wheat devoted to the production of more wheat; wheat devoted to food is not seed wheat. Wealth devoted to luxury, comfort or entertainment is not capital." And the capitalist as "A man who devotes his wealth to production, either by direct investment in industry, or by a loan to another who does so invest it. All employment of labor and all the increase of wealth depends for one of its conditions on this investment."

The Methodist Magazine of Chicago is a neat monthly, in its second year. Gladstone's review of "Robert Elsmere" and Mark Guy Pearse's "Thoughts on Holiness" are being published in continuous numbers. As a "Family Repository" it does not equal our own *Canadian Methodist Magazine*.

THE A. M. E. Church. *Review* (Quarterly) is published at Philadelphia by the African M. E. Church. The January number contains twenty-one articles, together with editorials and book reviews. Many of the articles, as might be expected, deal with questions affecting the colored people. Most of them are well written, and give a good idea of the progress that has been made in intellectual and religious matters. Evidently the old race struggle is not yet dead.

The African News, edited by Bishop Wm. Taylor, assisted by T. B. Welch, of Vineland, New Jersey. A monthly magazine, containing information and news from and about Africa, and other Mission Fields.

The following pamphlets have been received :

Christ's First Miracle, a reply to a sermon by Rev. G. J. Low, by Rev. Jas. Lawson, of Danville, Que., preached by special request. To be had from the author or at the Methodist Book Room at 15 cents per dozen, or \$1 per hundred.

Future Punishment, being an octavo of 48 pages, giving a synopsis of sermons on the "Final state of the ungodly," by Rev. A. M. Phillips B.D. Taking as texts, 1 Peter iv. 17, and 2 Thess. i. 8, 9, the preacher discusses exegetically and expositionally the whole of Christ's teaching upon this subject. To be had from the author or at the Methodist Book Rooms, at 10 cents each, or \$1.00 per doz.

Outlines of the History of Methodism in Charlottetown, P.E.I., by John T. Mellish, is a carefully prepared and very interesting account of Charlottetown Methodism from its beginning in 1774 to the present. To those for whom it was specially written it will have enduring interest.

Blood Money, a strong Temperance sermon, by Rev. T. H. Orme, M.A., published at the request and under the direction of the Official Board of the Dereham Circuit.

Sanctify Them Through Thy Truth, a practical sermon, setting forth the Wesleyan view of Christian holiness and refuting many of the errors and fanaticisms of our time, by Rev. Dr. Aylsworth, of St. Thomas, Ont.

Future Probation, a sermon on the "Non-forgiveness of Sins after Death," by Rev. A. M. Phillips, B.D. It is a reply to the theory of, "Probation after Death," as set forth by the Andover School of Theology; and includes an explanation of Matt. xii. 22-37, and 1 Peter iii. 13-22; iv. 1-6. Price 3 for 10 cents, or 12 for 25 cents.

The Andover, in closing an article on "The Problem of the Second Sunday Service," says: "Provide the people with plenty of good music, an abundance of sacred song, both choral and congregational. Have violin, flute and cornet accompaniments. Music draws, but it is the preaching that holds. The sermon must be practical, earnest, cheerful, free from cant, spicy, and short. The preaching must be fresh, crisp, and abounding in illustrations from nature and human life. The topics should cover a wide range, and leave the hearer with his face toward the Cross. Pastor and people should make the second service as easy and unconventional as possible. The spirit of welcome must be real and unassumed. The seats free and the service democratic."

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"The need of such a REVIEW has been long felt, and as the subscription price is only one dollar a year, every minister and every studious layman in our Church should subscribe for it. The opening article by President Burwash is worth more than the whole price of the REVIEW. All the articles are marked by earnest and close thinking, creditable to the different authors. We hope this important venture will receive the patronage it deserves."—*Christian Guardian*.

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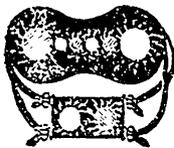
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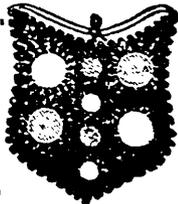
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