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THE CANADIAN Methodist Review.

[NEW SERIES.]

VOL. VII.] NOVEMBER-DECEMBER, 1895. [No. 6.

THE RELIGION OF HUMANITY.

HUMAN worship is not a new thing under the sun. In one form or another it dates back to a period to which the memory of man runneth not. Among the ancient Romans it took the form of hero-worship. Men who distinguished themselves during their lives as defenders and benefactors of their country were given a place in the Pantheon after their death, and became the objects of worship. In China it takes another form. There, if the worship of ancestors may not be said to be the religion of the people, it at least forms an important part of it. These may be taken as instances of very ancient forms of this cult. The invocation of the saints and the modified worship of the Virgin Mary in the Roman Catholic Church belong to the same category.

In all these forms of human worship, however, the worship of man is, at least theoretically, held to be subordinate to the worship of something higher. Even the apotheosis of Mary is not so complete that the Church of Rome does not distinguish between the worship which is due to her and that which belongs of right to the Divine Father. Practically she seems to be placed above God, and perhaps it is not too much to say that ten acts of worship are offered to her for every one that is offered to God; nevertheless, theoretically, she is not held to be equal with God, or to be entitled to precisely the same kind of worship. And this was true of the exalted personages who

became objects of worship under the more ancient Roman polity, after the pattern of which the Roman Catholic Church has been so largely fashioned.

Then, these ancient systems differ from the modern cult in another particular: The objects of worship which they presented to the people were not mere abstractions, but real men and women. Humanity is an abstraction, but a man is a reality; and it was the latter, not the former, that was held to be a proper object of worship. These deified human beings, too, were not ordinary men, but extraordinary persons, who had distinguished themselves by what, to the apprehension of the people of the age in which they lived, appeared to be God-like qualities. It was the worship of the greatest, if not, in every instance, the best of the race.

The apotheosis of humanity, whether the idea originated with M. Auguste Comte or not, is evidently an achievement of our age. It was reserved for the audacity of the Nineteenth Century to place this abstraction on the throne of God, and to offer to it the worship which is due to God. According to this novel system, humanity is not to be contemplated as a representation of the Deity, the worship of which is to be subordinated to that of the Supreme; but it is the substitute for God, which is to usurp His prerogatives and to receive the homage and the honors which are His due. The appalling assumption that underlies it is either blank Atheism or Agnosticism, which practically amounts to the same thing. It is either that there is no God, or that if there be such a being, we have no means of knowing anything about Him; and that our wisdom lies in getting rid of the idea of Him as quickly as we can.

The logical consequence of such a conclusion would seem to be to make a clean sweep of religion of every kind; but before this can be done the nature and necessities of the individual soul and of society must be reckoned with. The religious sentiment is too deeply rooted in human nature to be ignored. Man is a religious being, and as such he must have a religion. He must have some Being to look up to, to reverence, to trust, to obey. Society itself is rooted and grounded in religion. The civilization of the Nineteenth Century about which the

new religion has so much to say, is the product of religion—the religion of the Cross. If, then, the Christians' God, to whom we are indebted for all that is purest and best in human character, in human society, and human history, is to be taken away from us, we must have something else in His stead. And this is the substitute which M. Auguste Comte *et al.* have invented to take His place.

Now, what is this abstraction? What is the true conception of humanity to which we are to look up, which we are to reverence, in which we are to trust, to which we are to give our allegiance and our homage? It is not quite easy to get a satisfactory answer to this question; and yet, until it is answered, no progress can be made in the study of this so-called religion. Before we can worship we must have some idea, some notion of the object of our worship. And as the object which the inventors of the Religion of Humanity seem to have in view is to get rid of the worship of a Being whom they allege to be unthinkable and unknowable; it is only fair to conclude that this, the last born of the deities, is thinkable and knowable; that is, that it is something imaginable, a clear and distinct mental image of which rises in the mind when it is directed towards it.

What is this image which rises in the mind of the worshipper of humanity when he appears in the presence of his deity, and prostrates himself before it? Is it the image of actual humanity as we find it in ourselves, including our appetites, propensities and passions, as it exists around us, including the worst as well as the best of what goes to make up the *tout ensemble* of society? Or is it humanity as it is depicted in history and as it is illustrated in the monuments and relics of bygone generations? In a word, is it humanity as it has existed in all the past, and as it now exists, fairly and impartially considered, nothing extenuating and setting down nought in malice, that is proposed to us as the object of worship, or of religious meditation? Is it the image of this that rises up before the mind of the worshipper of humanity when he is engaged in his devotions?

Of course, it is not this. The idea of making this the object

of worship or of religious meditation in the hope of getting comfort and inspiration from it, is too absurd and monstrous to be entertained for a moment. To do the adherents of this religion justice, they disavow anything of the sort. It is an ideal humanity, which is to take the place of "God the Father Almighty, maker of heaven and earth," and to receive the honors which, by the common consent of the bulk of mankind, are due to Him. It is not anything that has existed, that does exist, or that we have any reason, apart from a certain theory of evolution and progress, to believe will ever exist. In a word, it is not the humanity which "we have seen with our eyes, and that our hands have handled," but "a complex synthesis of heart, intellect and moral energy," representing "almost everything that is called moral."* Whether it be like anything in the heavens above or not, it is certainly like nothing in the earth beneath.

Now, what are we to call this wonderful thing—an abstraction, a myth, a phantom, a creation of the imagination? But for one circumstance one would be disposed to call it by one or other of these names. Mr. Harrison tells us of an Unitarian minister who had been reading a description of this ideal humanity, and wrote to him to say that what he, Mr. Harrison, called humanity, he, the writer, called Christ. This fact is full of significance. It shows that the highest possible ideal of humanity is the Christian ideal. And this ideal is not a myth or an abstraction, but has been manifested in the flesh, "which," as St. John says, "we have seen with our eyes, which we have looked upon and our hands have handled." "The Word"—that Word that was in the beginning, that was with God, and was God—"became flesh and dwelt among us."

This incident illustrates, too, the indestructability of the impression which the life, the character and the teaching of the Christ has made upon the religious thought of the world. The conception of such a life, such a character once given to the world, can never be lost. However far from the truth serious earnest men may stray, in their most inspired moments, whether consciously or unconsciously, they will turn to Christ. They

* Frederick Harrison, in the August number of the *Nineteenth Century*.

may not be able to discern in Him the incarnation of a Divine Person, but they will recognize in Him an altogether unique character. If they do not look upon Him as the incarnation of the Deity, they will at least be compelled to admit—to borrow a phrase from spiritism—that in Him was the *materialization* of all that is purest, noblest, and most God-like in human nature; in other words, that in Him was embodied the most perfect conceivable ideal of humanity.

It is not intended, of course, to hint or insinuate that M. Auguste Comte, or any of his disciples, had this august and peerless person, the divine-human Christ, before them as a matter of consciousness, when they were making that “complex synthesis of heart, intellect, and moral energy,” which they call humanity, and which they propose to mankind as an object of worship. I accuse them of nothing of the sort. It is quite possible that Christ was not in all their thoughts, any more than Euclid is in the mind of the Mathematician who is engaged in the demonstration of some profound and difficult geometrical problem; or than the astronomer thinks of Newton at the moment that he is applying the laws and principles discovered and formulated by him, when he is engaged in the exploration of the heavens and endeavoring to solve the problems which they present. The Baconian method has been generally accepted by truth-seekers in every branch of human enquiry; but what proportion of the vast multitude of investigators at work to-day will bestow a thought upon Bacon, or have any vivid sense of their obligation to him. Just as little do we think of Aristotle when we employ the science of logic in argument or in the discovery and exposure of sophisms. We are all indebted for the tools and implements with which we are working, and for the skill to use them, very largely, to men of whom we know nothing, or of whom, if we know anything, we seldom think. The mental capital upon which we are trading has come to us by inheritance; but we know little of the great men by whom it has been accumulated, and probably think less. But they are no less potentially present with us, because they are habitually ignored or forgotten by us. They have exerted such a permanent influence upon the thought of the world that;

whether consciously or unconsciously, we are being influenced by them every hour; and even if we would, we could not get on without them.

All this is true in a pre-eminent sense of the Lord Jesus Christ. The world, since His coming into it, can never be again what it was before His advent. He has entered into the world's thought and the world's life as no one else has ever done who has ever appeared among men. By His character, His words, and His works He has erected a standard of moral excellence that is altogether unique, and that can never be excelled or supplanted. When Jesus Christ came into the world He came to stay. He originated a force that is destined to be perpetual. The end of His coming was to establish a kingdom which was to have no end; and in one sense at least that object has already been obtained. He dominates the religious thought of the world to-day as no other great teacher does or ever has done. The leaven which He has put into the meal is diffusing itself in every direction, giving unmistakable promise that the day is coming when it shall leaven the whole lump. Even the ancient religions of the non-Christian world begin to feel its influence and to be measurably changed by it. The thoughtful representatives of these religions begin to feel that the adoption of its spirit and its methods is the only salt that can preserve them. Above all, the Christian ideal of humanity is coming to be more and more generally accepted; and though much has yet to be done before the grand consummation is reached, signs are not wanting that the day is not far distant when it will become the basis of the generally accepted sociology, and of the legislation of the world.

It is no wonder, then, that M. Auguste Comte has, in making his synthesis of all that is best in humanity, either actual, possible or desirable, has copied largely the character of Christ. How closely he has followed the copy it is not worth while to enquire. With this I am not concerned. It is enough to know that there is a sufficient resemblance in the picture to the original to enable the Unitarian minister in question to discern in the former the features of the latter; and that this fact is referred to by Mr. Harrison in defence of M. Comte's ideal of

Humanity, which is proposed to us as an object of worship. "What you call humanity," said this gentleman, "I call Christ," and this is quoted with apparent approval, certainly without dissent. And if the Unitarian minister was right in the opinion that the Positivistic abstraction, the "complex synthesis of heart, intellect, and moral energy," which is, after all, but a figment, a creation of the imagination, is but a phantasm of the Christ of the New Testament, what is to be gained by the substitution of the shadow for the substance, and of the name of Humanity for that name which is, of right, above every name?

Even the most arrant absurdity or the most appalling superstition must have a cause. Nothing comes causelessly into being. Even this acme of absurdities is not an exception to this rule. The dethronement of Christ and the enthronement of this figment of Humanity was the logical outcome of the philosophical system elaborated by Comte. That system, while aiming at universality, expressly excludes a whole hemisphere of human knowledge by the exclusion of all theology, all metaphysics, and all enquiry into the causes of phenomena. Its aim, according to the exposition of it given by George H. Lewes, one of the foremost of its expounders, is to trace the co-existence and succession of phenomena; *i.e.*, "to trace the relation of cause and effect through the universe submitted to our inspection,"—the meaning of this last phrase being, that which comes within the cognition of our senses. It is, in other words, a system of knowledge based entirely upon sense perception; and which rigidly limits its field of enquiry to the observation of the facts of the outer world and the discovery of their laws. According to this system psychology ceases to exist, and its existence is made impossible. The intuitions and primitive judgments of the mind, which underlie all our mental processes and constitute the basis of all our knowledge, count for nothing. The logical outcome is universal scepticism.

The object of this allusion to the positive philosophy is not to discuss either its merits or its demerits, much less to attempt its refutation, but simply to point out that it not only expressly excludes the knowledge of God, either as an object of possession or of pursuit, but makes it something like a moral offence in us

—an act of rebellion against the order of the universe—to seek for anything of the kind. According to it we neither know Him nor have we any possibility of knowing Him. It shuts up those who receive it to absolute Atheism, beyond the possibility of escape. It is this fact that makes the rejection of Christ a logical necessity to the Positivist. If it admits of any kind of religion it is one, the basal principle of which is that there is no God; but to receive Christ is to receive the Father. He and His Father are one. The acceptance of one implies the acceptance of the other, and neither can be rejected without the rejection of the other. He that believeth on Him, according to His own words, believeth not on Him but on Him that sent Him. And he that seeth Him seeth Him that sent Him; and when M. Auguste Comte had rejected the Father, logical consistency required that he should reject the Son also. The quarrel of Positivists is not with the Lord Jesus Christ, but with Him of whom He is “the effulgence of His glory and the express image of His substance.”

This, however, is not the only logical consequence of this Atheistic philosophy. The rejection of God and of Christ implies the permanent degradation of humanity. What constitutes the distinguishing glory of humanity? Is it not the relation which it sustains to God?—the fact that he came from God, and is destined, unless he defeats the divine purpose of mercy and love by his persistence in wrong-doing, to return to God; and that, however degraded he may be, he still bears something of the divine likeness in which he was originally created? It is these things, and the fact that he is the object of the divine regard, that invests the humblest member of the human family with a dignity and an importance which transcend the power of language to express, and makes his moral rescue, even when he is most deeply fallen, worthy of the most self-sacrificing and heroic exertion on the part of good men and women. And what is there to kindle and keep alive what the author of *Ecce Homo* calls “the enthusiasm of humanity,” the divine charity of the 13th chapter of I. Corinthians, like the fact that the objects of it are the children of God—prodigal children it may be, bankrupt and ruined, but children still

who have a right to go to God, and, in approaching Him, to call Him Father, and that He so identifies Himself with them that He accepts the service done to them as done to Himself.

But, if this philosophy were true, all these things would be swept away with a stroke. If we could accept the appalling conclusion that there is no God, the result would be an orphaned race. Both "the fatherhood of God" and "the brotherhood of man" would be empty phrases, having no basis in fact. On that hypothesis the most that could be made of man would be an animal somewhat more highly endowed intellectually than what we have been accustomed to regard as the inferior orders of animated nature. He would only be an anthropoid, with a somewhat larger brain and greater intelligence than the rest of his species; but, as Lombroso would say, who had in his struggle upward lost his tail and several of his vertebræ, and became denuded of his hair. "And this is all that materialistic, soulless, Godless science has ever been able to make of man, or will ever be able to make of him.

And yet upon this scheme of human knowledge the people who have accepted it have founded a religion, and, *mirabile dictu*, a religion of humanity. Is not this very much like adding insult to injury? First, man is degraded to a mere animal, and then he is made ridiculous by his being—or an abstraction or phantasm which purports to represent him—made a god, and worshipped as such! And, as if to emphasize the ridiculous aspect of this religion, and to make it as contemptible as possible in the eyes of all serious thinking people, the hierarchy of the Catholic Church being supplanted by the hierarchy of the physical sciences, the ritual of that Church is appropriated by it, or a caricature of it, in which the name of humanity, or of Comte is substituted for the name of Christ; and the solemn farce of this fantastic worship is performed with all the pomp and solemnity of a Pontifical high mass.

The subject, however, is too serious for ridicule; and though the absurd and grotesque aspects of it are too obvious to be ignored, one feels no disposition to dwell upon them. What one is most anxious to find, however, are any elements of solidity and strength there may be in it. The people who have

adopted this cult are rational beings; they are, moreover, as a rule, people of eminent culture and intellectual endowment. What do they mean by "religion" when they apply it to this strange and shadowy system? Mr. Frederick Harrison answers this question: "When we say religion," he says, "we mean nothing but the disciplined habit of doing our duty according to scientific doctrines of social ethics, stimulated by the practice of cultivating the affection as well as the imagination." It is also loosely defined as "the religion of the family, of the country, of the civilization of the nineteenth century." All this sounds very well, but what does it all mean? And what special light does it shed upon what is peculiar in the religion of humanity? The aim of all religions is to make men better. This is pre-eminently the case with the Christian religion. Surely, if any religion deserves to be called the religion of the family, of the country, of the race, it is this. And what is the civilization of the nineteenth century but the product, the offspring of this religion? All that is best in it, that is most distinctive of it, has been begotten and nurtured by it. All those institutions which are the distinguishing glory of our time, and in which the dearest hopes of mankind are bound up, have grown up under the shadow of the Cross. If there be any true "liberty, equality and fraternity," it has its root not in the religion of humanity, but in Christianity, and Christianity alone can sustain it. If men are to be truly free, this is the truth must make them free; and if there be any real equality and fraternity among men, it must have its foundation in a common relation to the Divine Father, and in co-heirship to the same eternal inheritance. And if "the government of the people, by the people, and for the people," which has hitherto been very much of a delusion, especially when attempted on a large scale, is ever to become a permanent and beneficent reality, it must be based upon the government of God. Loyal submission to the authority of the Great King alone can prepare men for that respectful reciprocal submission to one another, which is implied in those democratic forms of government which are taking the place of all others in our day.

Toronto.

W. S. BLACKSTOCK.

THE CORRELATION OF INTELLIGENCE, MORALITY
AND RELIGION.

THE people of our day have grown perfectly familiar with certain forms of the correlation and transmutation of physical forces. In any of our cities you may find several large buildings. Each is provided with one or more great steam-engines. Under huge boilers fire is kindled, consuming immense quantities of coal. The chemical combination gives intense heat. The heat converts water into steam. The force of the steam moves the engine. This in turn moves the dynamo. The motion of the dynamo next appears in a mighty electric current, carried along wire cables to all parts of the city. From the cables the current finds its way through the motors of our street-cars and there becomes a power to carry to and fro the thousands of our population or to turn the wheels of our craftsmen in their busy workshops. Or it finds its way through the electric lamps which light our streets, our halls, our parlors and our studies.

Now, note the round of forms assumed by the hidden force of nature: 1. The chemical action of combustion. 2. Heat. 3. The expansive force of steam. 4. The motion of the engine and the dynamo. 5. The electric current. 6. Motion once more of your trolley cars; or, 7. Light in your streets and dwellings. Through all these changes there is a definite relation of one form of nature's energy to another. The combustion of so many pounds of coal gives an exact equivalent of heat. This a definite amount of steam; this so much work of the engines; this a definite amount of electricity, and this once more so much work or so much light. There is, of course, leakage of the energy in each of its more subtle forms, and loss by friction in its coarser forms of motion. But when we have reckoned these we now know to a certainty that not one particle of this energy is lost, wasted or annihilated in the great workshop of nature.

In the subject before us we are dealing not with the subtle yet definite forces of the natural world without us, but with the energy and movements of man's spiritual nature, with human intelligence, with moral conviction, with religious faith.

The superintendent of your electric system can calculate to a shade the requirements of his work. He wants at one end so much work done, and so much light produced. He wants in the centre of his system so many volts or ohms of electricity, and into his boiler furnace he puts so many pounds of coal. The black coal comes forth in its definite quantity of brilliant white light. We stand face to face with the problem of human society and of the human individual. We want certain results in the life of society and of the individual, results in which our country and our human world shall move forward to its true destiny with the energy of electric power and the clearness of electric light. How shall we attain this? Is there any such sure law of spiritual correlation as will enable us to attain our end as surely as is done before our very eyes by the superintendent of our electric system?

The forms of spiritual energy with which we can deal are three: 1st. Intelligence, the light of truth in the understanding. 2nd. Morality, the conviction of right in the conscience. 3rd. Religion, faith in the infinite Fatherhood in the Spirit. If in human hearts, and in human society everywhere, these three can be awakened, then the world's problem and the country's problem is as surely solved as has been the problem of city lighting or transit.

Of the great spiritual forces but one is directly under our control. We can ourselves seek the truth; we can cast truth broadcast over the world, but we cannot directly create in men either moral conviction or religious faith. If, then, we are to help the world, if we are to lift or save the nation, it must be by virtue of some such law as we have found in the physical sphere. The truth which we can supply must be transmuted into the moral conviction and the religious faith and love which we cannot supply. There must be a law of correlation in the spiritual as in the physical world. Without such a law the problem both of human society and of the individual life is a hopeless one. If, by giving the world the full light of truth, we can depend on that truth coming forth in men's consciences and in their spiritual natures, just as surely as the electric current comes forth when the fuel is supplied to the furnace, then there is hope for man, yea, for the whole race.

But here the empiric meets us with his doubt. By educating men you do not make them either more moral or more religious. Experience, says he, proves this. Very true of certain kinds of education and of certain kinds of morality and religion. If by education you mean simply the quickening and sharpening of the critical and logical faculties, the development of the mere instruments of intelligence, or the storing of the memory with a few scientific facts, the instruments of power over nature, I grant you at once that this has taken place again and again without any quickening of the moral or religious nature, and may easily be used as the means of overcoming the scruples of conscience or subverting all religious faith. Never was the sentiment more true than here, "A little learning is a dangerous thing."

But the man who founds his conclusion that intelligence on the one hand and morality and religion on the other have no necessary connection, is yet very far from reaching the foundations of the matter. Even a more careful observation of the superficial facts over a wider field is beginning to prove by statistics that increase of intelligence and decrease of crime go hand in hand. If so, why? With the increase of intelligence there must come the increase of opportunity of wrong-doing, and if the wrong is not done, it must be that the motive which prevents it is strengthened.

And the moment we consider what is true intelligence and what is true morality we shall see that this must be so. True intelligence is the knowledge of things as they really are. It is the soul's grasp of truth, of reality. True morality is the action which fits the reality of things. True intelligence is not the blind acceptance of traditional views, nor is true morality the blind following of traditional precepts, nor true religion the blind following of traditional dogma. Intelligence must lay hold of reality, that is truth; and morality must act according to reality, *i.e.*, truth; and religion must trust in reverence and love reality, *i.e.*, truth. And if this be so then the most perfect religion and the most perfect morality are both alike impossible without intelligence; *i.e.*, without a wide and honest grasp of truth. And that very last expression completes the argument

for this spiritual correlation. Not only is intelligence necessary to the highest morality and religion; but, on the other hand, morality and religion react on the perfection of intelligence.

In the first place, the most perfect results in human intelligence, in science, in philosophy, in politics, in economics can only be reached under the control of an inflexible, high moral principle. The first rule of high intellectual results is, be honest with yourself, be true to Truth as she unfolds herself to your soul. Whence come the abounding errors and imperfections of our intellectual life? Do they not arise from our unwillingness to receive the truth? The truth crosses our prejudices, our selfish interests, our social, political or ecclesiastical attachments, our passions and appetites. Hence we seek to avoid its convictions. We play sophists with ourselves, and make the worse appear the better reason because it suits our immoral proclivities. Or we are drawn unconsciously aside in our pursuit of truth. We see half a truth which will suit our turn, and we are blind to the other half, which will not suit our turn. In this way, directly or indirectly, the falsities which fill the world to-day are largely due to a lack of moral honesty in seeking after truth.

But if an immoral spirit is thus the deadly foe of true intelligence, not less so is an irreligious spirit, but with this difference, that while the immoral spirit directly vitiates intelligence, the irreligious spirit first creates the immoral, and so poisons the fountains of intellectual life. Religion, in its highest and widest sense, is faith in the great I Am, from whom, by whom, and in whom are all things, and through Faith, both reverence and love.

Now, put a man on the Pessimistic ground, all things and the source from which they spring are bad; or on the Atheistic ground, all is chance; or on the Naturalistic ground, the universe is my bonds slave, mastered by the help of its iron laws; or on the Agnostic ground, I know not and hence am indifferent to the ultimate source of all. And from any one of these various attitudes there springs a spirit of intellectual pride, a headiness and conceit, which, as we have seen, leads away from truth. On the other hand, the spirit which trusts, which stands with

profound reverence in the presence of the great Source of all, and worships Him with glad love as He reveals himself, to such a spirit truth is a holy thing, the realities of all Being are holy things, and in dealing with them, and especially in unfolding them to the young spirit of the rising humanity, a profound sense of responsibility fills our hearts, and purifies and guides our intellectual vision; it, the *pneuma hagion*, guiding man into all truth. Hence one has well said, "Nature reveals her deepest secrets to devout minds."

Our thesis, then, is clear. Intelligence, morality, religion, are but the successive phases of the one divine spiritual life. Supply truth at the one end, and morality and religion are the divinely ordered outcome. Let morality and religion control and elevate the spiritual life, and ever higher intelligence becomes possible to our race. Hear to this effect the words of the great Teacher, "Ye shall know the truth, and the truth shall make you free," the supreme bond between intelligence and morality. Again, "God is a spirit, and they that worship Him must worship Him in spirit (with profound moral honesty) and in truth," the supreme bond between both intelligence and morality and religion.

And now comes our practical question. How shall we make this correlation effective in our modern civilization? It is very evident that all increase of the intelligence of humanity has not resulted in the past in a corresponding increase of religion and morality. At least three great civilizations of the past, that of the Euphrates Valley, that of the Nile Valley, and that of the great Mediterranean Basin, have broken down because their intellectual development overthrew their religion, and could not support morality. Why? Because of the inherent weakness of untruth, immorality and irreligion. To fall back on our fundamental analogy, if the steam is up and the engine working, and yet your cars stand still and your lights go out in darkness, what is the conclusion? Not that steam power cannot be converted into electricity, but that there is a break in the connections. Something which cuts off the flow of the great physical forces has intervened. You seek at once for the point and cause of failure. So, here, I look at those ancient

religions and I find them so full of untruth, so mixed up with fable and myth, and in their practical forms so immoral, that they make all religion blush, and under this untruth and this immorality it almost requires a microscope to discern the fragment of pure religious truth that remains there. It was not true and pure religion that expired before the rising civilization, but false.

Our first great lesson from the experience of the past is this: To maintain its place in the world's spiritual life, religion must be founded in truth and right. We must, as the Master has commanded, worship God in spirit and in truth. We must learn that God is light, and in Him is no darkness at all. That only as we walk in the light can we have fellowship with the Father and His Son. If, then, we tremble for religion in the face of this nineteenth-century civilization as the old priests trembled in the first, we must ask this question: Have we mingled any untruth with our religion? Have we any hidden dishonesty in our religion? When the cholera hovers on our borders there is at once a great cleaning-up of our cities. When the spirit of intellectual scepticism threatens to bring death to our religious systems there must be a great Church purification. We must cast out the falsities and the insincerities. We must get down to truth and right. The fear of God must work righteousness. We must seek for and obey the truth in the love of it, for they all shall be judged who believe not the truth, but have pleasure in unrighteousness. Religion has nothing to fear from either intellectual or moral light. She has everything to fear from either intellectual or moral darkness.

In the second place, we must conform the moral precepts, the practical customs and the civil laws which regulate every part of our civilization to the higher light of our day. Mark it, I do not say that we must change our principles of morality. Principles are eternal and immutable. The right of man, under responsibility to the Giver, to that which God has given him is a sacred principle, as sacred to-day as in the days of Moses. God has given him life. He has given him fruit of his labor. He has given him the love of a woman whom he has made his faithful and beloved wife. He has given him children.

He has given him, as the result of an honest life, an honest name and reputation in the world. Five commandments of the Decalogue protect that right, and a sixth guards it even from the recroachment of covetous desire. No new light can change those fundamental principles. But a clearer understanding of the relations of human society will show me that God has given me all these gifts under responsibility to himself and under the law of a social unity and brotherhood of humanity which makes the practical enjoyment of my right a very different thing from the spirit of the olden time, "an eye for an eye," and "a tooth for a tooth." And our industrial, political and social life must shape itself to this higher light at the risk of moral anarchy. The whole sphere of our concrete moralities must be perfected to the fuller measure of our light.

Finally, that our intelligence itself may be fitted for this correlation with perfect morality and perfect religion, our search for truth must be more honest. All the idols of the cave, the forum, the tribe, etc., must be cast out. We must become the true disciples of Him who "came to bear witness of the truth," and then we "shall know the truth and the truth shall make us free."

Toronto.

NATHANIEL BURWASH.

THE HOLY SPIRIT THE SOURCE OF ALL POWER.

THERE are two methods of investigating truth. We may reason from some all-embracing general principle *downward* to particular facts; or, reversing the process, from particular facts we may reason *upward* to general principles. Speaking broadly, the first has been until recently, the theological method; the second is called the inductive or scientific method, and is declared by many to be the only true one, so that whatever will not stand the test of its severest analysis, must be rejected as unscientific, and therefore untrue. It should be borne in mind, however, that the theology of to-day embraces both methods of investigation, and is willing to be tested by both. If it be objected that the deductive method is misleading—

that the theologian's postulate of an infinite yet personal God, the source of all things, is a mere hypothesis, which will not bear the strain of admitted facts—I have to answer that the postulate referred to has not been disproved by any fact yet discovered; but, on the contrary, is absolutely necessary to account for known facts, while it throws a flood of light upon problems which the scientific method alone cannot explain. This can be easily shown. I have reasoned my way downward, we will suppose, from the heights of a Divine Personality to the latest recorded fact of scientific discovery. Now, I say to the scientist, if you will accompany me, we will retrace our steps. We will start together from the base of admitted facts, and we will journey upward to see if we can reach some grand generalization that will embrace and account for all the facts observed. On this journey I will take in all the facts which you do, and many which you do not. In search of facts, my telescope will pierce as far as yours and sweep as wide a circle; my microscope will bring into the field of vision, animalculæ as minute and wonderful; my scalpel will follow the windings of sinew and nerve with a precision as unerring; and my chemistry will be as pitiless in its last analysis as any which you can employ. But besides all this I will take into account the phenomena of mind as well as matter; I will include the endless relations which result from human freedom, and show that they lead up with unerring certainty to that all-controlling factor in regions visible and invisible—a personal yet infinite God.

Now, as we journey onward, it will be seen that there are points where the methods of a materialistic science are completely at fault; for, starting from the base of lifeless matter, we reach, by-and-by, the great gulf which separates matter from life. How can we cross it? You may take the wings of the scientific imagination, as some have done, and go over at a bound, but you leave us as ignorant as ever as to *how* lifeless matter first got over, and the chain of continuity—that mighty cable of scientific belief—is hopelessly broken, leaving you to drift upon rocks where many a richly-freighted barque has gone down. But to the Christian thinker no such disaster can

come. He plants his foot upon the solid bridge of a Divine Personality, and crosses the gulf hand-in-hand with a living, personal, yet infinite God; and lo! crude, insensate matter lives and follows in the same pathway, because God has stooped from the heights of His holiness, and by Omnipotent fiat has given life to the dead. Again we journey onward, but soon we reach another gulf—the gulf that separates life from intelligence. Again the materialistic scientist must call in the aid of his flying machine, and as he has already imagined that in some mysterious way matter has evolved life, so he imagines that, in some way equally mysterious, life has evolved intelligence. But again the Christian thinker plants his foot upon the firm bridge of a Divine Personality, and crosses over with Him whom he knows and worships, because God once breathed into man's nostrils the breath of "lives," and thus, by the gift of God he became a living and intelligent soul.

Hitherto we have journeyed together by paths strictly parallel, but now our ways diverge. We have got beyond the realm of matter, beyond the range of its phenomena, beyond the bare facts of life and intelligence. In a word, we have done with effects and secondary causes, and have reached a point where intellect and heart alike utter their demand concerning the ultimate Cause of all. Here, then, if you insist upon following the path of materialistic science, in its limitations as well as its methods, our ways must diverge; for your way leads downward to the darkness of the Unknowable, where, behind an impenetrable veil of second causes, sits the mighty Juggernaut of *Force*, clutching in his cold metallic fingers iron bands of law, and looking out with pitiless and stony glare upon human souls that sin and suffer, and human hearts that break. But the Christian's way leads upward, where the heavens are luminous with the presence of a living and loving God, the source, the light, and the life of all; and faith, which is but reason in its highest exercise, cries out, "I know thee, who thou art, the Holy One of Israel."

On one point, however, the theologian and the scientist are in perfect accord. They both recognize the fact that everywhere there is vast illimitable Power, and whatever be its

nature or its source, it is capable of producing the most astounding results. Above, beneath and around us there is a universe that is practically boundless, and this universe is in ceaseless motion. Its myriad suns, with their attendant orbs, are rushing onward at a pace that is simply bewildering, yet there is no jarring, no clashing, but everywhere law and order, regularity and beauty. Every weight so exactly balanced, every motion so nicely adjusted, that through decades of centuries not one orb has lost its pathway in the heavens, or trenched upon its neighbor's domain.

Now science teaches with a weight of evidence which compels assent, that the universe, as we see and know it, did not always exist; that away back in the shadowy past—how far back we cannot tell—instead of regularity there was confusion; instead of law and order there was the clash of warring elements; and that, at a period still more remote, instead of compact worlds moving in solemn and majestic march through immensity, there was but a nebulous haze—an impalpable fire-mist—diffused through universal space. But somewhere within or beyond it there was Power, by which the vaporous mass was set in motion, and in the impulse thus given to the primitive fire-mist we catch our first glimpse of the working of that power of which science tells us—"a Power, not ourselves, which makes for righteousness." But what is that Power? Materialistic science says it is Force. But that leaves us none the wiser. We simply shift the question and ask, What is Force? Well, the answer is, Force is manifold, and heat and light, electricity and magnetism, are some of its varied forms. But, again we ask, What are heat and light, electricity and magnetism? And science answers, They are modes of motion. Are they so? Then they are but manifestations of force, not force itself, and our main question remains unanswered. Come, now, go back still further, and by telescope or microscope, by the scalpel of the anatomist, or the analysis of the chemist, discover to us the *source* of this mysterious Power which is moulding and shaping, directing and controlling, and to which all things yield a ready homage. But the sad answer is, "I can-

not do it." True, this Power is everywhere; in the heavens above, and in the earth beneath; in the stars that shine in the firmament, and the dewdrops that glisten on the flower. It paints the east with golden splendor, when the sun, "as a bridegroom cometh out of his chamber;" it hangs a canopy of royal purple around his couch when behind the western hills he sinks to rest. I feel the rush of its chariot in the thunder and in the earthquake; I hear the trailing of its garments in the winds of night; I listen to its music in the measured cadence of the flowing river, or the gentle falling of the summer rain; but where its source is, or where the hiding-place of its strength, I cannot tell. It touches me on every side; its pulses stir the tides of life within my veins; but where it dwells I know not, nor what may be its nature or its name. I only know that it exists in various forms; that these forms are mutually interchangeable; that light is transformed into heat, and heat into electricity, or the reverse; and, reasoning from analogy, I might infer that these manifestations may have a common origin, and that, like the Christians' God, "Force, in its last analysis, may prove to be ONE." All hail! my scientific brother, thou art not far from the kingdom! Thou hast been climbing the golden stairs of scientific discovery "that slope through darkness up to God." I have been climbing the Jacob's Ladder of a revelation let down from God and out of heaven, upon which the angels still come and go; but our pathways, though starting at points seemingly as wide asunder as the poles, have led us where we stand together at the very threshold of the most Holy Place, and as we stand and listen, from behind the veil comes a voice like that which Moses heard in Horeb, like that which Job heard from out the whirlwind; like that which Elijah heard as he stood at the entering in of the cave, and the voice is saying: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . Hast thou commanded the morning since thy days; and caused the dayspring to know his place? . . . Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons? . . .

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names; by the greatness of his might, for that he is strong in power, not one faileth." . . . Lo, these are parts of His ways, and how faint a whisper we have heard of Him; but the thunder of His power who can understand? And as we listen, what can we do but fall prostrate before the glory of His majesty, and cry, "God hath spoken once; twice have I heard this: that power belongeth unto God."

Yes, all power is His in heaven and in earth, and the voice of Scripture is uniform and consistent in referring these garments of power to the Holy Ghost. Do we ask concerning the introduction of law and order into the realm of matter? The answer is: "The Spirit of God brooded upon the face of the waters." Do we ask by whom the worlds of light that people space were created? The answer is: "By His Spirit He hath garnished the heavens." Do we ask concerning the varied living forms that inhabit the world? The answer is: "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." And if, to crown the whole, we ask, What power has given us being? The answer is equally distinct: "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Thus far we have been tracing the footsteps of that Power which, in the realm of matter, "worketh all in all," and now that we stand upon the boundary line that separates matter from spirit, must we prepare for a change? or shall we, as we cross the boundary, find the working of the same Power in a different sphere? In our investigations we must now be guided by revelation alone, for physical science supplies no plummet that can sound these fathomless depths.

The problem that confronts us is easy to state, but not so easy to solve. Given, a race of moral, and therefore accountable beings, who have revolted from God, and in consequence of that revolt are not only guilty, but also polluted and depraved—"dead in trespasses and sins." Required, a method, whereby they may be forgiven, and restored to the favor and image of God. Passing by, for the present, that part of the

problem which touches man's guiltiness, we ask, By what power can his lapsed moral nature be recreated and restored? Perhaps the most suggestive answer to this question to be found in the Scriptures is that contained in the prophet's vision of the valley of dry bones. He is carried away by the Spirit of the Lord, and set down in a valley which is full of bones, and they are very dry. These bones represent the House of Israel; viewed from their own standpoint. "Our bones," said they, "are dry, and our hope is lost." The prophet is questioned as to the possibility of a restoration. "Can these dry bones live?" And then he is commanded to prophecy upon the bones, saying: "Oh, ye dry bones, hear the word of the Lord!" Strange command; still stranger method; but the result strangest of all. The dry bones hear; there is a noise and a shaking; bone joins itself to bone, and the flesh and skin cover them above; and when the prophet cries, "Come from the four winds, O Breath!" lo! they stand upon their feet an exceeding great army.

And thus the man who goes forth with the Gospel message is confronted, at the very outset, with a vast multitude of souls, not only dying, but dead, and he hears the Master saying, "Except a man be born from above, he cannot see the kingdom of God." As he surveys the dreary valley, with its bleaching skeletons and burning sands, a momentous question of possibilities starts into existence: "Can these dry bones live?" and like a Divine answer to the unspoken question, the old command comes ringing down the centuries: "Prophecy, son of man, prophecy upon these bones, and say unto them, Oh, ye dry bones, hear the word of the Lord!" He prophesies as commanded, and there is "a noise and a shaking," for the Spirit of the living God is the message, even as in the prophet's vision the spirit of the living creatures was in the wheels; and that Almighty Spirit, who, in the realms of matter, "spake and it was done," who commanded and it stood fast," speaks yet again in dead souls raising them to newness of life. So He spake on the day of Pentecost, when multitudes till then dead in sin awoke and cried, "What must we do to be saved?" So he spake in the day of our fathers, when hearts hard as the nether mill stone were

melted, and minds dark as midnight received a heavenly light. So He is speaking to-day, let scoffers cavil as they will, and is testifying in hearts regenerated by His power. "You hath he quickened who were dead in trespasses and sin." Oh, my brother, does your heart sometimes faint within you as you traverse the valley, and do you cry, "Who is sufficient for these things?" Listen to Him whose voice of power once shook the earth, as He reminds you whence your help cometh. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." Never forget it. The message you proclaim is backed by the energy of Omnipotence, and He who is the source of all power in heaven and in earth is with His messengers "even unto the end of the world."

Toronto.

A. SUTHERLAND.

THE BIBLE AND THE NEWER CRITICISM.

II.

THE conclusion reached in the article in the previous issue of THE REVIEW was that the Bible is infallible for the purpose for which it was given, namely, to bring men to such a knowledge of Jesus Christ that they may live in Him. It is unfair to try the book by any other standard. It avows its own purpose in clear, distinct terms, and if it can be demonstrated that it fulfils its sacred mission, and fulfils it infallibly, then it may be accepted as an infallible book; infallible, that is to say, within the limits which it sets for itself, and for the ends which it is intended to serve.

How the Bible fulfils its mission, and the means by which the reader who makes no claim to scholarship may test its infallibility, are the questions now demanding our attention.

Granting that the purpose of the Bible is as has been stated, we now ask: Does the book accomplish the end for which it was given? Does it guide men to Christ? The answer is historical. To all who use the sacred writings aright they are a sure and certain guide to the Saviour of men. No man has ever approached them in the spirit of reverent obedience to truth who has not found in them the way to righteousness

through Christ Jesus. The book is infallible for the purpose for which it was given. Divine inspiration, coupled whenever necessary with direct revelation, has secured for us such a portrait of God in Christ that every man may learn what God is, and what he may become by obedience to the blessed Master.

Having reached this opinion independently, it was a great comfort to find in a "Declaration on Inspiration," signed by Canons Body, Bright, Carter, Furse, Hammond, Lowe, Newbolt, Randolph, and others of the English Church, these words: "By inspiration is meant a special action of the Holy Ghost, varying in character and degree of intensity upon those writers from whom the Church has received the books included in the canon of Scripture, *by which these books were directed to certain Divine purposes, and protected from all defects injurious to those purposes.*" Continuing, this Declaration adds: "The *main purpose* of Holy Scripture is generally to reveal truths concerning God and man, and *in particular to bear witness to our Lord Jesus Christ.*" In harmony with this Declaration are the views of the Rev. Professor Beet. In one of his lectures on "The Title Deeds of the Gospel and their Inspiration," the following passage occurs: "I have spoken of the New Testament as being perfect; it is, for the purpose for which it was given. St. John says: 'These things are written in order that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name.' If that is our aim, to get eternal life through faith in Christ, then we come to an infallible guide in the New Testament. It is infallible in everything necessary from that point of view. Taking it as a book of geography or history, or as a school book, I have no right to expect and shall not find the same absolute infallibility as when I take it as a guide to heaven. The study of the New Testament in the last few years has shown that there are discrepancies, but very trifling ones. At the beginning of the second Gospel, Mark says: 'As it is written in the prophet Isaiah.' That used to read 'in the prophets.' Some one has tried to improve upon the original. The quotation comes from Malachi, not Isaiah. But what difference does that make to the spiritual life of anyone? It is not inconsistent with the

spirit of inspiration: *God never makes the supernatural enter into any work except so far as it is needed for the purpose for which the supernatural was given. . . .* As I read the New Testament historically or doctrinally, I find it bears its own evidence to its truth. As a picture of Christ I cannot find a flaw in it. But it deals with other things as well as its great matters. There are a few trifling things which we cannot but speak of as slight discrepancies. If we take up the 'infallible' position we shall have to retreat later on, and that retreat may be disastrous. It is better, therefore, for us to know these things. God might have given us a book without discrepancies and with angelic perfection. But it is a great deal better as it is."

Dr. Beet's position in reference to the New Testament is a safe one in regard to the Bible as a whole. Discrepancies, perhaps errors, may be found in the book which the common people study. These discrepancies occur in the best MSS. from which our translations are derived. It may be that the autograph MSS. were inerrant. But even accepting this unproved and unprovable assumption, inerrancy in autograph MSS. is no comfort to us who possess a book in which man's marring finger prints are easily detected. As one has well put it, we have our treasure in earthen vessels, and there are times when the treasure tastes strongly of the cask.

But do these errors, do even the findings of reverent higher criticism defeat the purpose for which the book was given? No, a thousand times no! If any man would know Christ, that through Christ he may have eternal life, he comes to an infallible book in searching the Bible. No man accepts these Scriptures as a guide to a holy life, through obedience to Jesus Christ, who is misdirected by their teachings. As a guide-book to heaven the Bible is inerrant. This is its avowed purpose, to lead men to God through Christ. In this it never fails when rightly used. Have we any right to set up other standards and condemn it because it does not conform to our preconceived notions of what it ought to be? I buy a guide-book from Montreal to Nova Scotia. It tells the route I must take, the time required for the journey, the hotels at which I

must stay, the expense the journey will involve. As a guide-book I find it perfectly accurate. But in reading it I detect false syntax, errors in history, blunders in quotation. Do I cast it aside and say, "I will have none of it?" On the contrary do I not thankfully take it for what it is, and refuse to try it by standards which are unfair? Why not be equally just to the Bible? It nowhere makes the claim to inerrancy in matters lying outside its high mission, that its over-zealous friends have made on its behalf. It has never been detected in an error or flaw, which in the thought of honest truth-seeking men and women, should detract from its value as the witness that God has given of His Son. Within its own recognised limits and keeping its self-defined purpose and scope in view, it justifies the most enthusiastic eulogium which can be passed upon it.

As an infallible guide to Jesus Christ, *its inerrancy may be demonstrated* beyond the shadow of a doubt by any intelligent honest man, however meagre his scholarship. Let anyone willing to do God's will approach this book, resolving, should he hear the voice of God therein, to translate its doctrines into practice, and he will find the highway to holiness clearly marked out. A valuable and typical illustration of this is given by the late Dr. Dale in "The Living Christ and the Four Gospels."

"Some six or seven years ago," writes Dr. Dale, "I had the honor of receiving as my guest a Japanese gentleman who had become a Christian. . . . At night, when the house was still, I asked him how it was he became a Christian. I reminded him that he and his countrymen were wholly separated from the traditions of Christendom and from the unbroken line of historic continuity, by which we ourselves are united to those who first received the Christian Gospel. We can ascend from age to age, listening in turn to the testimony of every generation to the power of the living Christ, until at last we listen to the words of those who saw and heard the original apostles. But to the Japanese this great Christian tradition is non-existent.

"He said: 'I was a Confucian. I studied the works of

Confucius for many years. One thing at last perplexed me. Confucius often speaks of all good things as coming from "heaven." Sometimes he speaks as if "by heaven;" he meant a living and benignant Person, who consciously bestows blessings on mankind. In other parts of his writings it seems plain this cannot be his meaning. But the thought came to me that, perhaps, there is a great and mighty Person above us, and excited me. I wanted to know whether it was true, and if it was, I wanted to learn all that could be learnt about Him. With this anxiety in my mind, I listened to the lectures of many learned men on the doctrine of Confucius, but did not find what I wanted. At last I heard a famous Japanese philosopher who was hostile to Confucianism, and was delivering a course of lectures hostile to it. His lectures made me more dissatisfied with the system than ever.

"Just then a Japanese convert to Christianity gave me a Chinese Bible, and asked me to read it. He told me that the translation was a great achievement of scholarship, and that I should be charmed with its literary beauty. I found he was right: the translation was admirable. I read page after page till I came to the thirteenth chapter of Paul's first epistle to the Corinthians, beginning, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." I read the whole chapter. I was arrested, fascinated. I had never seen or heard or dreamt of a morality like that. I felt it was above the reach of the human race, that it must have come from heaven, that the man who wrote that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel according to John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse Him my faith.' And so he became a Christian."

Now the value of this incident lies in the fact that this intelligent Japanese gentleman approached the Bible in the spirit of loyalty to truth. His heart and his flesh cried out for the Living God whom he desired to love and serve. He found Him in Jesus Christ and worshipped Him. No problems

of criticism stayed him. No question of authorship delayed him. The Bible proved its infallibility for the purpose for which it was given to this Japanese inquirer, just as it will to every man and woman who comes to it in a similar spirit.

If we test the Holy Scriptures by obedience to truth, we shall learn that they are indeed an inerrant guide to the Saviour of the world. Approached in a purely critical spirit they may never become more to us than any other ancient literature. Protest against honest criticism is an impertinence. Our views touching the authorship, date, contents and purpose of the different portions of sacred writ must be intelligent if they are to be enduring. But the critical spirit is not the best preparation for the study of the sacred volume. The botanist who, in the interests of science, separates a flower into its various parts, does well. But it is the bee that gets the honey. Let us be biblical critics if we know enough. But if we are nothing more, we shall never learn how precious is the treasure which God has given us in His Word. To obey it is to believe in it.

Montreal.

S. P. ROSE.

THE ELEMENT OF EXEGESIS IN THE ARABIC VERSION OF THE BIBLE.

SUBSTANTIALLY the same translation of, at least, the Gospels is found in the following editions of the Arabic version (*a*) Rome, 1590, second edition, 1619, third edition, 1774; (*b*) Rome, 1671; republished, without Latin translation and apocrypha, London, 1860; (*c*) Rome, 1703; (*d*) Paris, 1827; (*e*) Coptic-Arabic, London, 1829, British and Foreign Bible Society; (*f*) Coptic-Arabic New Testament, 1845, Society for the Promotion of Christian Knowledge; (*g*) Erpenius' Arabic New Testament, Leyden, 1616; (*h*) Lagarde, Arabic Gospels from the Vienna MS., Leipzig, 1864.

Taking the latest published of these editions, that of Lagarde, I have examined the translations with a view to ascertaining how far and in what way it represented the original Greek, and have noted what seemed to me instances where the rendering is exegetical, rather than exactly coincident, with the meaning of the Greek text.

In a thought so specific as that of the Arabs, and with the specific character of their language, it is inevitable that a version in Arabic will contain ideas much more definite than the original which it represents. This gives to the version the character of a commentary in some passages, and conveys to our minds, not the broad impression of the Greek, or of our English translation, but another much more concrete. Another fact for which allowance must be made is the difference between Hellenized Judaism or Christianity, whose modes of thinking and speaking we have in the Greek, and the representative Semitic character of the Arabs. It must not be forgotten, too, that a version made in Arabia might be expected to bear traces of the environment with which the translator was familiar, just as we find our English versions accommodated to some extent to our habits of thinking and acting and to the scenes with which we are familiar.

It should not be held that a translator is blameworthy when a slight degree of interpretation appears in his work, for, as we take it, the very choice of meanings when doing his work is a matter of individual judgment as to the sense of words or sentences in the original writer's mind. No translation is possible without more or less interpretation, and this is to be condemned only when the maker of the version ceases to be one who chooses among accepted meanings and usages, and ventures an opinion based upon his subjective judgment. And not always is blame to be visited even then, for there are exceptions to rules, and one must in such cases be allowed a reasonable freedom of opinion. Where an accepted rule, usage or general principle is applicable, however, the opinion of the individual is to be controlled by it in all cases.

Let us now proceed to examine what are thought to be exegetical expressions in the first four chapters of the New Testament, Matthew i.-iv.

I. 1. "Book of the time of the birth" for the greek *BIBΛΟΣ γενέσεως* and English R. V., "book of the generation" (margin genealogy).

6. "And David the King begat Solomon from the wife of Uriah." The first variation from the Greek ("the King") is not

exegetical, but due to either a repetition of the words in the original copy, or to an unintentional repetition in the Arabic. The words "the wife" are an explanation of the Greek *ἐκ τῆς τοῦ θύριου*, which is added in italics in the English R.V.

11. "And his brethren at the time of the captivity." The last word does not answer to the *μετοικεσία* of the Greek or to the English R.V., "carrying away" (margin "removal to"), but rather to a reading *αἰχμαλωσία*. Perhaps, such a reading may have been before the maker of our version, or, it may be, he has here given, not a translation, but a clearer sense. The same change occurs in verses 12 and 18.

16. "The affianced husband," where both Greek and English R.V. have simply "husband," so in verse 19.

19. "He did not wish that he should make her known, and he thought of leaving her secretly." English R.V. [he was] not willing to make her a public example [and] was minded to put her away privily. The Arabic makes Joseph to think of leaving Mary.

20. "Thy betrothed," for Greek *γυναῖκά σου*; English R.V., "thy wife," "for indeed that which she is bearing is of the Holy Ghost" Greek *τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἔστιν ἄγιον*; English R.V., "for that which is conceived (margin 'begotten') in her is of the Holy Ghost." In this case, the Greek is difficult to understand, and the Arabic and English alike have given exegesis instead of literal translation, which, however, does appear in the marginal reading of the R.V.

21. "She shall bear a son." The special particle of futurity is found attached to the Arabic verb. "His name shall be called Jesus" cf. "For thou shall call, etc.," Greek and R.V.

22. "That which was spoken earlier than the Lord by the prophet who said," for "that which was spoken by the Lord through the prophet."

23. "His name shall be called (Marg. Latin and Syriac 'they shall call')." The R.V. and its Greek original confirm the marginal Arabic reading.

24. "The sleep" so Greek, but R.V. gives "his sleep." "He took Mary his betrothed," for "he took unto him his wife," as in Greek and English R.V.

25. "Her firstborn son," Greek and R.V. "a son"; A.V. as the Arabic. Accounted for by difference in the Greek texts upon which the respective readings are based.

II. 1. Magians, Greek *μάγοι*, so R.V. margin; R.V. text "wise men." The Arabic is more faithful to the Greek. So verse 7.

5. "In the prophet," Greek and R.V. "by" (R.V. margin "through").

7. "Made sure from them," for R.V. and Greek "and learned of them carefully," "and search for the young child by making earnest efforts;" "search out carefully concerning the young child," Greek and English R.V.

11. "And they opened their vessels, and presented, etc." I think the Arabic has improved upon the English R.V. as a rendering of the Greek *θησαυρός* in this passage. The word used in the Arabic has the meaning of "any kind of vessel or receptacle in which things are kept."

12. "And it was revealed to them;" Greek, "and having been advised;" English R.V., "and being warned of God," "that they should not return unto Herod; nay, but that they should depart, etc." Greek and English R.V., "that they should not return to Herod, they departed, etc." The Arabic makes the "departing another way" a part of the revelation, while the other two authorities do not.

13. "For Herod is determined that he will seek the young child, etc." Greek is better expressed by the English R.V. than by the definite idea of the Arabic, though a truer and more vivid conception would be given by rendering the clause, "For Herod is about to seek."

15. "That which was spoken before the Lord by the prophet who said." The Arabic makes the Greek *ὑπὸ* convey the sense of antecedence in time; the English R.V., "by the Lord through the prophet" is better. The difference between "who said" and R.V. "saying" changes the speaker in the connection. In the English the Lord speaks, in the Arabic the prophet speaks before the Lord came.

16. "Magians," see note on verse 1. "According to the time at which he was made sure from the Magians;" "was made sure," cf. v. 5; "Magians," cf. v. 1.

17. "Jeremiah the prophet, when he says;" the difference between "saying," English R.V., and "when he says" is, in effect, very slight. Either is allowed by the Greek *λέγοντος*.

18. "Because of their being missing." This is not materially different from "because they are not," Greek and English R.V.

22. "And so he was told in a dream." Greek, "and having been advised in a dream." R.V., "and being warned of God in a dream." "Unto a part of the country of Galilee," more definite to us than "into the parts of Galilee," which is the correct translation of the Greek found in R.V.

III. 1. "Judah" for Judæa, a clerical error, probably.

2. The Arabic has a word for the Greek *μετανοεῖτε* which means "be sorry, disturbed, ashamed," and does not as clearly involve moral change as either the Greek or English ("repent").

3. The manner of introducing the quotation in the Arabic is allowable. See ii. 17. "Make level his paths," an exegetical change of the Greek "straight."

4. "Honey of the field" (or "wild land"), a more literal rendering of the words *μέλι ἄγριον* than R.V. "wild honey."

7. "Who has given to you indication concerning flight from," slightly varies from R.V., "who warned you, etc.;" the Arabic approaches the Greek meaning more nearly.

8. "Make now fruit such as the sorrow (repentance) is worthy of." The word "make" is a literal translation of the Greek *ποιήσατε*; "sorrow," cf. v. 2.

9. "And say ye not our father is Abraham," a more concise expression than is permitted by the Greek. The R.V. is much nearer to the latter text.

11. Over "repentance," see v. 2.

12. For "fan" the Arabic has a word whose primary meaning is "shovel." The translator no doubt had the primary signification in mind, for "chaff" is a word, which, most probably, in this case means what of the crop is left after the wheat has been gathered into the granary; *i.e.*, the straw and chaff. The general usage of the word is to denote "straw." The word for "the floor" is one which means "an area of ground on which threshing is done."

14. "But John refused him," a better translation of the

Greek mood and tense than the English R.V., which has the correct signification of the word ("hinder").

15. For "suffer *it* now," R.V., the Arabic has a meaning less special "accede (permit it) now;" but, at the end of the verse, has a different word of similar significance, where the Greek and English R.V. have the same word in both places. The second Arabic word has the meaning "to allow with a leaving off (of contention, etc.)."

IV. 1. "Then the Spirit led out Jesus" an unimportant change. The Arabic departs from the Greek.

5. "And made him to stand upon the wing of the temple," the Arabic and the marginal reading of R.V. (wing) are more literal renderings of the Greek *περύγιον* than the R.V. text "pinnacle."

6. "In order that thou mayest not make thy foot to stumble by a stone." The Arabic rendering "make to stumble" is as true a rendering of the corresponding Greek in this connection as is our English R.V. "dash." R.V., "against a stone" is better than Arabic "by a stone."

10. "It is written, worship the Lord thy God and serve him only." So the Arabic text, but a note appended gives the reading of the Greek and its R.V. translation.

14. "In order that it might be fulfilled which was spoken in Isaiah the prophet, when he said." No material difference between this and the English R.V. The Greek *λέγοντος* allows either rendering.

16. "The people who sit . . . the community (or group of persons) sitting." These represent very fairly *ὁ λαὸς ὁ καθήμενος* and *τοῖς καθημένοις*. The R.V. has a past tense of the verb in each case.

18. "Casting their nets," Greek and R.V., "casting a net" (*ἀμφίβληστρον*).

20. "Left their nets." Greek and R.V. "left the nets" (*τὰ δίπτυα*).

21. "Mending the nets of them both." The Arabic excludes the father from any partnership in the nets, but the Greek says simply "their nets."

22. "Left their father Zebedee," Greek "their father."

23. "Every sickness and infirmity among the people," Greek fairly rendered, better than by English R. V.

24. "And so they brought before him all in whom were varieties of diseases and different infirmities, and those in whom were devils, and those deranged in their heads at the new moons, and those out of joint (paralyzed) and he healed them." The classes of afflicted people represent those designated in Greek *πάντας τοὺς κακῶς ἔχοντας ποικάλαις νόσοις . . . βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς*. The English R. V. does not convey a clear impression by its use of the words "torments" and "epileptic."

The list of variants, which has been given, may be taken as indicative of the general character of the Arabic Bible translations to which reference has been made in the beginning of this paper. The variants are in many cases highly interesting, but, as far as we can observe, do not affect the substance of the matter involved to any serious extent.

Leiden, Holland.

WALTER M. PATTON.

METHODIST CONNEXIONALISM.

SOME may ask what is meant by Connexionalism. It implies some link or bond of union. If I were to present the idea in an object lesson, I would bring forward a chain of many links, thereby illustrating the relation of one link to another and each link to the whole chain. If we consider the connexional character of the Methodist Church we are under the necessity of reviewing to some extent its peculiar polity. Our position, so far as I know, is that no particular form of church polity is taught in the Bible, and it is felt that if any special form had been essential it would have been revealed so clearly that a wayfaring man need not err therein.

It may be well to state in passing that the polity of the Methodist Church was not a contrived system, like the Christian Endeavor Society; it is a child of Providence. John Wesley from the beginning believed that God had planned the movement and that He would provide means for its growth and

development; and as we follow the history of this movement we can easily trace the Hand of Providence guiding to an unexpected and successful result—and to-day we have a peculiar system in which each society is a part of a whole, and the interest of each society is the interest of the whole. It is for this reason that the Methodist Church is called a Connexion. It is in contrast with other churches which have a different polity, in which each church is independent and at liberty to consider its own interests apart from all others.

The Methodist Church is built on the mutual surrender of individual rights. This is a valuable feature of our system, and if we are to continue a Methodist Church this must remain. Eliminate this principle and very soon there will cease to be a Methodist Church. Give to our people the right to select their own ministers, and give to our ministers the right to select their own fields of labor, then we will no longer be a Connexion, but we will be reduced to Congregationalism.

This principle of the mutual surrender of individual rights I take to be the most valuable feature of our Methodism. This is the bond of union between members and societies, and examination will convince anyone that in so far as this mutual surrender of personal rights is a burden, that it rests quite as heavily upon the ministry as the laity. The sacrifices of the itinerant preacher for the sake of the Connexion are not a few. (1) He surrenders his right to select his own field of toil. (2) He places himself in the hands of an appointing power to go wherever he is sent. (3) He has to depend upon the voluntary gifts of the people. (4) He has no legal right to collect any deficiency in the allowance made for his support. These circumstances afford oft-times an opportunity for heroic training. This system involves at times a large measure of sacrifice, which must tend to exclude men of false character from the ranks of her ministry. The frequent moves from place to place must tend to cultivate the pilgrim spirit. He has no abiding city here. The vast majority of ministers can truthfully sing

“No foot of land do I possess,
No cottage in the wilderness,
A poor, wayfaring man.”

But, notwithstanding the mutual self-surrender of ministry and laity in our Church, and with a ministry which cannot boast of the qualification of higher education, as some are able to do, there is presented to the world in a little over a century that which transcends in labor and result any other body of men engaged in moral work in the history of our world.

The connexional character of our Church permits us to distribute the various talents of the ministry. No other system can do this so effectually. Within her ministerial ranks are men of fervent piety, but who have limited talents for Discipline. Such can go from place to place and break up new ground—they can arouse a dull church to activity, but who may be of little or no use to develop and build up strong Christian character. There are others who are well qualified to gather in and garner the fruits of the evangelist. Some are best adapted to practical preaching, others doctrinal, while others have the social grace, or pastoral spirit.

Without a proper appreciation of the connexional character of our Church, some have felt that the power of the Stationing Committee was something akin to tyranny. Why such a conclusion? The people are neither vassals nor slaves. The General Conference, in which is vested all authority so far as legislation is concerned, is a representative body. It can be controlled; it could be annihilated. For this reason the charge of tyranny is groundless. We are a Connexion. The interest of pastor and people are one. Pastors can have no human motive to set themselves against the people. All human motives are on the other side. If pastors were disposed to abuse any authority or power given them, such as that of the Stationing Committee, the people have their redress. They could say that at a given date supplies would cease. Every human motive is on the side of the pastors being in the favor of the people. The danger of any prudent man doing what is displeasing or arbitrary is reduced to a minimum. The power is so much in the hands of the people that the preacher must either be stupid or devilish that would array himself against them. Any given Conference is as a chain of many links, and

the chance of tyranny on the one hand or slavery on the other, either by pastors or people, is only a dream. When the connexional character of our polity is understood—the relation of the people to the pastor and the pastor to the people—instead of tyranny on the one hand or slavery on the other, there will be seen something of that self-sacrifice which links our beloved Church to the Christians of the first ages.

The great essential of our Church is its connexional character. It is like a grand machine. It is a powerful system of wheels within wheels, with its Classes, its Quarterly Boards, its District Meetings, its Annual Conferences, its General Conference. Whence its vindication? It lies in this fact, that it has worked well. If there have been abuses, they have been the exception and not the rule. If you would have a perfect system, you must wait until human nature is made perfect. Is it no satisfaction to us as Methodists to know that by reason of this peculiar system that a moral and spiritual influence has gone forth as leaven among all classes of society? And if it has worked so well, would it not be wisdom for us to continue it, and commit it as a valuable heritage to those who are to come after?

One grievance, because of our connexional character, is the change of pastor. It might help us to bear our cross in this respect to recall the defects of other systems. No doubt the change is a sorrow to some—but it is only seldom when it is keenly felt by the majority of the congregation—and when it has been disappointing by a better acquaintance with the new pastor it proved itself to be an agreeable one.

But how about the churches whose system is congregational and not connexional? Very seldom is the choice of pastor unanimous. In such cases the minority do not have their way. Even if there be disappointment in our Church by reason of the change, it cannot be as deep and dangerous as in the churches where the matter is one of popular choice. If there be any good cause we can change again at the end of the year. That very fact will greatly tend to modify resistance—while under another system the minority will feel that they must seek

another fold, or for years be under a ministry not satisfactory to them.

In view of our connexional character as a Church there is great need that we should fully understand the relation of the "Invitation System," so called, which is practised among us. Unless this system should remain under suitable limitations, it must of necessity prove embarrassing to the appointing power and damaging to the future prosperity of the Church. Those who invite and they who are invited must not regard the invitation in the light of an appointment. The Stationing Committee cannot consider the interest of any one minister or any one circuit apart from the interests of the whole. Therefore, negotiations between pastors and circuits should never be otherwise than conditional. If the invitation should not be honored there should be a graceful submission to the will, and may we not add, to the wisdom, of the powers that be. Resentment is more than likely to hinder prosperity, and it is very possible that it will impose hardship upon some one who will suffer without cause of provocation.

No one can study our connexional system without being impressed that it is special and peculiar. Its whole history stamps it with marks of special design. The Methodist Church originated at a time when spiritual religion was dying out of the world. It would seem impossible for any one to read the history of this Church without the impression that the men who introduced it were special men. How account for the co-existence and co-operation of such wonderful personalities as the Wesleys, Whitefield, Clark, Benson, Fletcher, and others, unless by the presence and guidance of an over-ruling Providence? John Wesley was gifted with ability for organization unsurpassed by any other. Charles Wesley gave to the Church and the world an unrivalled hymnology. Whitefield possessed an eloquence which was made to flame by the fires of love which burned in his own soul, while the saintly Fletcher vindicated its theology as much by his spirit as his logic.

Methodism was not only special in respect to the men who introduced it, but it was special in its spirit. It possessed life; a life that gave birth to an energy that meant victory. This

vitality of spirit is an essential for its perpetuity. There are churches which exalt forms and ceremonies which might exist without spiritual life, but that would be impossible for the Methodist Church. Spirituality must continue to be its distinctive feature, or it will decline to the fall. Does any one conceive it possible for a lifeless laity to gather into classes from week to week to relate an experience? Does any one conceive it possible for a lifeless ministry willing to go at the beck and call of the Church to carry on its work?—or to think of such a ministry preaching regularly to a laity who have only the forms of godliness without the power, the distinctive doctrine of instantaneous conversion, or the distinct witness of the Spirit, and pressing upon their conscience the precious doctrine of a heart, made perfect in love? If the Methodist Church retains its spiritual vitality, well; but if not it will fall, and great will be the fall thereof.

As Methodists, we should study the peculiar polity of our Church. We may rejoice in the success which has been achieved by the Divine blessing in the past. To know our Church in its polity and history will enable us to patiently endure any inconvenience arising out of its connexional character. The chief of the inconveniences are associated with the itinerancy; but our itinerancy is the corner-stone of our economy. If we abolish this we will do much to work our own ruin. Many a worthy minister among us has felt, when receiving his appointment, what was expressed by the apostle Paul, "Bonds and afflictions await me, yet none of these things move me; that I may finish my course with joy, and the ministry which I have received of the Lord." Such words do not express any feeling of servility, but the rather a heroic spirit of self-sacrifice.

Who else would have gone where the Methodist fathers of the past have gone? They were to be found in the front line as the vanguards of truth, and in older communities they performed labors and endured hardships with far less compensation for their toil than did the ministerial brethren of other denominations.

As a Church, we may understand the nature of our work better than we do its extent. Let the membership of our great

Connexion once come to feel that the mission of Methodism under God is special, and it will tend to rouse latent powers into activity. Then it will be known that our resources for good are manifold greater than we had hitherto conceived them to be. I would breathe a humble prayer that the young people of our beloved Church, to whom are committed the future of its triumphs, may fully realize the high calling of God in the heritage that has come to them by reason of the zeal and faith of the fathers, and that they may rally to the standard that has been carried thus far by consecrated hands and bear it to a higher plane of victory, where it will continue to wave in honor of grander achievements than have as yet been recorded in the history of our world.

Hamilton, Ont.

J. VAN WYCK, B.A.

THE KINGDOM OF GOD.

II.

Conclusions.—There are certain important conclusions which force themselves upon us as a result of this study of relations:

(1). The kingdom created the church, and the church exists for the kingdom. To speak more correctly Christ proclaimed and set up the kingdom, and the truth He taught created the church through the agency of the disciples. Christ spoke of the kingdom as present and the church as future. It is to be expected, therefore, as we shall see later, that the creature shall serve the Creator.

(2). The church has, but the kingdom has not, a definite and organized form. Both of them largely receive their vital force from their exalted and living head. The life of the kingdom has never been clothed in bodily form, though it manifests itself in the life of all its subjects. The church, however, from the first has been developed in an organized form. The figures used in the New Testament to describe them both indicate this difference. The kingdom is spoken of as a growing seed, spreading leaven, etc., while the church is compared to a house, a temple, a body.

Christ gave no detailed specifications for the superstructure of the church, though he did speak plainly of its foundation and world-wide mission. Its organization or polity has been largely, if not entirely, human in its origin, and has been colored by individual peculiarities and national ideals. Each church has devised its own polity, but the kingdom has no specific, organized polity, for the King moulds and fashions it. He alone makes its laws and opens and closes its gateway of admission or exclusion. Men have often made laws in the church that have not had on them the broad seal of the kingdom, and have resulted in unjust exclusion from the church, though not necessarily from the kingdom. The power of the keys, if exercised at all, must be exercised in a Christly spirit.

(3) The main purpose of the church is to propagate the kingdom.

As we have already seen, Christ definitely contemplated the building up of a church. His words to Peter furnish us an example of His reference to the subject in Matt. xvi. 18, 19. He taught the disciples that it would incorporate a threefold ideal. It would be *Christian*, for it was to be founded upon a personal confession of Christ as the Son of God, followed up by a personal imitation of Him. It was to be *identical with the kingdom* in purpose; and, thirdly, it was to *spread the righteousness* of the kingdom wherever it went.

The church set out bravely to realize this ideal and under the powerful impulse of Christ's teaching and energized by the baptism of Pentecost, she preserved her interior spirituality and simple ethical life. Then came the importation of heathen culture and philosophical intellectualism, resulting in theological dogmatism and wordy contests over terms and definitions. After this the pomp of empire laid its patronizing hand upon her, and yielding to its influences she clothed herself with ecclesiastical millinery and hierarchical power.

We rejoice now that there is a loud recall to the primitive purity of the early church and a stronger emphasis is being put upon the spiritual and ethical. The church is learning that she is not merely a society for the maintaining of religious worship in stately and æsthetic forms, but that she is a living

organism, united to and directed by her great Head, whose purpose is to save the world and spread Christ's Kingdom.

She has not always fulfilled her mission, and is even now far from realizing her ideal. If ever she should so far forget her ideal and lose her true spirit that she should hinder rather than help on Christ's Kingdom, she will either be purified afresh for her mission or will give place to another organization that will more truly realize the Christ ideal and purpose. Should the church go, Christ and His kingdom will remain. It has taken us a great while to learn that Christianity is not synonymous with churchianity, and that the church is only a means to an end.

(4) Union with the church and kingdom is not based on polity or priesthood, but on the new life of God in the soul, resulting in divine sonship and the incarnation of the spirit of Christ in both internal and external life. It is not an official or governmental union, but a union of life and spirit. My relation to the King, and through Him to His kingdom, is the fundamental thing and should constitute my passport into the church.

Christ laid down certain spiritual and ethical tests to be applied to those entering the kingdom. The apostles and their successors could not take from or add to these. Besides, there is no Scriptural warrant for supposing that the apostles had any Christ-given right to designate and consecrate certain persons as their successors to whom they would hand over exclusive ecclesiastical authority. Over against this presumptuous claim we shall have to enter the Scotch verdict "not proven."

The apostles were to be preachers of the kingdom, witnesses of the crowning facts of Christ's life, death and resurrection. Their official powers of ordination are never described as their exclusive function, either in theory or practise.

The hands laid on Paul, the greatest of the apostles, were first those of Ananias (see Acts ix. 1-17) and then those of the prophets and teachers at Antioch (see Acts xiii. 1-3). He stoutly maintained that he was an apostle neither from or through man (see Gal. i. 1). There is ample evidence that the

apostles were not intended to be a fixed order, with special transmissible functions of authority.

As to the other idea advanced by some that the ministry is a priesthood, whatever warrant there may be for it in Judaism or heathenism or heathenized forms of Christianity, there is no warrant for it whatever in the New Testament, either in names used or the principles laid down to govern the composition of the church.

It is entirely an ecclesiastical assumption that either of these ideas are of apostolic descent. I have no doubt, so far as the *descent* is concerned, for they are a *descent* of the most pronounced kind, but I do most emphatically deny their apostolic or Scriptural origin.

The thing for us to be concerned about is not official sanction or church patronage, but believing contact and personal fellowship with Jesus Christ by the present power of the Holy Spirit, which will result in a living union with His kingdom and His church.

(5) The unity of the church is best preserved by undivided loyalty to Christ the King and His spiritual kingdom. There is and can be only one kingdom.

Within the bounds of an earthly kingdom there may be many *poleis* or cities, each with a different *politeia* or government, determined by its own *ekklēsia* or gathering of citizens. So within the bounds of Christ's kingdom there may be many churches with varying polities. Over and above these local or denominational churches there should be and is the universal and ideal church, which, when fully realized, is to become the Lamb's Bride. The church is one body and Christ's body, not because it is made up of separate members, but because it is vitalized and developed by one Spirit, which is controlled by the Head, even Christ.

How unnatural church rivalries seem in the light of such a unifying thought! As there should be no schism among the members, but harmony of action in spite of variety of form, so in the church and kingdom there should be no unholy strife, but overmastering loyalty to the peaceful King. One may imagine without much difficulty, in view of the past, the

existence of rival churchmen, but rival subjects of the kingdom is a misnomer, unless it represents rivalry in fealty to their Omnipotent King.

I believe that ecclesiasticism or pride of polity has done more to keep men apart than differences of belief. Just as firmly do I believe that genuine loyalty to Christ and honest, earnest endeavor to promote His kingdom will draw together all classes of evangelical and aggressive Christians. If I believe that the main object for which I and my church exist is to build up that church as a local or general organization, then I will look with jealous eye on any other church growing up beside mine. But if my master-motive is loyalty to Christ, and my impelling desire is to build up His kingdom, I can not but rejoice when I see any real growth of that kingdom promoted by any good agency.

There is a hint here that will help us in promoting more thoroughly and practically the connexionalism of our Methodism, especially in large centres of population. Our increasing purpose, as ministers and people, should be not to build up individual churches and make them strong, sometimes at the expense of others, but to build up a compacted, wisely-located series of churches whose chief aim will be to promote Christ's kingdom wherever they can and heeding the advice of our founder wherever most needed.

2. *Relation to the world.*

I shall have time to say only a few words on this important point.

This kingdom comes not as the rival and supplanter of existing or future world kingdoms. It is in the world but not of the world, and it grows not by methods of material conquest. Its mission is not to remove any dynasty or form of government except when they hinder the onward march of the kingdom and its pervading righteousness. It is put as a working leaven in the midst of all kingdoms to reform abuses, to uplift to higher ideals of government, and to harmonize with its own nature all earthly sovereignties and citizenship.

I believe that it has a special mission to reorganize and leaven human society, and to uplift the whole social status of the world.

Anyone who bends an attentive ear must hear the voice of God calling the subjects of the kingdom and the members of the churches to aid in this grand social reconstruction. Men have too often failed to hear God's voice calling them to duty, because they have listened in the wrong place and spirit.

Isolated in some high church steeple or shut off from men and the real problems of life in some dull monastery, they have yearned to hear His voice. They would more likely have heard that voice then as we will now when in the right place, down amongst the toiling people, working out the love-law of the kingdom and the noble principle of human brotherhood in its most practical form. This cloistered separation and religious club-life of the churches is responsible for much of the severe criticism of the church by some social reformers.

It is a cause of encouragement that while infuriated crowds of starving out-of-works have hooted at the name of the church, they have cheered again and again at the mention of the all-powerful name of Christ. I believe that the practical realization in all the relations of social life of the essential principles and righteous laws of the kingdom will satisfactorily solve the social disorders of this and every future age. It will certainly effect a more radical cure than the insufficient nostrums of modern social quackery. Some propose communism, but what is that but an equal division of unequal earnings? It will never do to unrighteously try to right some wrongs by committing others, and besides there is neither benediction nor fixity in periodic and enforced equality. Others say adopt a paternal system of government, which shall employ all labor and direct all capital. Unless human nature is thoroughly renewed, corruption or despotism (or both) would be the inevitable result. Another says readjust the tariff laws or the method and incidence of taxation and all our social inequalities will disappear, but in such a partial and purely material scheme no allowance is made for subtle evasions that might follow or for the spiritual reconstruction of selfish, depraved human nature.

Some of the great social reforms of the future will come in the crystallized form of law, but the most radical and beneficial will come through voluntary action by Christ-like men who

realize the claims of human brotherhood as subjects of Christ's kingdom. One might multiply precept after precept from His teachings that contain the promise and potency of this coming social regeneration, and that if practised thoroughly in daily life would exercise a revolutionizing influence.

Take, for example, His law of love in its highest form. I do not refer to either the Golden Rule or the law of neighborliness as expressed in the words, "Love thy neighbor as thyself," for this is merely the Jewish law of justice. I refer to those immortal words uttered by Christ during His last interview with His disciples, "A new commandment I give unto you that ye love one another as I have loved you." Who of us have loved up to this superlative measure? He who beggared Himself and loved us better than He did Himself, commands us to follow His example. All our social behaviour to our fellowmen should be governed by this love motive and measure.

We must not stand too much upon our rights. "*Dieu et mon droit*"—God and my Right—may have been suitably chosen as the national motto for the coat-of-arms of old England in a time of frequent wars, but it will never do for the escutcheon of Christ's onmarching kingdom. We would prefer to see inscribed upon it the more appropriate words, "Christ and my Duty."

There are some differences of opinion as to the methods by which this social reconstruction is to be brought about, and the part the church should take in it. Some are constantly demanding that the church and her ministers should be the principal arbiters of disputes, and officially take part in solving social troubles. Christ spoke often of money and similar matters. He enunciated far-reaching principles that apply to rich and poor alike, but when appealed to He refused to divide an inheritance over which there was a dispute. The business of the Church in such matters is mainly to see that its members are so permeated with the teaching and spirit of Christ that they will act as true Christians in all the callings and situations of life. If a man be a capitalist he must be a Christian in the use of his money and the employment of labor, as certainly as in attending the religious exercises of his church, remembering

that the life and soul of each working man has been redeemed by Christ, and is more valuable than all the money he possesses. If he be a laborer he will toil as a servant of Christ, not in a grudging, eye-pleasing, suspicious manner, but nobly maintaining his self-respect and righteousness of life in all his relations with those above and below him.

IV. *What will be the future of the Kingdom?*

The past is full of unfulfilled prophecy, the present is wonderfully promising, and the future is laden with hope.

"Hebrew prophecy is yet all aglow with the radiant vision of the latter days of the Kingdom of God, when Messiah's enthronement shall overleap the bounds of all human empires and submerge with its peaceful glory the whole earth. Looking through the kaleidoscope of history, with its ever changing personages and politics, the prophets were never weary of telling about the Golden Age they saw in the distant future, when the brighter dawn should appear, and even the Gentiles should be drawn to its light. Gathering up into itself the petty strifes and rivalries of men, the discords of earth should cease; humanity should become a harmonious whole and every man be a citizen of Christ's kingdom, whose boundaries will be unlimited in space and time."

When will this glorious dream be realized, this splendid ideal be accomplished?

In Christ's teaching concerning the future of His kingdom there are some apparently conflicting passages. He uttered some words that were abundantly optimistic, and others that presented a gloomier outlook, and others still which seemed to imply that there would be a somewhat speedy termination to the kingdom by His return.

Students of the New Testament must recognize, with Holtzman, at least three distinct comings of Christ—an *apocalyptic* coming at the end of the world, an *historical* coming in any great crisis, such as the destruction of Jerusalem and the Jewish state, and a *dynamical* coming into the hearts of believers.

There is ample evidence that Christ set up the kingdom not only on such a solid foundation, but also with such outlined proportions and careful provision for its propagation as lead us to

suppose that He looked forward to its lengthy duration and universal extent. He uttered a large number of optimistic parables, such as the sower, the wheat and tares, the mustard seed, the leaven, the seed growing gradually, etc. All of these imply a gradual growth and expansion. It is true that Paul and some of the early Christians, through wrongly interpreting a few passages that seemed to promise a speedy coming of Christ, failed to get this idea of a gradual consummation, and grew impatient over the delayed Parousia. Some modern Christians, failing to take warning from their mistake, are looking for the speedy coming in apocalyptic power of our Lord.

Christ frequently taught that the Gospel was to be taken from the Jews and given to the Gentiles, who were to have their "kairos," or day—not a brief, disproportionate day, like a crumb of time thrown to them as Gentile dogs from the long-spread table of Jewish privileges. The Gospel was not to be preached to the world in a single generation, and merely "for a witness," of which we hear so much to-day. If it is to be preached to heathen nations merely for a witness, and we are not responsible for their salvation, as some Adventists state, why is not the same policy pursued with so-called Christian nations? Surely enough witnessing has been done in them to fully acquaint them with the facts of the Gospel. We have ample proof that God has all along intended to save the world by the Gospel and consecrated human agency, and that this present dispensation was not intended to eventuate in failure. The whole lump is yet to be leavened, and all men will yet feel the drawing power of the risen Christ. This whole world is yet to be won to Christ and to come under His benign sway. It is not the devil's world, but God's world, redeemed, and yet to be renewed.

"The world we live in wholly is redeemed ;
Not man alone, but all that man holds dear ;
His orchards and his maize, forget-me-nots
And heart's ease in his garden—and the wild
Aerial blossoms of the untamed wood
That makes its savagery so home-like—all
Have felt Christ's sweet love watering their roots.

There are no Gentile oaks, no Pagan pines ;
The grass beneath our feet is Christian grass :
The wayside weed is sacred unto Him."

Yes, this world is God's redeemed world. It is not yet saved, but, like the rest of us, it is "being saved." The kingdom is here just as the summer is here, but there is more of it yet to come in all the splendor of its ripening harvests and rich fruitage. The kingdom is coming every day and is marching on to universal triumphs. It is pressing into all avenues and employments of life and obliterating that fictitious distinction between the sacred and the secular. Christ is yet more really to become the King of all men and things. Agriculture, art, education, commerce, politics and all other domains of human activity are yet to become so many provinces of His kingdom. Every calling will be consecrated—the magistrate's as much as the missionary's, the politicians as much as the preacher's. Yes, politics will yet be more dignified and sanctified than it is. The best men will more than ever feel it their duty to serve their God and fellow citizens in State affairs. Just as Moses was called from his Midianite seclusion and shepherd life to aid God in welding together a vast horde of liberated slaves into a juvenile but conquering nation ; just as David was called from the quiet sheepfolds to consolidate and expand a growing nation and to thrill unborn multitudes with his spiritual lyrics ; just as Cincinnatus was called from his plow to render distinguished service to old Rome, so will men be called of God and their fellows to high and holy service in the councils and activities of the State.

Wise words are these from the pen of Florence Nightingale: "Christianity is to see God in everything, to find Him out in everything. To Christ, God was everything—to us He seems almost if quite nothing ; or, if anything, the God of our Sundays, not of our week days, our business and our play, our politics and our science, our home life and our social life, our House of Commons, our Government. The Kingdom of Heaven is within, we must make it without."

When Christianity and the church thus fully realize and accomplish their mission, the words uttered by the great voices

in Revelation xi. 15 will be fulfilled: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever." The church will then be co-extensive with the kingdom, and Church and State will be synonymous.

On this point I quote a few words from Dr. Herron's latest book, "The Christian State." Dr. Herron has uttered some gloomy jeremiads, some unbalanced judgments and rather severe criticisms on the church, but his burning message is worthy of careful consideration. He says: "The political realization of Christianity will issue in the divine establishment of the church in the State. The functions of the church and State will become so related as society becomes more Christianly organized, that their union will be naturally accomplished by spiritual forces through moral processes.

The union of church and state is not something the church should seek at all, but is a triumphant and glorious thing that will be added to it through a faithful seeking to fulfil the righteousness of the kingdom of God in the world. The vital and abiding union will not be reached through a plan, but through the uniting spirit that seeks the social justice of the kingdom with a passion so holy that it consumes all jealousies and rivalries of parties, sects and opinions. The Christian church of the Christian state will not come through the adoption of methods, through the revisions and reconciliations of creeds, through the balancing of interests and opinions, through ecclesiastical legislation, but through the immersion of men in the Christ spirit and the fusion of all interests, opinions and politics in one common purpose to fulfil the society of the kingdom of Christ's righteousness on the earth."

It will be well for the church to study more carefully than ever her divine commission, and to more thoroughly understand her work in spreading Christ's kingdom over the world. She should follow not only the call of the Cross concerning personal salvation, but also the voice of her living, leading Lord, as He calls her to aid in His enthronement as the King of nations, who is waiting to lead all people into social freedom and holiness.

Let us, His loving subjects, follow Him if needs be to the Cross of self-sacrifice, and then up the brightening pathway of national resurrection to the sublime heights of a regenerated civilization.

Toronto.

R. N. BURNS, B.A.

OUTLINE STUDY OF THE LIFE OF THE CHRIST.

V.—THE THIRTY YEARS OF PRIVATE LIFE (*Continued*).

3. Christ's Life in Nazareth (*Continued*).

- (a) Childhood of Jesus—Twelve Silent Years. Luke ii. 40.
- (b) Visit to Jerusalem—Twelve Years Old. Luke ii. 41-50.
- (c) Youth of Jesus—Eighteen Silent Years. Luke ii. 51-52.

(Matt. ii. 23, xiii. 54-58; Mk. vi. 1-5; Lu. iv. 16; Jno. i. 46, vii. 5, 15).

We do well to meditate upon the natural growth and all-round advancement of Jesus in these thirty years of private life, because in these His life was most like our own. We must not, however, lose sight of the fact that he was as much the Son of God then as after. The Child Jesus was as really God as the Man Christ. The personal human consciousness and self-manifestation of His divinity came to Him by degrees, according as He "advanced" in qualification for His work. A true conception of the self-abnegation of this period will give a correct idea of the real kenosis of the Son of God. Dwell on the self-emptying and self-limitation of the incarnation until His self-sacrifice is fully realized. (See Phil. ii. 5-11, R.V.) Reflect on the character of these years of seclusion, development, and labor, and study carefully every word and passage that will help to their proper understanding. Note how the silence of the period is broken by the circumstances surrounding His first recorded utterance, and how His words declared the consciousness of a unique relationship to God as His Father, and of a self-consecration to that Father's business. What was implied by being "in the affairs of my Father" could not then be fully known. It did not consist so much in active doing as in interested study concerning it. On His becoming a visible

member of the Jewish Church, He so truly realized His self-dedication to God that He "must be" concerned in the things of His Father. What an example to us. Although at that time He seems not to have had a real sense of His divine nature and pre-existence, or a complete knowledge of His redemptive work, yet there was the announcement of an entire devotion to His Heavenly Father which left details as to the future out of the question. This temple scene is a picture of the human personality and human consciousness of Christ. Jesus felt that He had a God-appointed life-work, and so has everyone.

As he meekly sat at the feet of the elders, an open-minded, eager-hearted learner, what would be the questions He was most likely asking and answering? What was probably one of the great influences in the development of Jesus during the eighteen following years? What was His knowledge and conception of Himself during those years? In what consisted the necessity of such experiences for a Divine Being in order to be the Saviour of men? How did He become conscious of God's paternal relation to Him, and His own filial relationship to God? How did Jesus grow in mind and increase in wisdom? In what did the education of Jesus consist?

Notice that after the definite, conscious consecration of Himself to His Father's business, He spent eighteen years in preparation before entering upon His great mission. His preparation was neither artificial nor forced, but natural, in that He was not only a real child, but became a real man, passing through all the experiences and stages of practical life, thus consecrating all as He consecrated Himself by and in all. Note how such expressions as "the carpenter's son," "the carpenter," "his mother," "his brethren," "his sisters," "as his custom was," throw light on this period. See Matt. ii. 23, xiii. 54-58; Mark vi. 1-5; Luke iv. 16; John i. 46, vii. 5, 15. Read these with the full import of "He was subject unto them," and realize how truly it may be said of Him "Like child, like man." The Greek term for "was submitting himself" indicates a spontaneous and deliberate act of a permanent character. The youth who would thus "subject" himself to earthly parents would

certainly be obedient to his heavenly Father; for loving and humble obedience to parents is the tap-root of religion in a child. Doubtless the loving care of Mary and Joseph had fitted him to be in all respects a pattern son, instinctively subject to those set over him.

Let it be observed that by His occupation as a "carpenter" He was about His Father's business, and thereby not only dignified labor, but taught the lesson that ordinary toil was a principal means through which to serve God. Notice that "as His custom was" indicates that during those long and silent years He regularly took part in the Sabbath worship of the synagogue. Realize from "How knoweth this Man letters (literature), having never learned (graduated)," that Jesus was not an ordained rabbi, but a lay evangelist. Remark from "For even His brethren did not believe on Him," that His home life was of so ordinary a character that it made no special impression on those most closely associated with Him as touching His Messiahship: It might be further noted that had the deep mystery of His existence been unveiled to Him sooner He could not "have been made like unto His brethren," and a truly human childhood and youth would have been impossible. Keep constantly in mind that in Jesus, a real human child, there was "progress in absolute good" from the innocence of childhood and purity of youth to thorough manhood. In studying the development of His personality, notice that the agencies and influences that surrounded Him "were not creative or constitutive, but only occasional or conditional," and not sufficient to account for the production of so transcendental a character. The working process of the personality in making is only seen that once (Luke ii. 41-51), which not only foreshadows the man, but reveals the real distinctive feature of His potential development. It was a communion that was a union with God. "In Him, as in no other, God lived; He lived as no other ever did in God." But while recognizing the unique divine relationship as a factor in producing His personality, let it not be forgotten that if there were more parents and homes like those of Jesus, we would have more characters like that of Christ. It was this perfect relation to God as well as perfect relation

to man that made Him as man the discoverer of a new and more filial relation of man to God, and as God the revealer of a nearer and more paternal relation of God to man.

The eighteen years of preparation were spent by the divine young man most likely in studying the Scriptures, Psa. i. 2 being literally fulfilled in Him. That this would engross His attention is suggested by His complete absorption in earnest enquiry after truth of the doctors in the temple. It is also indicated in the self-sacrificing, self-dedication unto God in "I must be about my Father's business." In this, note the foregleam of that self-submission to the Father's will afterward expressed in "My meat is to do the will of Him that sent me and to finish His work."

Montreal, Que.

A. M. PHILLIPS.

GENESIS AND GEOLOGY.

THE discussion of the question, "How shall we interpret Genesis in the light of Geology?" has elicited such a variety of conflicting answers that to offer anything further on the subject seems a dangerous approach to temerity. The wide diversity of opinion on this subject, even among those who may be called the leading orthodox scientists of our age, would make a cautious man hesitate before adopting an opinion, much less expressing one. But the world gains by discussion, truth is often long in coming to light and only appears after many an error has been exposed. The errors, even, may have had their place in bringing more clearly into view some phases of the truth. We would first, by way of preface, remind our readers of the distinction between science and scientific theory. Science is the arranging of facts in a system, scientific theory is the inference or deduction of the theorizer obtained from these facts. Such theories have their place in science, but they must be continually changing as investigation and experiment bring new facts to light or show the old facts in new relations. Of all sciences, geology must necessarily make most use of theory. Theory is indispensable in arranging the facts into a system. The variety and diversity of these

theories have constituted the main difficulty to those who have attempted to study the cosmogony of Genesis from the geological standpoint. So great has this difficulty appeared to some that they have said, "The question cannot be answered in the present state of our geological knowledge, we leave it for more profitable fields of inquiry." But though the geological cosmogony is still a very imperfect one, certain great facts are sufficiently well established to be treated as permanent science; and the relation of Genesis to these facts must be a question of interest and importance.

The answer to this question must depend largely on the answer given to another, viz., What is the relation of the revelation in Genesis to science? For what purpose was this revelation written? Evidently not to serve as a treatise on the natural sciences, or on any one of them. The facts that form the bases of these lie within the reach of our own unaided powers, and to arrive at a knowledge of them we do not need the aid of a supernatural revelation. We do not require a revelation concerning chemistry, geology, or even archæology or history, though archæology and history may be used as its instruments by revelation. But the object of a supernatural revelation must be to do something for us that we could not do for ourselves, reveal to us what it is necessary for us to know concerning the Creator and our moral relations to Him, and to the world of the unseen. Even when the holy men who were moved by the Divine Spirit were employed in giving us this revelation, they had to use their powers of observation and memory as well as other faculties in relation to those things where these faculties could be of service, only looking for supernatural assistance where human powers are of no avail. So we see, in the case of the evangelists, four distinct accounts of the life of Christ; these holy men being Divinely moved to put on record the things which they had seen and heard, and which others with them had seen and heard, though they were not so Divinely inspired. Now as the Bible is a book written for our moral guidance in this life, and for a revelation of our relation to the life that is beyond the grave, we should look in its pages for the truth concerning these subjects as the

primary or leading thought, and constantly bear in mind that when anything else is mentioned or referred to, as cosmogony history, it is not introduced for the purpose of teaching these, valuable though such teaching may be, but that these are only used for the sake of the illustrations they give of those truths which are the primary object of Divine revelation.

It has been offered to believers as a dilemma which would at once destroy all confidence in the Divine inspiration of the account of creation in Genesis, that if that account is intended to teach creation in six days, it is manifestly unreliable as contradicting the well-established deductions of geology; and that if it did not intend to teach creation in six days, it is wretchedly misleading, because so many have received that impression from reading it. We answer that it is unreasonable to expect that the Bible should serve as a text book on geology; and that it is still more unreasonable to demand of it to do what no text book should be expected to do—to convey a correct idea of the facts of Nature without their practical study and observation in the field. The misapprehensions were due more to the ignorance of Nature in the interpreters of Scripture than to obscurity in the Scripture itself.

The Bible has not been a failure in teaching what it was intended to teach, viz., the great facts of a personal Creator, a Divine Power behind Nature, and the relation of God to man. Men of every age have found ample instruction in relation to these, no matter how great their blundering in interpreting its cosmogony on account of their ignorance of the facts of Nature, which they needed no revelation to find out. But the narrative was so written that the great moral lessons were plain under all the different views that have been held about cosmogony. The requirement that Genesis should have been written to reflect modern science is peculiarly absurd. Had the writer done so, how many of the readers of his time would have been able to understand it? What a sealed book it would have been through all these years! Nay, he knows little of the defects of science who would confidently affirm that even now, if it had been so written as to be science for all time, the most advanced *savants* of our age would be able to comprehend it.

It is a common saying that the school-boy of to-day knows more of the facts of Nature than the philosophers of the last century, and there is no good reason for affirming that those of the next century may not make a similar remark in reference to us. The task presented to the sacred writer was to state the great truths with their illustrations, so that they would come home to all men of every condition and of all ages; and when the truths of Nature were used as illustrations, he had to state them in so general a way that they would appeal to all. Scientific minuteness of detail would have added nothing to the world's science, but would have puzzled his readers, and obscured, or even completely overshadowed, the great moral truths it was his business to bring put in clear, strong light.

The question naturally arises, If we are not to expect a scientific account of the manner in which this "universal frame" came into being, what should we expect? How far is it a history of what actually took place? How much of the earth's earliest history did the writer himself know? Granted that this general manner of treating the subject was the best for the purposes of a revelation, was it adopted because the writer with a full detailed knowledge of the subject purposely used it, or because his knowledge gave him nothing further to make known?

There are some who might be classed as orthodox christian thinkers, who hold, as Professor Drummond does, that the writer had no help beyond that available to every man of his age, such knowledge of Nature as his own observation might give him or such myths or legends as might come to him in the current traditions of his time. These he uses to illustrate the Divine truths of religion communicated to him by Divine inspiration. The references we find to Nature and the account of creation are, viewed as science, utterly false and completely without value.

But we cannot help thinking that the Holy Spirit in teaching these great principles of religion did direct the thoughts of the inspired writer to illustrations that were something better than fairy tales; and that the facts of the world's origin were dealt with, though not in a scientific manner, yet in a manner

in keeping with the way of inspiration in other places. I would expect to find the facts presented in a general way, in language which had its coloring from the ideas of Nature prevailing at the time, yet conveying, when rightly understood, thoughts worthy of place in the science of all ages.

Perhaps a brief glance at the account may bring out our meaning more clearly.

This document, no doubt, owes its present form to the time of Ezra. There is evidence that outlines of it were extant before the time of Moses. Moses, under the guidance of the Divine Spirit, used the materials which came to his hand. Under the same Divine guidance these writings of Moses were rearranged and transcribed by Ezra, or some other writer of his age. The general spirit that breathes through the whole is one of the most profound reverence and devotion. The men either writing or editing were deeply imbued with religious feeling. How did they write? I think we may lay aside as childish and absurd the theory that these things here recorded passed before the mind of the writer while he was in a sort of trance, lasting six days. We would hardly, either, credit that idea of inspiration which makes the sacred writer merely an amanuensis to record the words dictated to him, not allowing him the freedom of expression accorded to the secretary of a public meeting. Such a theory is at utter variance with the facts of the Bible in other places—such facts, for instance, as the different styles of the different writers or the different accounts given by the evangelists in the gospels of the same occurrences. We believe that the same great principle obtains in God's revealing of His will as obtains in His grace, in the needs of every day life. God helps man to help himself. God does not do for man what he is able to do for himself. In regard to the manner of the Divine help, I believe that the Holy Spirit acted from within on the human soul rather than from without towards it. Holy men wrote as they were moved, not as they were dictated to by the Holy Ghost. The apostles' description of the operation of the Spirit in the religious life will serve to make clear the part of the same Spirit in inspiration. "For this cause I bow my knees unto the

Father, . . . that he would grant you . . . to be strengthened with power through the Spirit in the inner man, that Christ may dwell in your hearts by faith." Ephesians iii. 14-17.

The writers were strengthened with this power through the inspiring Spirit in the inner man for the work they were Divinely commissioned to do. This Divine strengthening did not preclude the use of their natural faculties, but rather prepared those faculties for their most perfect exercise. This view of inspiration is in accord with what we know of God's dealing with man in other respects. In the spread of the Kingdom of Heaven the messengers use their own talents; Paul plants, Apollos waters, though God gives the increase. In Christian experience the assurance of adoption is the result of the conspiring testimony of two witnesses, the Spirit itself beareth witness *with our spirit*. In developing the issues of Christian life we are to "work out our own salvation with fear and trembling, for it is God who worketh in us," etc.

With this view of inspiration, it is not inconsistent to believe in a developing inspiration, and that under this Divine strengthening, successive men of God, returning to the contemplation of the same truths and building on that which had already been revealed by their fathers, attained a clearer vision and more perfect expression of them. We have more than one instance of progressive inspiration. Old Testament writers are quoted by those of the New. It is not to be supposed that Daniel or Malachi, or even Isaiah, had as clear ideas of the nature of Christ's work and kingdom as Peter, John, or Paul; or, returning to the writing in question, that the earliest writers of the first forms of this narrative, who may have been inspired by God, had as clear ideas as Moses, who, in addition to the aid of the inspiring Spirit, had some scientific education in Egypt.

Now we are fairly face to face with the question, Did this Divine strengthening of the faculties of these holy men give them any clearer ideas of the facts connected with the origin of the world? Did it cause them to know things which otherwise would have remained concealed from their mental vision? Did it not give them a sympathetic insight into Nature? Or, were

they blind to everything but the religious relations of cosmogony? And does the simple statement that God created everything very good contain the sum total of truth that they apprehended? Is everything else merely the tradition of their time, embellished by their poetic fancy? We think not. We think that, though the cosmogony of Genesis differs from that of science, as broad general conceptions differ from detailed categorical statements, yet it has in it very strong evidence of a deep sympathetic insight into the truths that form the basis of science—evidence that may well startle us when we consider by how many centuries it antedates the discoveries of the scientific world. We think that this evidence is sufficiently strong to justify the faith that the writer of Genesis was assisted in comprehending these facts of Nature by Nature's God.

We will now proceed to give examples of these conceptions of the origin of the world that appear to us in marked harmony with the deductions of modern science, and difficult to account for by any theory of "poetic fancy" or by supposing that they were part of the science of the age when this book was written. We do not profess to exhaust the list of such instances, but content ourselves with offering some examples:

1. There is an assertion that there was a beginning; the present state of things was not eternal. Matter had a beginning; life, animal life, plant life, had a beginning. This is in marked contrast to the philosophy of the ancients, and different from what we would suppose human fancy would evolve. But it is asserted—at least in reference to life—by science.

2. There is a clear conception of evolution or progress from the simple or rudimentary to the complex form, both in the world of matter and the world of life. Most of the fancies or myths of former days taught a very different doctrine.

3. It represents the land and water as contained in one chaotic mass, "the deep," and the separation of first the atmosphere from the "waters" below, and then the dry land or continents from the water as the order of evolution.

4. It presents the singular fact of the creation of light before the creation of the sun, moon or stars in their present relation

to the earth. Nothing could better accord with the scientific statement of the facts concerning light. It fits in exactly in the proper place in the nebular hypothesis, and is not at variance with the requirements of any modern cosmogony which is in harmony with fact. But it is so contrary to all the notions of former ages that it has actually been quoted by objectors as a stupid inconsistency of the inspired writer.

5. It represents vegetable life as preceding animal. If we consider the lower and obscure forms of animal and vegetable life, they approach each other so closely in their functions and characteristics that it is a matter of some difficulty to distinguish between them, but if we compare the fully developed forms, the characteristic difference is this, that the plant is an energy accumulator while the animal is an energy expender. Plants prepare the food for the animals, for animals do not live on inorganic or purely mineral substances. The characteristic power, therefore, of the fully developed plant is necessarily first in order as the basis of organic life, and though some of the lower forms possess this together with some animal characteristics, in so far as they possess it, they are plants. This fact, then, that the characteristic vegetable function is necessarily the first in order should be sufficient to justify the order of Genesis, although no distinct vegetable remains show plants to have existed prior to the primordial forms of animal life. Indeed our "may be" becomes a probable if we take as evidence of vegetable life the graphite of the Archæan.

6. The order of the development of animal life is wonderfully well stated. The swarming creatures in the waters come first. Then the birds and flying creatures associated closely with the "tanninim," monsters of great length, suggest to the palæontologist the life of the Mesozoic. Then come the huge mammals, and last of all man. The order is kept up throughout, although the fact that man came last would be hardly likely to suggest itself to human egotism. In fact many of the stories of creation first evolve man, who afterwards, in some giant form, is the chief agent in finishing the work.

7. We should not either overlook the fact that various words are used to describe this work, as "create," "make," "form,"

“build.” These surely were used to denote varying degrees of Divine intervention and gave ample room for the operation of those forces which are the study of the evolutionist.

8. There are several expressions which are quite unique, but very suggestive of the facts of natural law. One of these is “it was so” after every stage of creation, as if indicating the establishment of a permanently uniform natural law. Another is the use of the Hebrew form, which may be translated “cause,” as “God said let the earth cause to bring forth,” etc., thus making a distinction between the special and immediate action of the Divine power and the regular mediate exertion which sustains the laws of Nature, sometimes called secondary causes. How different these ideas from the myths of heathendom, that put a guardian spirit as the working power in every bush. Such are some of the great truths which may be called scientific that are found in Genesis. They are very general, we admit, but they are particular and sufficiently specific in all that was necessary for the purpose for which the book was written. They are truths of Nature and therefore truths of science, yet they lie sufficiently near the surface of Nature to come within the grasp of a mind whose perceptions had been supernaturally quickened by Divine inspiration. But they are so far beyond what we could reasonably suppose to be the range of human knowledge in the age in which they were written that we think they justify the assertion that they are a Divine revelation.

Toronto.

JOHN BURWASH.

Synopses of Important Articles.

[We deem it prudent to remind readers of *THE REVIEW* that, in presenting synopses of important articles, the Editors of this periodical assume no responsibility for the opinions, theological or otherwise, therein expressed. Our aim is to keep our readers in touch with the currents of thought as indicated by the leading theological reviews of the day; and in doing this believe that we are rendering an important, and, we trust, appreciated service.]

From "The Preacher and his Furnishing." By D. S. Gregory, D.D., LL.D., in *The Homiletic Review* for October. Doubtless one reason for the outcry against theology, from the pew and from the pulpit, is to be found in the unpractical methods of presenting the doctrines of the Word of God. The starting-point in the preacher's working-system should be found in something that comes home to men and lays hold upon them with power. Theological truth is essentially practical truth. Practical truth is truth that has relation to man's feelings and desires, and through these lays hold upon his will and calls him to choice, purpose, and action. The great doctrines of the Word of God have this practical bearing when properly presented. They are not like mere mathematical axioms or formulas. The omniscience of God may be presented in such abstract way that a man may never think of it in its relation to himself; but that is not the biblical way, nor the practical theological way of presenting it. Properly viewed, the doctrine brings the sinner into the very presence of Jehovah, and opens all his soul and life to the God with whom he has to do in this world and before whom he must stand at the judgment bar. It is this practical relation and bearing that give to theology its living and unfailing interest to men—especially its relation to salvation. In short, the Bible, which furnishes all valuable theology that has any bearing upon salvation, is an intensely practical book. Its doctrines of creation, providence, original sin, incarnation, and redemption are the divine answers to the great questions that no man can fail to ask himself: Whence came I? Upon whom can I depend? Whence the evil in the world? Is there any way of escape? What is that way? These questions have to do principally, not with man's imaginations, not with his logic good or bad, not with his taste rude or cultivated, but with life and death eternal. The Bible appeals to practical instincts, is adapted to practical needs, appeals to practical issues, puts its truth in concrete, practical shape. Preaching that does not appeal to such practical instincts, that does not supply such pressing needs, that does not meet such living issues, that does not put itself into such direct and forceful shape, cannot be according to the standard of God's Word. The truth of that Word is no dead orthodoxy, but a living and live-giving thing. The preacher needs to seize with special clearness and firmness upon the broader and more quickening views of the lost world and salvation, as presented in the Bible. There are a few grand truths that stand out above the rest. The preacher's conviction of these will in large measure decide his efficiency in the service of God. They are such truths as these: the lost condition and eternal condemnation of man; the vicarious death of the God-man for his salvation; the mission of the Holy Ghost to apply the provisions of that salvation; the great commission to the lost world; the stewardship of all Christians under God for the ends of redemption; a free Gospel for the masses of mankind; the tremendous earnestness and urgency of the work, while a soul perishes with every throb of the heart! If the momentous divine

conceptions could be burned into the soul of every preacher, there would speedily result a tide of holy influence inspired of the Bible, that would sweep back with resistless energy the swift and strong floods of godless self-indulgence and worldliness.

From "The Manitoba School Question : A Statement by the Attorney-General of the Province," in the October *Review of Reviews*. Different advocates of remedial legislation have, in effect, urged the following arguments : That there was an unders:anding at the Union that the Catholics should have separate schools. That in its last decision the Judicial Committee affirmed the moral right of the Catholics to separate schools.. That the establishment and continuance of the separate-school system for nineteen years gives a moral vested right that it should be maintained. That separate schools are, on principle, the best way of satisfying the educational requirements of a mixed community of Roman Catholics and Protestants. That it is unjust to compel Roman Catholics to contribute to the maintenance of Public schools, to which their Church forbids them. to send their children, and of which, therefore, they cannot conscientiously avail themselves. That the question has been fought out in other provinces and finally settled on the basis of separate schools, and that the same principle of compromise should now be followed in the case of Manitoba. That, politically speaking, the Catholics may as well be granted separate schools now, because, being two-fifths of the population of Canada, they will, in time, force the hands of the authorities and accomplish their wishes. To these arguments the opponents of remedial legislation reply : That it has been proved that neither the negotiations for union, nor the constitution stipulated for separate Catholic schools in Manitoba. That the function of the Judicial Committee was to declare the powers of parliament and not its policy. That the establishment and continuance for nineteen years of a system of schools inefficient in operation and wrong in principle gives no vested rights to its perpetuation. That the educational requirements of a mixed community, especially when, as in Manitoba, the people are poor in circumstances and scattered in location, can best be satisfied by a uniform system. That neither Catholic nor any other sect can be permitted to refuse contribution to the support of an institution deemed for the best interests of the public by the majority, on the alleged ground of conscience. The admission of such a principle would render all legislation impossible. It is further alleged that the Catholic people of Manitoba themselves are not deeply concerned about the matter, and would readily adopt the Public-school system if they were not led or coerced by their clergy into adopting an opposite course. That the adoption of the separate-school principle in Ontario and Quebec, wholly on account of political exigencies, forms no ground for the adoption of an unsound principle in Manitoba. That the establishment of separate schools in Manitoba out of fear of possible political consequences in the future will be a virtual admission of the power of a minority to dictate legislation in their own interests, contrary to the true merits of the case and contrary to the clear convictions of the majority.

"The Nature of the Resurrection Body of Christ." By the Rev. Samuel Hutchins, D.D. *The Bibliotheca Sacra* for October. Three opinions have obtained : (1) That Christ's body was changed in *substance*, becoming a purely spiritual body ; (2) That the body was the same as before, but glorified, and so changed as to qualities and attributes ; (3) That the same material body of flesh and blood was raised again from the grave. Dr. Hutchins makes no effort at the refutation of the first opinion,

regarding it as a mere fanciful speculation, akin to the ancient error which held that Christ was a man in appearance only, and directly contradicted by our Lord's testimony, "A spirit hath not flesh and blood, as ye see Me have." The second view received the support of some of the early fathers, was advocated by earlier Lutheran divines, who believed in the ubiquity of Christ's body, and, among the moderns, has been maintained by Hafln, Olshausen, and Hengstenberg. The second view holds to the identity of the resurrection of our Lord, while the first denies it. Eminent men of our own time, as, for example, Dr. Dods, of Scotland, support it. "By the resurrection of Christ," says Dods, "Paul meant His rising from the grave with a body glorified, or made fit for the new and heavenly life He had entered." Much condensed, the arguments in favor of this opinion are: (1) The failure of those who met Jesus after His resurrection to recognize Him. In answer, it has been urged that these failures may be otherwise explained, and that at least one thing seems certain, the Person with whom conversations were held, though unrecognized, was understood to be a real man in a body of flesh and blood. (2) The sudden and unforeseen appearances and disappearances of the risen Lord during the period of His earthly sojourn. It is objected that instances of a similar kind are recorded before His crucifixion (John viii. 59): that it is not clear from the narrative that He entered an unopened door when He joined Himself to His disciples on the evening of the first day of the week, inasmuch as the *mode* of His entrance is not defined, that even if He so entered, a miracle, similar to those wrought before the crucifixion, may have been wrought. Moreover, Peter's escape from prison, through angelic agency, is not explained on the hypothesis of a glorified body, and the question should be asked here, Why was it necessary to roll away the stone from the door of the sepulchre, if His glorified body was unopposed in its progress by material objects? (3) It is asserted that our Lord left the tomb before it was opened. This has been held by Bishop Horsley. The New Testament narrative is out of harmony with this contention. (4) If Christ ascended in a glorified body, He must have risen from the tomb in a glorified body. But does this follow? May not the change have been effected, as in the case of Elijah, in the act of translation, or as it shall be in the bodies of those saints who are alive at the second coming of our Lord? (5) As Christ is the earnest pledge and pattern of the future resurrection of His people, it was necessary that His should be a spiritual body at the time of His resurrection, inasmuch as their bodies will be spiritual. In reply it is urged that it is not necessary that they should rise with bodies of the same nature. The great fact is that as He rose and lives and has entered into glory, so shall they. But Christ's special mission on earth, during the period between the resurrection and ascension, which they do not share, made it important that He should be raised with a material body. Moreover, the bodies of the saints shall see corruption. His did not; hence the change necessary in their case, might in His, be deferred until the ascension. In favor of the third view, that He rose in the same body which was laid in the tomb, the reviewer urges: (1) Christ's own language, "Behold my hands and my feet," etc. He adopts the same means to comfort His disciples after His resurrection which he used before His crucifixion, when He would disabuse their minds of the idea that He was a spirit; *e.g.*, on the Lake of Galilee. (2) His acts, after His resurrection, are evidence that He dwelt in an unchanged body. He ate before and with them. If it is urged, as against this, that the angels who came to Lot ate and drank, it may be answered that they appeared to Lot in real human bodies. (3) It was essential that Christ should appear to the

disciples in the body which they had known, as they were to be witnesses of His resurrection, which would have been impossible had the body been different from the one placed in the tomb. A spiritual, impalpable, glorified body would not have been the resurrection body foretold by Christ. (4) His forty days' sojourn on earth, during which time He had frequent interviews and conversations with His disciples, correcting their views and giving them their commissions, eating with them and being touched by them, supports the third view mentioned and upheld by the writer. "The evidence presented from Scripture in this discussion concerning the nature of Christ's risen body clearly establishes two conclusions: One, that Christ endeavored, in various ways, to convince the disciples that the body which they saw was the same body of flesh and blood they had seen crucified and laid in the tomb; the other, that the disciples were convinced, from the acts and words of Christ, that His body was, after He rose, that very identical body, and not a shadowy, spectral, impalpable form, as they had supposed."

"Professor Sayce and the Higher Criticism." *Contemporary Review* for October. Professor A. H. Sayce has surprised his many readers and admirers by a decided retreat from the radical views which he advocated in the not far distant past on the subject of Old Testament criticism. He still believes in "a sober and reverent examination of ancient documents and ancient history, based upon recognized scientific principles," but repudiates all sympathy with "criticism which sets out with preconceived ideas and assumptions, which treats imperfect evidence as if it were perfect, or which builds conclusions upon theories which have yet to be proved." He explains his changed attitude toward "higher criticism," by his recent awakening to the realization of its true character, tendencies, and results. When he was an admirer of the methods and aims of the newer criticism, it had not reached its present pitch of extravagance, nor had Oriental archeology given to the world its crushing refutation of many of the theories which destructive critics have actively advocated. Professor Sayce believes, further, that the "critical" method is essentially vicious as interpreted in the light of archeological discovery. He has reached the conclusion that the Pentateuch is substantially the work of Moses, and asserts that "higher criticism" has nothing better than "merely linguistic arguments" to offer against the counter-evidence of archeology. The triumph of "higher criticism" was due to the absence of the scientific instrument of comparison now employed against it. Early Hebrew literature and history no longer stand alone. "I have been," he testifies, "a student of language and languages all my life, and the study has made me very sceptical as to the historical and literary conclusion that can be drawn from linguistic testimony alone." The concluding sentences of Professor Sayce's article are striking, and help us to understand his present attitude upon this important question: "But even if the archeological and linguistic evidence should be held to neutralize one another, there is one tremendous fact to which the 'higher critics' of this country resolutely close their eyes, but which ought to be more than sufficient to weigh down all the lists of words and idioms that were ever marshalled together. Against the evidence of the lists is the evidence of the doctrine and tradition of the Christian Church throughout the eighteen centuries of its existence. And those who believe that, in accordance with the promise of its Divine Founder, the Spirit of God has been in the Church, guiding it into 'all truth,' find it impossible to believe at the same time that our new teachers can be right. The same method and arguments which have made of the Pentateuch a later and untrustworthy compilation, whose Divine origin

and character are discernible only to the critics themselves, would, if applied to the Gospels, end in the same results. In this country, it is true, our critical friends have kept their faces steadily averted from the New Testament, but the Protestant critics of the Continent have been less timid or prudent, and the way along which they should walk has long ago been pointed out to them by the Tübingen school. And even if we confine ourselves to the Pentateuch, the consequences of the 'critical' position are serious enough. It is not only that the conception of the Mosaic law which lies at the back of our own religion, which was assumed by our Lord and His Apostles, and which has been held ever since by the Christian Church, is swallowed up in chaotic darkness; we are forced to assign the origin of the belief in the Divine message and supernatural authority of the Law to successful fraud. I know we are told that what would be fraud in modern Europe was not fraud in ancient Israel, and that with an improvement in manners and education has come an improvement in morals. But the question is not about ancient Israel and its ideas of morality, but about the immutable God, under whose inspiration, if we are to follow the teaching of Christ and Christianity, the Law was given to Israel. The 'higher critics' never seem to me to realize that their conclusions are opposed to the great practical fact of the existence of traditional Christianity, and that against this fact they have nothing to set except the linguistic speculations of a few individual scholars. It is not Athanasius against the world, but Nestorius against the Church. On the one side we have a body of doctrine, which has been the support in life and the refuge in death of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarian who destroyed it, and which has brought a message of peace and good-will to suffering humanity. On the other side there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies."

"Preacher and Plutocrat." Rev. Walter Allan Evans. *The Arena* for October. Mr. Evans thus speaks of himself: "The writer does not wish to be misunderstood. He is neither a septic nor a cynic. He is an orthodox clergyman, who loves the Church, and writes from a heart which is sad at the contemplation of these things. . . . He prays that she may rise and shake off the grave-clothes of mammonism, come into harmony with the Christianity of Christ, bring forth fruit meet for repentance, and be rejuvenated by the cleansing fires of a new Pentecost." It is well that he has borne this testimony concerning himself, inasmuch as his article is as severe in its condemnation of the Church as her bitterest foe might desire. The first paragraph is the key to the whole: "Evangelical Christianity, born anew in the German Reformation, baptized under the hands of the Puritans and the Wesleys, has already so far apostatized that another reformation is needed to fit the Church for the work of the greater century soon to dawn. The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the Church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand and riotous riches on the other; gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace, if not its perpetuity, as a free republic—they *all* find their coveted opportunity, when they do not find their abatement, in the worldly ideals, the grasping covetousness, the

denominational pride, the sectarian selfishness, the moral cowardice, and the spiritual apathy of the Church." The growth of the Church has been at the cost of the decrease of religion. "There has indeed been an increase of numbers in the Church, but relatively a decline in moral influence and spiritual power. The *Church* has waxed; *religion* has waned; 'Christians' have multiplied, but the significance of the term has become indefinitely vague; quantity has been attained, but quality lost. The result is, as it always *must* be, quantity, too, is now in danger of being lost. Where is the gain in an increased body of church members, if by 'church member' nothing in particular is meant as to fervent piety and unmarketable righteousness? If membership in the Church stood for one-half what in churchly circles it is assumed to stand for, the fourteen million members, more or less, of the evangelical churches would revolutionize society and write the first chapter of a national millennium before the curtain should ring down on the nineteenth century. It would seem as though the Church had better take these signs of the times and others similar seriously to heart, betake herself to fasting and prayer, boast less of numbers and attend to the work of reformation. For to the thoughtful observer, gifted with a fair modicum of moral discernment, it is evident that "There is something rotten in the state of Denmark." The Church's sin is the welcome and place which she gives to plutocrats. She has learned to worship Mammon, and has forgotten the worship of God. "The same power, money power, that within a generation has changed the financial features of the nation, wiping out the small manufacturer and trader, making the masses more and more the helots of the classes, and creating a second feudal system worse than the first—this force has its hands also on the evangelical church, and seems determined to make the one institution which for nearly four hundred years has, as a rule, stood for justice and righteousness among men, and so as the breakwater of our civilization, the protecting shield of its crimes, if not an *attaché* of its operations. Shall it succeed? We hope not; but Jesus said, 'How hardly shall they that have riches enter into the kingdom of heaven!' and the Church is saying, by actions which speak louder than words, 'How easily shall they that have riches enter into and rule the Church;' by which we are bound to conclude that the fittest for membership in the Church are the least fit for the kingdom of heaven." The article calls attention to a sad fact. Mr. Wesley's warning against making rich men necessary to the Church has been too little heeded, not alone by Methodists, for whom it was first meant, but by the Christian world as a whole. But Mr. Evans lays the colors on too thickly. He resembles the speaker who negatives the impressiveness of his utterances by too much emphasis. A franker, fuller, gladder recognition of the Church's merits and worth would have given his warnings greater force. Our fear is that the real truth, the painful fact, to which this article gives utterance, will be lost in the very effort to give it prominence.

"The Spirit, and the Water, and the Blood." (1 John v. 6-13.) The Rev. Professor G. G. Findlay, B.A., enters upon a series of "Studies in the Life and Writings of St. John," in the October number of *The Thinker*. The first of these studies is on the theme announced above. The clause in the Authorized Version, respecting the heavenly Trinity (1 John v. 7), is dismissed without any misgiving. Though the sentence is a statement of the Trinitarian creed of the early Church, to which John would doubtless have subscribed, it is irrelevant to the context and foreign to the apostle's mode of conception. "It is the Church's victorious faith in the Son of God, vindicated against the world, that the writer here asserts, and to

invoke witnesses for this 'in heaven' is nothing to the purpose." The names *Jesus Christ* are no idle repetition; they are "a solemn reassertion and re-assumption of the Christian creed in two words," in opposition to the distinction which the gnostics made between *Jesus* and *Christ* as human and divine persons, "united at baptism and severed at the cross." "And He is Jesus Christ, inasmuch as He 'came through water and blood—not in the water only.'" This is in opposition to the heretics who maintained that He "came by water" at His baptism, but abhorred the notion that He came through blood also. "The simple words, 'that came,' are of marked significance in this context; for, 'the coming One,' was a standing name for the Messiah, now recognized as the Son of God. 'He that came,' therefore, signifies, 'He who has assumed this character.'" The emblems of water and blood "signalize two great stages of the Messianic path of Jesus; the baptism of *water* at the hands of John, who proclaimed Him the Lamb of God, bearing the world's sin, and at the same time the Son of God (John i 21-34), while the visible descent of the Holy Spirit and the Father's voice from heaven designated Him incontestably in this double character of Christhood and Sonship, and the baptism of *blood* (Luke xii. 49-50), His own blood, which instead of contradicting consummated the water-baptism. For in this blood-shedding Jesus Christ fulfilled His noblest office; He accomplished the universal expiation, by the dark gateway of Calvary and the grave He passed to the throne of universal Lordship, and thus 'came' to His Church in the sovereign power of the Spirit bestowed on men as the fruit of His redeeming work." This interpretation corresponds to John's own experience. As a pupil of the Baptist John, the evangelist was led to a knowledge of Christ by the testimony of his former master, and the words and scenes of his Lord's baptism. Three years later the witness of "the blood" confirmed this faith in Jesus Christ. A third crisis occurred in John's spiritual life on the Day of Pentecost. "This third manifestation of the Son of God, the baptism of the Spirit following on that of the water and of blood, a baptism in which Jesus Christ was agent and no longer subject—verified and made good the other two—'And the Spirit,' he says, 'is that which beareth witness'; the water and the blood, though they have so much to say, must have spoken in vain, becoming mere voices of past history, but for this abiding and ever active Witness." The Jordan banks, Calvary, the upper chamber, are the three witnesses which "amount to the one thing." They all unite in the testimony that Jesus is the Christ, the Son of God.

"On the Intimations of a Future Life in the Book of Job." By Rev. J. C. Carrick, B.D., in *The Thinker*. The question discussed is thus stated: "Does the writer believe that men are, after death, to enter this other world, and begin there a new existence? Is that other world to be our future home, and not reserved for celestial beings only; or, does death end all?" Dr. Carrick makes a critical examination of the eight passages in the book bearing upon the discussion. We cannot follow the writer in this examination, merely pausing to quote his conclusion in reference to the often-repeated words, "I know that my Redeemer liveth," etc.: "It seems to me the future life is not even hinted at in the whole passage, much less any clear statement made concerning it." On the teachings of the book as a whole the following conclusions are reached: (1) No passage in the whole poem undoubtedly speaks of a future life. The future state is recognized, but it is not a life. (2) In five passages Job and his friends declare that death terminates hope, and even being (chapters iii., iv. 20, vii., x., xvii.). (3) Job seems to have been without the comfort which grows out of a conviction in a future state of retribution. (4) Job's

friends never once offer him any consolation derived from the hope in a future life where the wrongs of the present will be redressed. (5) It is Jêsus who first gives us certain knowledge of the future, who makes this blessed truth of immortality "current coin." For all this, we may surely think of Job as sharing in the universal belief in a "to-morrow of death." But more noteworthy is his great confidence in God. He is in his Maker's hands, and whether his future lot be annihilation or bliss, God's will be done. How sublime the faith which trusted God, even though slain by God.

Editorial Reviews of Books and Periodicals.

BOOK REVIEWS.

Outlines of Social Theology. By WM. DEWITT HYDE, D.D., President of Bowdoin College. New York: Macmillan & Co. Montreal: W. Drysdale & Co. Price \$1.75. Toronto: William Briggs.

"This little book aims to point out the logical relations in which the doctrines of theology will stand to each other when the time shall come again for seeing Christian truth in the light of reason and Christian life as the embodiment of love."

It is claimed that through estrangement the Greek and Latin Churches failed to hold in unity the idealism and theology originally joined together in "the Gospel according to St. John." Protestantism also has its failures in relation to both of these churches. It has inherited the formulas of the Greek without their philosophy, and with the Latin it distrusts reason and rejects "the authority which made dogmatism effective. The remedy lies in a reunion of vital religion with rational theology."

The book is divided into three parts. Under each of these divisions there are three chapters, the mere titles of which will give a good idea of the drift and purpose of the author.

Part I. Theological. 1. The World and the Self—The Father. 2. The Real and the Ideal—The Son. 3. The Natural and the Spiritual—The Holy Spirit.

Part II. Anthropological. 4. Sin and Law—Judgment 5. Repentance and Faith—Salvation. 6. Regeneration and Growth—Life.

Part III. 7. Possession and Confession—The Church. 8. Enjoyment and Service—The Redemption of the World 9. Abstraction and Aggregation—The Organization of the Kingdom.

This outline discloses a unity of plan and progressiveness in the treatment. It is not claimed that the last word is here spoken concerning the important problems that psychology and sociology have crowded upon our attention. The new condition of things requires new adjustments in thought and action, dogma and life, and in the volume before us there is an earnest effort made to provide for this want to the extent that present developments have furnished data for such a purpose.

While the book is in some respects neither striking nor especially strong, yet it is suggestive, helpful, and inspiring, and makes an earnest and fairly successful effort to bring old truths to bear upon new conditions.

The Diseases of the Will. By TH. RIBOT. Chicago: The Open Court Publishing Company. Price 90 cents. Toronto: William Briggs.

To the student of psychology this interesting monograph has especial value. Some of the thought has appeared in another form in a

companion volume—"The Psychology of Attention." The author has made himself eminent in pathology and psychology, and these are justly used to explain much that belongs to what is called voluntary action. The book is a model in its clearness and its method of handling a subject. We may hesitate to accept all of its conclusions, placing, as we think it does, too much emphasis upon the mere mechanism for action and too little upon the mind as possessing in itself the power to initiate action. To this, however, it may be added that there is too much of a disposition generally to treat the whole question of the will apart from its physical relations, and this little volume will do good service in calling attention to another side of this important problem.

Studies of Men. By GEORGE W. SMALLEY, author of "London Letters, and Some Others," etc. Octavo, pp. 395. New York: Harper & Brothers. Toronto: William Briggs. Price \$3.00.

This book will, no doubt, be a favorite on both sides of the Atlantic, where the author has hosts of admirers. His long period of service as London Correspondent of the New York *Tribune*, in which he so distinguished himself as to win golden opinions from all sorts of people, renders it unnecessary for us to say anything of his literary style, the soundness of his judgment, or his fidelity to truth. In all these respects the "Studies" will be found to be all that can be desired. Most of them appeared originally, as we learn from the author's prefatory note, in the New York *Tribune*; from which it appears they were written in the course of the regular discharge of his journalistic duties; the materials of them had been, however, evidently collected with care, and their composition was the result of much careful thought. They are not hurriedly prepared sketches, but what they purport to be, real *studies* of character by the hand of a master.

The subjects treated by Mr. Smalley have been selected with judgment from among the vast number of prominent public personages with whom he was brought into contact during his long residence in the Old World. They are just the sort of people that we all desire to know something about; and probably, in most instances, these studies contain about all that the general reader cares to know. Though they are short, the information they contain is pretty full; and what is even of more importance still, the portraiture of the several subjects, so far as we are able to judge, is generally correct. The bulk of the subjects are Englishmen of distinction, some of whom have recently left the stage, and others among its most prominent actors to-day; two are Irishmen who have attracted to themselves a large amount of attention in recent years; two are Germans, of the highest class—the Emperor, and the great Chancellor, the man of iron and of blood; two are noted Frenchmen—one a President of the Republic, and the other a great journalist; three are Americans—authors and men of letters, known and respected in every part of the English-speaking world. One woman finds a place in this gallery of literary portraits. It contains an interesting study of Mrs. Humphry Ward.

Literary Landmarks of Jerusalem. By LAWRENCE HUTTON, author of "Literary Landmarks of London," "Literary Landmarks of Edinburgh," "Curiosities of the American Stage." Illustrated. 12mo, pp. 72. New York: Harper & Brothers. Toronto: William Briggs. Price 90c.

Beautifully written, beautifully printed, and beautifully illustrated, this is altogether a beautiful little book. Of course it is comprised within too

narrow compass to tell us everything that is to be told about Jerusalem ; and yet, anyone who has ever visited the Holy City will be surprised to find it so full, and that so few features of interest have been overlooked ; and to the intending visitor it will be invaluable, inasmuch as it brings before one, in the smallest compass, just those things which are of greatest interest and most worth seeing.

The Helpful Science. By ST. GEORGE MIVART, F. R. S. 12mo, pp. 178. New York : Harper & Brothers. Toronto : William Briggs. Price \$1.50.

Mr. Mivert is both a scientist and a philosopher. Though he has devoted his life largely to the study of physical sciences, his enthusiasm and his success in the pursuit of this branch of knowledge has not blinded him to the fact that there is such a thing as a science of mind. It is this to which he has given the name of "The Helpful Science." It is this science which underlies all other sciences, and without which no other science would have been possible. In other words, the truths which, when systematized—that is to say, when brought into proper relation to one another—go to make up such a science constitute the basis of all science. To point this out in such a way as to make the absurdity of attempting to build up even a physical science upon mere sensation, without constant reference to the intuitions and primitive judgments of the mind, is one of the objects of this essay. This is done by showing that sensation, however important it is as the means of putting us in communication with the outer world, which would be to us a blank without it, has really no meaning without the intellect, and can teach us nothing apart from the judgment ; and that in the entire process of investigation and discovery by which any of the physical sciences is built up, there is, and must needs be, a constant appeal to those axiomatic truths which, whatever may have been their origin, are rooted in the very constitution of the mind, and constitute the common sense of mankind. And though these truths admit of no proof, they lie at the basis of all our knowledge, and to deny their validity would be to not only destroy the scaffolding on which every science builder stands, but to commit intellectual suicide by making knowledge of any kind impossible. And, all science rests upon these fundamental truths, so does all religion. The ultimate foundation of both the one and the other is the same. These observations roughly indicate the drift of the essay, and are sufficient to show, at least to thinkers who have pondered these subjects, the importance of the ground it covers. It is intended for popular reading ; the learned author has therefore taken great pains to make every branch of the argument plain.

Oliver Cromwell. By GEORGE H. CLARK, D. D. With an introduction by CHARLES DUDLEY WARNER, and illustrated from old paintings and prints. 12mo, pp. 258. New York : Harper & Brothers. Toronto : William Briggs. Price \$1.50.

This is a book which is evidently destined to have a wide circulation, and it richly deserves it. Dr. Clark has treated a really great subject in a style in which interest and instruction are combined in an eminent degree. We have not read a more fascinating book in many a day. It is not easy for one who has begun its perusal to lay it down until he has finished it. The interest of the volume centres, of course, in the great man whose name it bears ; but the record of the life of Cromwell is substantially the history of his time ; and it was impossible to describe the events in his marvellous career without describing the chief actors in the drama in which he played the principal part. Thus, while bringing this greatest of

the great men of his time into the light, Dr. Clark has placed many others in a position in which they may be better known, and their characters and deeds be better appreciated. Every young man should read this book.

Inspiration. A Clerical Symposium on "In what sense, and within what limits, is the Bible the Word of God?" By the VEN. ARCHDEACON FARRAR, PRINCIPAL CAIRNS, PREBENDARY STANLEY LETHES, REV. RICHARD WHITE, and others. Second Edition. Octavo, pp. 242. London: James Nisbet & Co., 21 Berners Street. Toronto: Fleming H. Revell Co. Price \$1.25.

"In what sense, and within what limits, is the Bible the Word of God?" is the question which is discussed in this volume. The persons who take part in the discussion are not only men of distinguished ability and scholarship, but men who fairly represent different denominations and schools of thought. Several are Anglicans, representing the various parties in the Church of England; one is an eminent Presbyterian scholar; one is a leading minister of the Congregational body; one is a prelate of the Roman Catholic Church; one is a Wesleyan theological professor; then, there are a Unitarian, a Swedenborgian, and a Jew. Each of these gives his own opinion and the reason for it, and professes to do no more; but as each views the subject from a standpoint which is not exclusively his own, but is shared by many others, the essays, taken together, may be supposed to represent, pretty accurately and fully, all the views on this subject held by those who view the Bible as being, in any sense, of Divine authority.

Of course, it would not be possible in a notice of this kind to give an outline, however meagre, of thirteen elaborate papers such as these are; neither is it desirable, as those of the readers of the CANADIAN METHODIST REVIEW who are specially interested in this subject, and who are desirous of knowing the views which are held by thinkers in other branches of the Church than their own, will be sure to buy the book and read it for themselves. Whatever may be thought of the utility of such a book to general readers, there can be no doubt of its value to biblical and theological students. The symposium originally appeared in the *Homiletic Magazine*, and was afterwards published by the editor in book form. It is well printed and neatly bound, a credit to the publishers.

Digest of the Doctrinal Standards of the Methodist Church. By the REV. PRINCIPAL SHAW, D.D., LL.D., Wesleyan Theological College, Montreal. Toronto: William Briggs. Price 75c. net.

For some time our Church has felt the need of an authoritative statement of leading doctrines of the Christian faith as held by us which would carry the student beyond the limits of the Fifty-two Sermons. For this purpose "Binney's Theological Compend," as improved by Dr. Steele, was authorized at the late General Conference. At the same time Dr. Shaw promised that he would prepare a digest of leading doctrines as presented in the entire body of our standards as speedily as possible. This promise he has been able to fulfil in time to anticipate entirely the use of Binney, and his work is now duly authorized by the General Superintendent as directed by the General Conference.

The work consists essentially of three parts: I. An introductory chapter on the History of Methodist Standards. II. Five chapters presenting the doctrines under the following heads: Sources of Religious Knowledge; God; Man; The Salvation of Man; Last Things. III. A concluding

chapter giving tables of the principal standards of Christendom and a comparative table of the accord of Methodist standards with these.

The first and last chapters are convenient, compact, and suitable accompaniments to the body of the work, and are marked by Dr. Shaw's scholarly ability and taste. The essential part of the work lies between these, and consists under each doctrinal topic of (1) a concise dogmatic statement; (2) extracts from and references to the several standards; (3) more extended statements and discussions of important topics by the author.

The task of preparing such a work was by no means an easy one. At the very outset the question meets us, Is the work to be taken as a Digest of Methodist Doctrines, carrying in each topic as defined, the authority of the standards; or is it a topical handbook, collecting from the Standard Sermons and Notes and the Articles Mr. Wesley's beliefs on the whole field of theology? This latter seems to be Dr. Shaw's aim in the compilation of this volume, making it thus a complete epitome of Christian Doctrine as gathered from Mr. Wesley's standard works. It is in this way an excellent, convenient, and complete handbook of practical theology for beginners, without distinction of what is *de fide*, ecclesiastically binding, and what is matter of opinion and interpretation. We think it beyond question that Mr. Wesley himself never intended that all the opinions expressed in "the Sermons" and "the Notes" should be held binding on his preachers in the pulpits of his chapels, but this way of salvation and this analogy of faith for the interpretation of Scripture. Mr. Wesley's original words in the chapel deeds were that they preach "no doctrine not contained in," etc. As to the Sermons, Mr. Wesley has himself explained his intention in his introduction: "I have accordingly set down in the following sermons what I find in the Bible concerning the way to heaven, with a view to distinguish this way of God from all those which are the inventions of men." With regard to the Notes, as they cover the entire New Testament, the words of Mr. Wesley's Deed became equivalent to saying, "They shall preach no doctrine which is not contained in the New Testament, expounded after this analogy of faith or this method of interpretation." The very negative form of his words shows that he is more anxious to *exclude* the unscriptural and the unauthorized, "the inventions of men," than to *impose* every opinion, even on doctrinal points, expressed in the standard books. Dr. Shaw himself has recognized the practical necessity for this limitation in his note on Bengel's system of millenarianism, introduced at length into the "Notes." We cannot think, after a careful study of Mr. Wesley's recorded expressions of what he intended in proposing these standards, that he ever for a moment intended to impose these books in toto as *de fide* for Methodism. When, therefore, they are made the basis of a careful digest of positive dogmatics, it must be accepted, not as an exposition of all that every Methodist must believe, but of the dogmatic system which existed in more or less perfect development in Mr. Wesley's mind, and the essential principles of which he intended to govern the future teaching of Methodism. Of course these remarks do not apply to the Articles of Religion, which are constructed on an entirely different basis.

Viewed in this light, Dr. Shaw's book will be welcomed by Canadian Methodism, and by Methodism everywhere, if we mistake not, as a clear, compendious, and convenient manual of truly Wesleyan theology.

Mercy: Its Place in the Divine Government. By JOHN M. ARMOUR.
Boston: Bradley & Woodruff. Toronto: William Briggs.

This work, the product of a mind still holding fast to the chief elements of Calvinism, is a remarkable example of the modifying influence which Arminianism has exerted in our time on by far the greater part of the

English-speaking Calvinistic world. As the very foundation of his work the writer takes this position: "To all mankind, to the race as such, in His dealings with them from first to last, He shows Himself not merely as a God of Justice, but as a God of Mercy." A little further on we find the most emphatic recognition of universal individual responsibility in these words, "Not only unto the redeemed, but unto all to whom the offer of the Gospel is made, He shows Himself most merciful. For no one of these shall be condemned and banished from the presence of the Lord merely on the ground that he 'sinned in Adam, and fell with him in the first transgression.'" Again, in answer to the question, "How is the mercifulness of God's character shown in the case of those who have never heard the Gospel?" the answer is, "They shall be judged for the manner in which they respond to that merciful approach which God makes to them in His providence—in all His dealings with them—even as all Gospel hearers shall be judged for the manner in which they respond to that merciful approach which God makes to them through the Gospel."

A little further on he deals with "the assumption that, since God is infinite in power and all perfection, it is competent to Him not only to show Himself merciful to those needing mercy, but to ensure in every instance that those to whom He shows Himself merciful shall actually come to share and enjoy His mercy." We are then required to consider fully the great question, "What and how much may one moral being do in influencing and determining the will of other moral beings? Is it competent to one moral being, by any exercise of his powers, to determine and decide the action of the will of other beings so that their decisions shall always be wise and right; and this without invading or nullifying the freedom of the will, or in any respect removing or lightening that real responsibility which, in the nature of the case, is linked thereto?" To this definite question the answer is not quite clear. The author still clings to "efficacious grace," but holds that it must be harmonized with individual responsibility. How he does not unfold.

The work is one well worthy of the attention of our readers as an example at once of survival and of modification of the great dogmatic ideas of the past.

The Life of the Hon. W. E. Gladstone. By J. CASTELL HOPKINS. Brantford: Bradley, Garretson & Co. Price \$3.co.

This volume, by a Canadian writer and issued by a Canadian house, tempts a lengthy review. We must content ourselves with saying that both writer and publishers have done their work well, and have placed the people of our country under obligation in bringing within their reach the record of one of the noblest examples of modern times.

The Evolution of Industry. By HENRY DYER, D.Sc. 303 pages. Price \$1.75. New York: Macmillan & Co. Montreal: W. Drysdale & Co. Toronto: William Briggs.

This book is a valuable contribution to modern sociology. The author gives evidence of extensive reading, thoughtfulness, impartiality and candor in the treatment of his subject. Christian ethics, applied to social and industrial life, is recognized as an important factor in bringing about much needed reforms. The book is divided into twelve chapters, and includes the following leading topics: "Conditions of Industrial Development," "Early Corporate and State Regulations of Industry," "Individual Industry," "Trade Unions," "Position of Women," "Co-operation," "Municipal Control," "Modern State Control," "Industrial Training," "Modern Industrial Guilds," "Industrial Integration." We can give only a few of

the author's thoughts. The tendency of the age is to decrease the reward of ability. Inventors and leaders of industry, like others who live not for self, but to do good, should be satisfied with moderate remuneration. They should find their chief reward in their success and the welfare of others. Wealth does not consist solely in the production of work. True science and true theology are two sides of truth, and both known only in part. Extravagance and luxury contribute nothing to either wealth or industry. The idle rich are no benefit to society. Each consumer should be a producer. Work must be of some use, beauty, or permanence, and should be adequately rewarded. The work shop is the school for the formation of character. Machinery should be used to save labor, not wages. Social reforms can be accomplished only by moral reforms. All industrial organizations must rest on a firm basis of social ethics. There should be an equal distribution, not of wealth, but of opportunities. The change of industrial methods should correspond with the changed condition produced by science and machinery. The change should take place by evolution, not by revolution. It may be slow, but is sure to come. In the future, all but the physically unfit will have some useful employment. Social and economic conditions will be much more equalized than at present. Important organizations required by the whole people will be managed by the State. Property will be held for the common good. But private property in all things of a personal nature and which can be used directly by the owner, will continue to exist. A man's house will still be his castle. Monopolies will give place to economy, convenience and happiness. Energy and wealth will be economized, and made subservient to the interests of the community. Individualism will not be displaced, but will be limited by a recognition of the rights of each member of society. The new restricted collectivism will allow full scope for the development of a truer and better individualism. Collective action will be mainly confined to organized, material industry, conducted on a large scale with all the aids of science and machinery. Individual enterprise will find its sphere of action in making ready for collective management. The chief factor in bringing about this evolution is education.

The Gospel of Buddha. By PAUL CARUS. Chicago: The Open Court Publishing Company. Toronto: William Briggs. Price, paper cover, 40c.

"The true light which lighteth every man that cometh into the world." Did Buddha see this light? The great Asiatic reformer, who rehabilitated Brahmanism with Buddhism, somewhat as Jesus did Judaism with Christianity—did he see the light of truth? Assuredly he did. Though amid the mazes of Pantheism and with persistent hostility to selfhood, seeking Nirvana in which the ego would be annihilated and only truth and goodness survive, he undoubtedly beheld (though dimly) the source of all truth and goodness. Truth and goodness are each like God, a unit, and therefore identical wherever found. The self-denial of Buddha is the self-denial of the Gospels. The Decalogue of Gautama Sakyamuni has the same principle of purity as the Decalogue of Moses given ten centuries earlier. The study, then, of this interesting compend—"The Gospel of Buddha"—is approached with no adverse bias; but with a recognition long before given to the truth found in the system here epitomized. We know of no truth in any system; or in any age of history that comes not from Him, who is the self-existing One, Jehovah of the Old Testament, who, in the New says, "Before Abraham came into being, I am," and who declares, "I am the Truth."

The editor, Mr. Paul Carus, has evidently labored *con amore*, and has brought out of Buddhism, in a very interesting and convenient form, its

best elements, by an elective process. Still, what a contrast between the setting of truth in its limited measure in Buddhism, and the fulness of truth in the Christian Scriptures? The supernatural, or what the editor calls the "mythical element," in both systems, is belittled. The reputed miracles of Buddha are dismissed with the same complacent air with which he condemns the miracles of Christ. Moreover, the matter presented is gathered in an eclectic spirit from all the Buddhist sects, and, besides, is recast in most favorable form. To know Buddhism correctly, is to study all its literature, to wander through its vast arid deserts of myth and speculation and incomprehensible dogma, not to loiter about the rare oases where some water of life may be found. It is to keep the goal in view of Nirvana in which the ego-entity is lost, though in its personality it has been led to this goal by a process of discipline and self-denial. Surely infinitely better is the Christian career, thus described: "I have fought a good fight. I have finished my course. Henceforth there is laid up for me a crown of righteousness,"—a disciplined life here, continued in its personality, and identity in the eternal hereafter.

It is appropriate to note that the Anglo Saxon apostles of Buddhism have never advised that we should give up our Christian civilization with its refinement, education, philanthropy and enterprise for the Buddhist form of life in India, China, or Japan. The principle of democracy represented by Pericles, 460 B.C., was the same essentially as that of Cromwell of the seventeenth century, or of Washington of the eighteenth; but who among us would prefer the Commonwealth of Athens to that of Britain or the United States? The truth found in limited form in Buddhism, is essentially the same as in Christianity: but what intelligent worshipper in a Christian sanctuary, could be found to wish to change his place for that of a devotee in a Buddhist temple?

This notice cannot be closed without mentioning the strong presumptive evidence which history affords of Buddhism, early in the Christian era, borrowing some of its elements from the Christian religion. Without accepting the tradition of St. Thomas having labored in India, we know with certainty that the Nestorians, who originated in the fifth century, so grew that, in the eighth century, they had in India a Metropolitan Bishop, and a rapidly increasing Church. In the particulars concerning the birth of Buddha, and concerning his temptation preparatory to his ministry, and concerning his teaching of self-sacrifice and the propagation of his doctrine by disciples and not by literature, and concerning his death, there is a marked parallelism to the Christian records. In the case of the last, we have nature convulsed and the sun darkened, as Lord Buddha dies; and in the honor shown to his mother, we have the counterpart of Western Mariolatry. But whatever be the channel by which these elements entered the mind and system of Gautama Sakyamuni, we gladly recognize the truth they contain, and know that after its measure, it must be elevating. Said Christ, "Sanctify them by truth,"—not *thy* truth, according to leading uncials and versions, but truth in any system; and then He significantly adds what the world will do well to heed, "Thy Word is truth."

The Witness of the Spirit in Relation to the Authority and Inspiration of the Holy Scriptures. By REV. WILLIAM MACLAREN, D.D., KNOX College.

This able and interesting lecture was delivered by Dr. MacLaren at the opening of Knox College, October 2nd, 1895, and is every way worthy of the man and the institution. It is an exposition of Chapter i. 4, 5 of the Westminster Confession of Faith, in which the doctrinal ground of the

authority of the Holy Scriptures is stated. There is nothing more remarkable in that venerable symbol, or more creditable to both the heads and hearts of the divines by whom it was drawn up, than this passage which reads as follows: "The authority of the Holy Scriptures for which it ought to be believed and obeyed, dependeth not upon any man or Church but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received because it is the Word of God. We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scriptures, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all its parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

It will be seen that while the Westminster divines do not ignore the testimony of the Church, or make light of it, but, on the contrary, hold that "we may be moved and induced" to "a high and reverent esteem of the Holy Scriptures," and that, while they laid great stress upon the internal evidence of the Bible, and the self-evidencing power of the truth which it contains, the ultimate proof of its infallible truth and divine authority, that which alone can give us "full persuasion and assurance," and be held to be the work of the Holy Spirit, bearing witness in our hearts. The Bible, it has often been said, is its own best apology; and this beyond question is true; but not alone on account of the truths which it contains, but because it is the organ and instrument of the Holy Spirit, who works in it, through it, and by it, in the accomplishment in the divine purpose of infinite love in the salvation of men. The glory of the Holy Scriptures is that they put the souls of men, when they are studied with a right disposition, in direct communication with God Himself. This is the great theme dealt with in a masterly manner by Dr. MacLaren in this able and valuable lecture.

The School of Life. Divine Providence in the Light of Modern Science. The Law of Development Applied to Christian Living and Christian Thinking. By THEODORE F. SEWARD. New York: James Pott & Co. Toronto: William Briggs. Linen cloth. 12mo, pp. 267. Price \$1.75.

This book is a rift in the cloud of mystery and perplexity which enshrouds so many questions in an age when the masses have only smatterings of truth, and the literary classes are the advocates in many cases of special, but one-sided culture. It is a noble effort to prove the existence of a firm basis for a strong faith in a constant and all-embracing Providence, and to show that the strong and beautiful laws of a Personal God are none other than those which are in operation in the realms of nature, as discovered by the scientist. The author is a firm believer in the doctrine of "the divine immanence," and also in the theory of "theistic evolution." The following are selections from the table of contents: "The Scriptural doctrine of a universal Providence confirmed by modern science;" "A divine plan for every life;" "Prayer in relation to a universal Providence;" "God's sovereignty and man's free agency;" "What must the Christian do to be saved?" "Atmospheric religion, or Spiritual radiation;" "Spiritual law in the natural world;" "The Lord Jesus Christ as an evolutionist;" "Evolution and the Christian doctrines—the Bible, the fall, total depravity the Trinity, the atonement;" "The ways of God in this new age."

The author shows himself master of the purest and best thought of the ages. The amplitude of his philosophy could only find a sufficiently spacious home in a mind of true liberalism. Church polity, creeds, and ritual, he regards as forms of expression, and modes of working, rather than as being of the essence of religion. "What, then," says he, "shall we do in order to secure the best being? What God wants us to do. This is the whole philosophy of eternal life. It is the lesson we are sent into this world to learn."

This book will be a delight to the thoughtful reader who is not the slave of his creed. None other will be likely to appreciate it.

The Christless Nations. By BISHOP J. M. THOBURN, D.D. A series of Addresses on Christless nations and kindred subjects, delivered at Syracuse University on the Graves Foundation, 1895. Cloth, 8vo, pp. 214. New York: Hunt & Eaton. Toronto: William Briggs. Price \$1.00.

Mexico in Transition; from the Power of Political Romanism to Civil and Religious Liberty. By WILLIAM BUTLER, D.D. New York: Hunt & Eaton. Toronto: William Briggs. Cloth, 8vo, pp. 321. Illustrated. Price \$2.00.

The increased interest in Christian Missions that marks the closing decade of the nineteenth century is in no way more clearly manifested than in the missionary literature that is teeming from the press. "*Christless Nations*" is one of the most recent productions, and coming as it does from one who has spent twenty-five years of his life in mission fields, is a study of the missionary problems from the standpoint of practical experience.

The topics discussed are: "The Christless Nations;" "Missionary Possibilities;" "Woman in the Mission Field;" "Missionary Polity;" "New Testament Missions;" and "Wayside Views." It will be seen from these that missionary matters are treated from the practical side, in which are touched the motives for effort, the resources of the Church, giving to missions, management of societies, continuation of the work, etc. His claim, that "one of the most urgent needs of the hour is missionary statesmanship," and the contention that the societies and their secretaries are for the missionaries and their work, not *vice versa*, will receive hearty commendation, and is a salutary hint. Bishop Thoburn very properly antagonizes the pre-millennial views of missions held by Drs. Pierson, Simpson, and others. For a few missionaries to preach in a nation, is not "making disciples of all the nations;" nor "preaching the Gospel to every creature." He also wisely cautions against the employment of untried, uncultured, inexperienced persons, and discourteases the much-talked of "faith" missions. Devotion and zeal will not take the place of wisdom and common-sense. We are delighted to have such a book from a Methodist standpoint to commend to our people. Everyone should read it.

"*Mexico in Transition*," is from the pen of one who had spent almost a lifetime in that dark land as a missionary. Any person interested in a study of the influence of Rome on a land, and the condition of society under an unadulterated Romanism, should read this book. The author also gives the true account of the Mexican struggle for civil and religious liberty, and corrects the misrepresentations against "the wronged and suffering liberals of Mexico." It is a work full of interest and instruction concerning a people who are in a state of transition toward a larger and better life under a true Christianity.

Missions at Home and Abroad. Addresses presented at the World's Congress of Missions, October 2nd to 4th, 1893. Compiled by REV. E. M. WHERRY, D.D., Corresponding Secretary of the Congress. New York: American Tract Society. Toronto: Upper Canada Tract Society. Cloth, 8vo, pp. 486. Price \$2.00.

A distinguishing feature of the World's Columbian Exposition was its Congress Auxiliaries, of which there were over one hundred and fifty, canvassing almost every department of scientific, moral, and religious activity. The Ecumenical Congress of Protestant Missions was designed to represent all known missionary societies, and representative men were summoned from all parts of the mission field to discuss "vital principles of missionary policy, burning questions of missionary relations, aims and methods, the whole field in the light of past successes and disappointments, the limitless possibilities and responsibilities of to-day." The design was to compass the entire field of evangelistic effort—City, Home, and Foreign Mission, and the contents of the book show that it was pretty well accomplished. This book furnishes material for missionary sermons and addresses.

Fuel for Missionary Fires. Some programmes and plans for use in Young People's Societies, Sunday Schools, Monthly Missionary Concerts, and Mission Bands. By BELLE M. BRAIN. Boston: United Society of Christian Endeavor. Cloth, 60 cents.

The Scripture motto of this book is: "Where no wood is, there the fire goeth out," and the general sentiment on the title page, "With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal." This little book should be in the hands of the Missionary Committee of every Young People's Society. It is just what is needed to guide them in conducting missionary meetings and ways of working. Part of the matter has appeared in the *Sunday School Times*, and is all the more helpful because of having been put in book form with so much more material. If Church work in missionary lines is not well done, it is not for lack of instructive, suggestive material.

The Missionary Pastor. Helps for developing the missionary life in his Church. Edited from the material of the Educational Department of the Student Volunteer Movement for Foreign Missions. By REV. JAMES EDWARD ADAMS. With Charts prepared by ROBERT J. KELLOGG. Cloth, 8vo, pp. 171. Price 75 cents.

The New Programme of Missions. A movement to make the colleges in all lands centres of evangelization. By LUTHER D. WISHARD. With an Introduction by REV. R. S. STORAS, D.D. Cloth, 50 cents; paper, 35 cents. Toronto: William Briggs.

South America, The Neglected Continent. Being an account of the mission tour of Rev. G. C. Grubb, M.A., and party in 1893. With a historical sketch and summary of missionary enterprises in these vast regions. By E. C. MILLARD and LUCY E. GUINNESS. Toronto: Fleming, H. Revell Co. Stiff cover. Price 50 cents; cloth, 75 cents.

The full titles of these three books give a clear idea of what each one is. "*The Missionary Pastor*," is a guide and stimulus in missionary study, with suggestions as to methods, meetings, classes, literature, and charts and

designs to create and maintain an intelligent, sympathetic, active interest in missions. It is just the book for Young People's Societies.

"*A New Programme of Missions*," should go into all our colleges, and be read by all students. It is stored with convincing facts, which should be effective in enlisting a force for the world's evangelization.

"*South America, The Neglected Continent*," turns our attention to our contiguous neighbor, about whom we know so little, and seemingly care less. Perhaps, no land is more in need of Protestant Missions than this, which has been for four centuries under the blighting influence of the most corrupting form of Romanism. Get this little book and read it. It just supplies the information that is required for a paper or an address at a Missionary Prayer-meeting.

Practical Christian Sociology. A Series of Special Lectures before Princeton Theological Seminary and Marietta College. With Supplemental Notes and Appendices. By WILBUR F. CRAFTS, Ph.B., Superintendent of National Bureau of Reforms. With an Introduction by JOSEPH COOK, LL.D. New York, London and Toronto: Furk & Wagnalls Co. 12mo, pp. 524. Price \$1.50.

Dr. Crafts is too well known in Canada to need any special introduction to the readers of the CANADIAN METHODIST REVIEW. As a Sabbath School Worker, as a Temperance Reformer, as an Advocate of Sabbath Observance, in a word, as a general reformer, his name has long been familiar to a large proportion of our people, and this, the latest of his books, will be sure to find its way into many of their homes. As Dr. Joseph Cook says: "Much of what the author says in this book is of the nature of expert testimony, the value of which is enhanced by the history of the witness." And the fact that these lectures were delivered before two learned bodies, such as Princeton Theological Seminary and Marietta College, ought to be a sufficient guarantee for the general soundness of the views embodied in them, and for their value as a contribution to the literature of the subject which they treat.

The up-to-dateness of the book is put forward as one of its most commendatory traits. By this is meant that it embodies the result of the latest discussions on the various branches of the subject treated. This, of course, has its drawbacks as well as its advantages. If there be such a science as Christian Socialism, as the phrase itself indicates, it is yet in a rather nebulous condition; and it is hardly by a hurried effort to rake together and embody in a book all that has been said and written upon it, even by great and good men, that its substantial development is likely to be promoted. It is, however, only fair to Dr. Crafts to say, that these lectures evince a good deal of careful research, and not a little earnest thought, as well as depth of moral conviction. They are written in the author's very best vein, and are full of facts and incidents of great interest and value to the Christian worker and social reformer.

It is gratifying to learn that what Dr. Crafts deems desirable in order to meet the exigencies of the time, and to bring about an ideal state of things in the public life of the nations, is not revolution, but evolution; and he does not look for the Christianization of the body politic apart from the Christianization of its individual members. Of course, he holds, as all intelligent Christians do, that the ethics of Christianity are designed to regulate the corporate, as well as the individual conduct of men, and is no less binding upon public bodies than it is upon the unit of which they are composed. He stands up firmly, too, for the Kingship of Christ, which, it would appear, has been largely overlooked in the religious teaching of the time.

In this, beyond question, he is correct. But in the distinction which he makes between the Saviourship and the Kingship of our Lord, we do not find it quite easy to follow him. He seems to make Christ a Saviour to the individual, and a King to the community or the nation. But surely His Kingship has as much to do with the salvation of individual men, as the salvation of society. He is "exalted to be a Prince and a Saviour, to give repentance unto Israel and the forgiveness of sins." He must be a Prince to every individual sinner who comes to Him in order to be a Saviour. Without the absolute surrender of the will to Christ, and submission to His government in all things, there can be no salvation.

In much of the spurious evangelism of recent years this truth has been overlooked. Christ has been preached as a Saviour, but not as a King. Repentance, including the renunciation of sin, restitution as far as possible for the wrongs of the past, and absolute irrevocable and eternal submission to Christ has not been insisted on; the sterner aspects of a religion, the central principle of which is self-sacrifice and its eternal symbol a cross, have been kept in abeyance; and the result is, that in a large proportion of the conversions that have taken place, there has been no firm foundation laid for ethical Christianity. If the Church is to discharge her duty to the individual souls of men. and to society, she must begin here; and her pastoral teaching must conform to this fundamental idea.

Without pretending to endorse everything in this volume, we cordially commend it to our readers. The Christian worker and this social reformer will find in it an armory stored with not a few effective weapons to be used in the conflict in which they are engaged.

The Ministry of the Spirit. By A. J. GORDON, D.D. With Introduction by REV. F. B. MEYER. Toronto: Fleming H. Revell Co. Cloth, 8vo, pp. 225. Price \$1.00.

This very interesting and profitable volume is dedicated "To the Inheritors of the Spirit." It is not an exhaustive work, the author proceeding on the assumption "that the doctrine of the Holy Spirit can be better understood by limiting the sphere of discussion, rather than by extending it to the largest bounds." The emphasis is very wisely put on the time-ministry of the Holy Spirit, His presence now in the Church, referring to the work of the Comforter from Pentecost to "the end of the dispensation." In these latter days, the mind of the Church is being turned to the indwelling of the Paraclete, as the many new treatises appearing indicate; each of which brings out some different phase of the Spirit's mission or person. Among recent works, none so far as we know, is more lucid, suggestive, and spiritual, than the one before us by the late Dr. Gordon. The Chapters of Contents are: "The Age-Mission of the Spirit—(Introductory);" "The Advent of the Spirit;" "The Naming of the Spirit;" "The Embodying of the Spirit;" "The Enduement of the Spirit;" "The Communion of the Spirit;" "The Administration of the Spirit;" "The Inspiration of the Spirit;" "The Conviction of the Spirit;" and "The Ascent of the Spirit." Under "Enduement," are treated the Sealing, Filling, and Anointing of the Spirit; under "Communion," are Regeneration, Sanctification, and Transfiguration by the Spirit; and under "Administration," are Ministry and Government of the Church, Worship and Service of the Church, and the Missionary Enterprise of the Church. The treatment is thoroughly biblical, and the same historic definiteness of method in study is applied to the Second Person of the Trinity that usually is to the First. We commend this book as a most

excellent resume of "the temporal mission of the Holy Ghost," the reading of which will greatly help to a definite conception of the office and work of the Spirit, and result in great good to the Church. If the Holy Spirit is God in humanity, if He be the Executive of the Godhead, how important is a study of His ministry? If we are living under the dispensation of the Spirit, and if the gift of the Spirit was of equal importance with the gift of the Son, how necessary that we should understand the mission and method of the Spirit? Every minister and layman will find this book both an excellent guide and an able exposition of the Holy Spirit as the revealer of Christ and sanctifier of man.

The Book of Daniel. By F. W. FARRAR, D.D., F.R.S., in the "Expositor's Bible Series." London: Hodder & Houghton. Toronto: Fleming H. Revell Co. Cloth, 8vo, pp. 334. Price \$1.50.

The Prophecies of Daniel. Expounded by MILTON S. LEVY, D.D. New York: Hunt & Eaton. Toronto: William Briggs. Cloth, 8vo, pp. 136. Price 75 cents.

Here are two volumes on this important prophecy, and each written with a different purpose. Dr. Farrar, in his exposition, follows the same general methods as those adopted in other volumes of the Expositor's Bible: admitting that all readers may not assent to his conclusions. He does not question the Canonical character of the whole book, though placing it in its present form in the days of Antiochus Epiphanies. The work is divided into three parts. Part I. is Introduction, in which the author takes up: "The Historic Existence of the Prophet Daniel;" "General Survey of the Book, as the language, unity, tone, style, standpoint, and moral element;" "Peculiarities of the Historical Section;" "Structure of the Book;" "The Theology of the Book;" "Apocalyptic and Prophetic Section;" "Internal Evidence," and "External Evidence." In meeting the various questions that arise, he faces squarely all difficulties, admitting "that the critical view has finally won the day." His position is: "The human mind will, in the end, accept that theory which covers the greatest number of facts, and harmonizes best with the sum total of knowledge." Part II. is "A Commentary on the Historic Section," in six expository chapters. Part III. is "The Prophetic Section of the Book," likewise treated in the form of expository discourses. This volume forms a very valuable contribution to this series of commentaries.

Dr. Levy's little volume is not a commentary on the entire book, but a "series of exegetical essays on the Apocalyptic portion." Its purpose is to correct unsound methods of interpretation, such as make Daniel "foretell the rise and fall of the Roman Papacy," and with the Apocalypse of John "contain a prophetic syllabus of European politics;" or "make the book a special contribution to apologetics." The author sets aside dogmatism, and puts himself in the position of the prophet, and allows him as far as possible to explain himself. He seeks to present ideas derived from universal history, so entering into the interpretation as to put into the prophecy what is not manifestly there. His is an independent investigation based upon the Revised Version, in which he makes the four great kingdoms to be the Babylonian, Median, Persian, and Grecian, rejecting the generally accepted idea of the Roman Empire as the fourth kingdom, and regarding the whole as a magnificent pre-advent conception of the Kingdom of Heaven.

The authors referred to show that Dr. Levy has covered the field of Bibliography on this subject, and therefore comes to his conclusions after

careful investigation. Daniel, he regards, "not so much a prophet as a revealer of secrets, a sage," and "is pre-eminently the Apocalyptist of the Old Testament." He recognizes the peculiar difficulty of the literary problems of the book, but accepts the Apocalyptic portion as unquestionably original. He arranges these into five chapters corresponding to five distinct prophecies, as follows: (1) Nebuchadnezzar's Prophetic Dream, ii. 31-45; (2) Daniel's Vision of the Four Empires and the Judgment, vii.; (3) Vision of the Ram and the Goat, viii.; (4) The Seventy Weeks, ix. 24-27; (5) The Broken and Divided Kingdom and the End, xi. 2, xii. 3. He finds, on examination, that these passages go repeatedly over the same ground. The exegesis of these passages is very clear, concise, and comprehensive; designed only to throw light on the interpretation of the prophecies. This very valuable little work closes with an interesting chapter on "Symbolical Numbers in Daniel," which is necessary to a proper understanding of the "visions."

Joshua: His Life and Times. By REV. WILLIAM J. DEANE, M.A.

Gideon and the Judges. A Study, Practical and Historical. By REV. JOHN MARSHALL LANG, D.D. London: James Nisbet & Co. Toronto: William Briggs. Cloth, 8vo, pp. 200. Price 75 cents each.

These two volumes are in "The Men of the Bible Series," and are very valuable contributions to Old Testament biography and general history. The books are not written in the spirit of controversy, but theoretical fancies are met with the statement of assured facts. On critical questions the authors have stood by old opinions, preferring to wait until the critics themselves are agreed, before taking sides. Advantage has been taken of recent explorations in Palestine towards identifying the places of Holy Scripture, and thus reproduce the story of the past with the life of the present. The Bible student will find these works of historical interest and homiletical profit; they will be serviceable to the preacher and Bible-class teacher.

The Parables and their Home. The Parables by the Lake. By W. H. THOMPSON, M.D., LL.D., Professor in University Medical College, New York, author of "Jesus Christ in the Old Testament." New York: Harper & Brothers. Toronto: William Briggs. Cloth, 8vo, pp. 159. Price \$1.50.

It is a great treat to get an exposition of the Parables from a layman's standpoint, but more especially from one who was born and brought up in the home of the Parables. Dr. Thompson is the son of the author of "The Land and the Book," hence his familiarity with Oriental, Arabic, and Jewish habits of thought and expression, and with the scenery and modes of life of the lands where the Parables were spoken, specially qualify him to interpret the Master's meaning. We have examined no work on the Parables that so vividly reproduces the scenes and surroundings in which they were first delivered. We can commend this book to all who are seeking a correct conception and interpretation of the Parables.

Evolution and the Immanent God. By REV. WILLIAM F. ENGLISH, Ph.D. Boston: Arena Publishing Co. 8vo, pp. 150. Price, cloth, \$1.20; paper, 50 cents.

This is an important work, reconciling evolution and Christian thought. From the idea of God as immanent in the universe, is inferred

the attitude of evolution towards the supernatural. All things in a sense become natural as they find their life in the underlying and indwelling supernatural. Providence and prayer are greatly simplified under the conception of an immanent God. What is the teaching of John xv. and the doctrine of the indwelling of the Spirit but that of Divine immanency working out a Divine purpose?—a Divine evolution if you please.

Evolution is in the air.

Its philosophy permeates all thought as its terminology flavors all speech. Winning its way to general acceptance in the domain of natural science, after a long and bitter struggle, this new doctrine has in turn become involved in the weary feud between science and theology. It has here been regarded as the very Anti-Christ of modern thought because of its supposed materialistic teachings and implications. In the early and extreme form in which it was advocated, and with the extravagant claims made for it by some of its adherents, it would seem that the theologian must, of necessity, uncompromisingly oppose it.

We find, however, that, as its essential nature and real meaning and purport are being more clearly perceived, and its necessary obscurities and limitations admitted, the religious world is according this much abused doctrine a larger measure of toleration. Indeed, there are many among our foremost theological thinkers that readily accept evolution in one form or another, and some who advocate it with enthusiasm, in the belief that it affords important aid for the apprehension and elucidation of Christian truth.

There are those who think that a theological revolution is involved in the teachings of evolution. We are always upon the eve of some sort of a revolution, if we are to believe all that we hear, still Protestant theology has never had philosophy for its source, nor looked to it for its facts; only in their statement and elucidation, in the form and method of their conception and expression, has its aid been invoked; and here surely the influence of the new doctrine will be felt.

There are, however, certain ideas and conceptions, primary and fundamental to faith, at least formally so that depend quite largely upon the point of view from which we look upon the universe without and within—questions of natural theology, if you will—and it is here that we may expect evolution to exert the greater influence. In this direction materialism and doubt were quick to claim for themselves the support of the new teaching, but the best scientific opinion seems to be that they were both premature and mistaken in their claim. It now seems possible that evolution, or its philosophy, may be found to be a friend of faith, and may even be used in clearing the ground for the acceptance of Christianity and the upbuilding of the structure of faith upon the one foundation. It is the purpose of this volume to offer a few suggestions in this line.

As to the idea of God, a prominent theologian has said, that: "It is the characteristic thought of God at present that He is immanent in all created things, immanent, yet personal, the life of all lives, the power of all powers, the soul of the universe." The doctrine of evolution is found to be in complete harmony with such a conception, and even to require it in explanation of its own processes and the universal operation of unvarying law.

In the new light of evolution the arguments for the being of God appear stronger and more cogent than ever before. In particular, the argument from design gains wonderfully in scope and application, and instead of being merely an induction from the special or particular, it is the convincing and unavoidable conclusion and teaching of the whole course and process of evolution itself.

We can hardly hope to demonstrate the beneficence of God from the course of nature and human life, apart from revelation. Evolution shows us an orderly universe well suited to man and his faculties, tells us of long processes working for the development of the intellectual and moral, and encourages us to expect in the day of moral and spiritual life now dawning ample and overwhelming compensations for the coldness and darkness of the early morning.

Object Sermons in Outline, with numerous illustrations. By REV. C. H. TYNDALL. Introduction by REV. A. F. SCHAUFFLER, D.D. Cloth, 8vo, pp. 254. Price \$1. Toronto: Fleming H. Revell Co.

Little Children in the Church of Christ. By REV. CHARLES ROADS, author of "Christ Enthroned in the Industrial World." Cloth, 8vo, pp. 212. Price \$1.20. Boston: D. Lothrop Co. Toronto: William Briggs.

Five Minute Object Sermons to Children. By SYLVANUS STALL, D.D., author of "Methods of Church Work," "How to Pay Church Debts," etc. Cloth, 8vo, pp. 254. Price \$1.00. Toronto: Funk & Wagnalls Co.

Pictured Truth. A hand-book of blackboard and object lessons. By REV. ROBERT F. Y. PIERCE. Introduction by RUSSELL H. CONWELL, D.D. Cloth, 8vo, pp. 208. Price \$1.00. Toronto: Fleming H. Revell Co.

If we wish to retain our children in the Church, we must interest them in the regular services, and not create the impression that the Sunday School is the "Children's Church." To interest them there must be a recognition of "Feed my lambs," by the pastor, in the giving of some food adapted to their appetite and digestion. The growing practice of preaching a "five minute sermon" to children before the main sermon, on Sunday morning, is meeting with encouraging results. The purpose is to make the children in the Sunday Schools and junior societies regular attendants upon the Sunday morning service of the Church and thus bring them to grow up in the Church as a recognized part thereof. The design of these books is to assist pastors in entering "the city of child-soul through eye-gate and ear-gate. These are each so good that we could scarcely make a comparison as to superiority. Neither is exhaustive, but the merits and helps in all are very suggestive, and adapted not only to the pulpit, Sunday School, young people's service and junior societies, but even to the regular prayer-meetings of the Church. Each author gives the results of much personal experience, so that the works are practical and not theoretical, giving both instruction and illustration as to the methods. Preachers, teachers and junior superintendents will find these books invaluable; in fact, they are deserving a place in every Sunday School library. The principle as to method practised by each is either to use the black-board or present the object so that the truth may be seen as well as heard. An application of the suggestions will, we are sure, be made a blessing to young and old.

Social Evenings. A collection of pleasant entertainments for Christian Endeavor societies and the home circle. By AMOS R. WELLS, managing editor of *The Golden Rule*. Cloth, 12mo, pp. 142. Price 35 cents. Boston: United Society of Christian Endeavor.

The title indicates the purpose of this book in which the author has eminently succeeded. Young people are often at a loss for entertainment, and here is collected a great variety of "games and socials" and some excellent "general suggestions," intended to win and hold souls to Christ and the Church.

Beautiful Joe. By MARSHALL SAUNDERS. Cloth, 8vo, pp. 304. Price 75 cents net.

Lion the Mastiff. By A. G. SAVIGNY. Cloth, 8vo, pp. 206. Price 50 cents net. Toronto: William Briggs.

These books belong to that class represented by "Black Beauty" and "Rab and His Friends," and are two more living voices from the animal kingdom. They are strong appeals against cruelty to animals, and should be read by all boys and girls as well as grown people. There should be no Sunday School library without these volumes; they should also find a place in the home.

"Beautiful Joe," is a prize story, offered by the American Humane Society, and will do for dogs what "Black Beauty" has done for horses. The author is a Canadian, is honored in having introductions for his work by the Countess of Aberdeen and Hezekiah Butterworth, editor of *Youth's Companion*.

"Lion the Mastiff" is written by a member of the Humane Society, and like "Beautiful Joe," is drawn from real life with the sole purpose of creating sympathy with dumb animals. The Introduction is written by Principal Caven of Knox College, Toronto. Such books are destined to do for the brute what "Uncle Tom's Cabin" did for the slave.

The Hastings Birthday Book. Selections from the writings of H. L. Hastings, editor of *The Christian*. Compiled by J.H.T. Cloth, 12mo, pp. 397. Price \$1.20. Boston: Scriptural Tract Repository.

This is a most suitable book for a present. It is so arranged that wherever one may look or write some word of wisdom, encouragement or hope will be found as an inspiration to stronger faith and nobler deeds. A unique feature of this Birthday book is giving the names of worthy and famous men and women under their respective dates which will doubtless be a stimulus to those who write their names in such good company. It is certainly a most valuable book to put in the hands of Young People.

The Making of a Man. By REV. J. W. LEE, D.D. New York: Cassell Publishing Company. Toronto: Wm. Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. Price \$1.75.

This book has already achieved an enviable reputation. Dr. Lee is one of the most widely known ministers of the M. E. Church, South. The author's thought is that man is the highest visible product of the Divine hands, and that the mysteries of nature, the achievements of science, the victories of commerce, and the march of civilization are to be interpreted in the light of this fact. All these fulfil their highest mission in "the making of a man." "Nature teems with elements and forces to wait on man's every thought, to gratify his every desire, and to respond to his every aspiration. With all her wealth she surrounds him, and in ten thousand ways invites him to use it." (Page 23.) "Considered as a home, this world was made for man; in a thousand senses, it was not made for any other creature. It is the home of the oyster, but its wants are met by a little basin in the sea. It is the home of the elephant, but a few acres of Asiatic jungle furnish the food and the conditions necessary to its life. It is the home of the bird, but give it a tree and a worm, and a small circle of sky to fly around, and it needs no more. But man needs it all. For his hunger, the foods and the fruits of its continents, oceans, and

skies. For his thirst, the waters of its thousand rills. For his shelter and protection, all its woods. For his thought, all its order and law. For his ills, the tender ministry of all its minerals and plants. He is related to it all, and to be completely furnished must be able to use it all." (Page 27.) The vitality of nations is dependent upon loyalty to this lofty mission, the making of men. Babylon's greatness came to nought because she put "no estimate upon men, through the relations of whom her wealth was created," and "so she found at last that among her all her people she had produced no man amply endowed enough to give permanent setting to her civilization and her faith." Greece, on the other hand, secured for herself an imperishable renown by reason of the fact that "she emphasized men more than the things they created. She has been despoiled of her art treasures, her temples have fallen, her Parthenon is in ruins; but the two hundred years of her life, which she deposited in her great men, are immortal. No tooth of time, no war's bloody hand, no devastation of the years can take from her the glory which she lifted and locked in the genius of her generals, her statesmen, her orators, and her philosophers." (Pages 64, 65.)

In dealing with his theme, our author touches upon a variety of questions, all of which are interestingly and suggestively treated. He pays his respects to the application of the doctrine of "the survival of the fittest" to social life, in the following terms: "But to regard the operations of this law as beneficent upon the plain of human life, as does Mr. Spencer, is altogether to overlook the obligations men are under to each other, because of their mutual relations. . . . We must not go down among the tigers and the hyenas, who owe nothing but bare birth to companionship, where the principle of the 'survival of the fittest in the struggle for existence' does prevail, to get the law which is to regulate the production and distribution of products possible only through companionship." (Pages 56, 57.) He returns to this subject further on: "Mr. Spencer regards the operation of this law as beneficent. It kills off the unsuccessful members of society; it drives the weak ones to the wall. Those who survive in the struggle are the fittest. The Greeks, who put Socrates to death, were, according to this so-called beneficent principle, the fittest to survive." (Page 71.)

The dangers of excessive individualism are forcefully illustrated. "The doom of Rome, as a nation, was never sealed till the stress was removed from the social to the individual side of her people. She might have lived on among the nations, as fixed as her own eternal hills, if the temptations to self-indulgence and self-gratification had been resisted. Her downfall was not due to physical causes, but to her sins. Observance of the moral law, which made her great, would have kept her great. When she threw her larger, social self into the fires of her individual lust and passion, she burned the foundations of her dominion, and a mighty wreck of shapeless ruins was all that was left of the once proud mistress of the world." (Pages 103, 104.) Failure to recognise the value of the law of co-operation set a limit to the progress and stability of the natural life of the Greeks. "Too noble to permit the emphasis to rest on the individual side of her people, as separate members of the State, she lifted narrowness and selfishness into greater place by giving them national form." (Page 107.) So, too, the Jews arrested their national life. "Their devotion, their loyalty, their voluntary subordination of private to public interests, their religious fidelity fitted them to become the children of God. The summit of civilization they reached enabled them to see and to transcribe the outlines of the Kingdom of Heaven. But they permitted their narrowness and prejudice to build of the Gentiles about them, walls to limit the out-

flow of their national life. Hate for the unfortunate people without, could not be without its influence on the lives of those within." (Page 109.)

But we must not extend these quotations. The book is stimulating to thought. Preachers will find it crowded with appropriate historical and scientific illustrations for sermons. Dr. Lee possesses the art of packing an argument into an illustration, and of condensing a doctrine into a brief sentence. Thus: "The important properties of an acid cannot be known, when it is considered out of relation with an alkali. What a thing is for another, that it is for itself. So what a man is through relations with others, that he is in himself. But what he is in himself cannot be known until he comes into relation with others. Solidarity is not to swamp single lives, but single lives are to come to all that is peculiar and high in themselves through solidarity." (Pages 130, 131.) The purchase of this book and its careful study will prove a good investment of money and time.

Ten Years In My First Charge. By REV. ALEXANDER HUGH SCOTT, M.A.
Toronto: Wm. Tyrrell, 31 and 33 King Street West. Price \$2.00.

This handsome volume, upon which the printer has spared no pains, comes to us with the author's compliments. It is probable that in sending it to the office of a Methodist publication, the author forgot the offensive reference to Methodists which appears on page 205. We incline to believe that comparatively few Presbyterian ministers in the Dominion would coolly speak of a man, "whose Episcopal connections in early days had served to protect him so far from the Methodists."

However, this does not prevent us from saying that to those persons who sat under this ten year's ministry, the book will no doubt be a much appreciated souvenir.

The Pecuniary Value of a College Education. By Rev. SAMUEL H. LEE,
New Haven, Conn. Price 10 cents. For sale by the Author.

This first appeared as a leading article in the *New Englander* magazine, and is an affirmation of the proposition that college education is promotive of business success; that such an education will pay the young man proposing a business career. It is quite time that the general public realized that colleges do not exist solely for the three learned professions. The circulation of this pamphlet will contribute to that end.

What Suggestions can be Offered for Making Secret Prayer a Great Reality.
By the Rev. HENRY WRIGHT, M.A., late Honorary Secretary of the Church Missionary Society, London. Price 15 cents. New York: Wilbur B. Ketcham, 2 Cooper Union. Toronto: William Briggs.

This booklet is the first in the *Helpful Hour* series that this enterprising publisher is issuing, each of which is designed to give counsel and suggestions to every Christian in regard to his spiritual life and work. This one is full of most excellent advice, based upon God's Word and upon the experience of one who has long lived in communion with God. Its suggestions are arranged under three heads: Preparations for Secret Prayer; The Act of Secret Prayer; Our Conduct After Secret Prayer. Every Christian should read these suggestions.

The Anti-Tobacco Crusader. A quarterly. Price, 50 cents a year; single numbers, without covers, 10 cents. Boston: H. L. Hastings.

It is good to know that there is "The Anti-Tobacco Tract Depository" sending out literature to educate public sentiment against the tobacco habit. The *Crusader* should go into all homes.

The Constitution of the Methodist Episcopal Church: What it is and where to be found, and how it may be amended. As seen by A LAYMAN. Price, 25 cents. Cincinnati: Cranston & Curtis. Toronto: William Briggs.

Approaching General Conferences always bring out questions of law and usage for discussion, and here we have, considered by a layman in an historical way, the growth of the M. E. Constitution, the reading of which would greatly profit Canadian Methodists.

In Sickness and in "Accidents." Experiences. By CYRUS D. FOSS, D.D., LL.D. Price, 10 cents. Cincinnati: Cranston & Curtis. Toronto: William Briggs.

Let this little tractate go to every afflicted one, that he may be helped to trust a loving Father when He seems to hide himself. There is nothing, after all, so confirmatory of a Divine Providence as Christian experience. This pamphlet can be profitably put into the hands of the sick.

The Greatest Need of the World. By the Rev. W. A. VROOMAN, of the Manitoba and North-West Conference.

This is an excellent sermon on 1 John iv. 7 and 1 Cor. xiii. 13. Of course, he makes love, the supreme gift, to be the greatest need of the world, and exalts Christian perfection as the great possible attainment.

Love in Wrath: or, The Perfection of God's Judgments. An Address before Mildmay Conference, London, Eng. By ARTHUR T. PIERSON, D.D. White binding, full gilt, 35 cents. New York: The Baker & Taylor Co. Toronto: William Briggs.

This is a wonderful theme; it is awful. It is not a popular topic with the public, and yet how important if the preacher can only present it in a way so as not to misrepresent God. Dr. Pierson, we feel, has given a true view in a hallowed temper. He has dealt with the topic under five heads: The Judge; The Court; The Judgment; The Executive, and The Judged, in all of which he keeps close to Scripture. There may be a little leaning to Calvinism, but the book is well worth a careful reading.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., London. Ephesians—Revelation. Octavo, pp. 463. Cloth. Price, \$1.50. New York and Toronto: Funk & Wagnalls Co.

The distinguished minister of the City Temple, London, Dr. Joseph Parker, commenced work on his "People's Bible," now so well and favorably known in this country, over fifteen years ago, and it has been a matter of surprise and admiration to observe the marvellous progress of his enterprise as each successive volume made its appearance. The present volume, xxvii., completes the undertaking. The entire work supplies a unique Bible commentary for use of pastors and preachers, as also for every Bible reader. Not a critical, verbal commentary in the general sense of the term, it is full of distinctive and particular features of great value to all. Among the topical subheads used in the book before us we find, "The Science of Christian Education;" "Types of the Unseen;" "The Price of Birthrights;" "Pecadilloes;" "Practical Proofs;" "Living Liars;" "Curious Identifications;" "Divers Manners;" "Handfuls of Purpose;" "The Apostolic Album;" "In Patmos;" "What is Your Life?" besides a large number of others, equally striking. The Book of Revelations is treated in the manner peculiarly his own, and is as readable and as easily understood by the young and unlearned as it can be by readers of most mature attainments.

Illustrative Notes on the S. S. Lessons, 1896. By JESSE L. HURLBUT, D.D., and ROBERT R. DOHERTY, Ph.D. Cloth, 8vo., pp. 384. Price, \$1.25. New York: Hunt & Eaton. Toronto: William Briggs.

Select Notes on the S. S. Lessons, 1896. By Rev. F. N. PELOUBET, D.D., and M. A. PELOUBET. Cloth, 8vo., pp. 333. Price, \$1.25. Boston, Mass.: W. A. Wilde & Co. Toronto: Fleming H. Revell Co.

Sermons on the S. S. Lessons, 1896. By the Monday Club. Cloth, 8vo., pp. 380. Price, \$1.25. Boston: Congregational S. S. and Pub. Society. Toronto: William Briggs.

Practical Commentary on the S. S. Lessons, 1896. By MRS. T. B. ARNOLD and other specialists. Cloth, 8vo., pp. 240. Price, 60 cents. Toronto: Fleming H. Revell Co.

Here we have the best helps on the S. S. Lessons that are published in book form.

Illustrative Notes are designed as a guide to study and teaching, giving comments, methods, illustrations, applications, etc.

Select Notes is a commentary—inductive, suggestive, explanatory, illustrative, doctrinal and practical. It contains maps, drawings, Old Testament chronology, harmony of the life of Christ, and other matter that makes this twenty-second annual volume an invaluable aid.

Monday Club Sermons is the twenty-first series of these Homiletical contributions on the Lessons, by prominent Congregational ministers in the United States.

Arnold's Practical Commentary contains exposition, with hints to teachers, illustrations, blackboard exercises, primary department, practical survey, helpful thoughts, etc.

Each of these works contains features peculiar to itself, so that they do not as to method of treatment cover the same ground. They would constitute an excellent teacher's library on the S. S. lessons.

Aspiration and Achievement. A Young Man's Message to Young Men. By Fred A. Atkins, author of "Moral Muscle," "First Battles," etc. Cloth. Price, 50 cents. Toronto: Fleming H. Revell Co.

This is Mr. Atkins's third little book to young men. In this volume he aims at straight, simple talks on the following topics: "What is it Makes a Man?" "Superfluous Young Men;" "Carlyle's Message to Young Men;" "Why should we Die Young?" "What is Your Ideal?" "Playing the Fool;" "The Christian Duty of Cheerfulness;" "The Winter Evening;" "The Pious Prodigal." This is just the book to put in the hands of young men as an incentive to holy aspirations and achievements.

Key-Words of the Inner Life. Studies in the Epistles to the Ephesians. By F. B. Meyer, B.A., author of "The Christian Life Series," etc. Cloth 16mo., pp. 158. Price, 35 cents. Toronto: Fleming H. Revell Co.

One of our most deeply spiritual and helpful Christian writers is Rev. F. B. Meyer, doubtless arising from what Mr. Moody says of him: "He is a man mighty in the Scriptures, saturated with Bible facts and truths, and possessed with a yearning desire to help others." Mr. Meyer finds on repeated perusals of the books of Scripture, especially the Epistles, certain recurring key-words; and that those of Ephesians are key-words of the Inner Life. He has given short explications of these marvellous words in such a way as to show their richness and drift, and the way they may be transformed into daily living. This is a precious little book.

The Epistles of Paul the Apostle. A sketch of their origin and contents. By GEO. G. FINDLAY, M.A., Tutor of Biblical Literature and Exegesis, Headingly College, Author of Commentaries in the Expositor's Bible, Pulpit Commentary and Cambridge Bible. Cloth. Price, 90c. London, Eng.: C. H. Kelly. Toronto: Wm. Briggs.

This is one of the series of "Books for Bible Students." The author's purpose in this volume is "to weave the Epistles together into an historical unity, to trace out the life that pervades them, alike in its internal elements and external movements and surroundings." Because of the limits of the work, technical detail, bibliographical references and extended criticisms are excluded, the author giving us results which make the work all the more valuable to the ordinary student. Having given the chronology of Paul's life, he discusses the form and style of Paul's writings and the order and contents of the Epistles; then he takes up the different letters as to occasion, character, scope, etc., giving an analysis of each with paraphrases. It is with delight that we commend this work from a Methodist author along this line of biblical study.

Official Report of the Fourteenth International Christian Endeavor Convention, held in Boston, Mass., July, 1895. Price, 50c. Boston: United Society of Christian Endeavor.

An official stenographic report of the largest gathering of Christians ever held in the world's history.

The Mosaic Record of the Creation Explained. Scripture truth verified. By ABRAHAM C. JENNINGS. Price, 20 cents. Toronto: Fleming H. Revell Co.

This pamphlet, on "The six days' work of Creation," written in a very interesting style, will pay perusal. The author clings to the idea of six natural days of twenty-four hours each, and that Moses, the author of the record, was in vision a spectator of the facts.

The Ten Commandments as a Covenant of Love. By H. CLAY TRUMBULL, Editor of the *S. S. Times*. Price, 30 cents. Philadelphia: John D. Wattles. Toronto: William Briggs.

It is an address before the College Students' Summer School for Bible Study at Northfield, Mass., and is a soul-inspiring and conscience-quickening appeal that turns our thoughts away from *law to love*.

"*The Fruit of the Vine,*" Unfermented or Fermented—Which? By JOHN ELLIS, M.D. Price, 10 cents. New York: The National Temperance Society and Publication House. Toronto: William Briggs.

This is a thorough discussion of the wine question as to its essential points, an answer to the many objections raised against the use of unfermented wine, and a consideration of the use of alcoholic drinks as remedies. It is sound and safe.

The Glory of the Imperfect. An address given at the first Commencement of the Woman's College of Western Reserve University, Cleveland, O. By PROF. GEO. H. PALMER, of Harvard. Price, 10 cents. Boston: D. C. Heath & Co. Toronto: William Briggs.

This is a magnificent address, that would be an inspiration not only to the hearers, but the readers.

History of the Second International Conference of the Epworth Leagues, held at Chattanooga, Tenn., U.S., June, 1895. Price, 50c. Toronto: Wm. Briggs.

This is a full report of the proceedings of that important meeting of the young people of the three great American Methodisms.

PERIODICAL LITERATURE.

Subscriptions for any of the following periodicals received by William Briggs.

In *The Atlantic Monthly*, Elizabeth Stuart Phelps' fascinating story, "A Singular Life," and Gilbert Parker's "Seats of the Mighty," are continued with unabated interest, though evidently approaching their close. "The Mystery of Witch Face Mountain," is the title of a new story by Charles Egbert Craddock, which promises well. Readers of fiction will be sure to find enough to suit their taste; but, in addition to this, there are in each number substantial articles, of more or less permanent value. The October number has, for example, an article on "The Genius of Japanese Civilization," which is worth more than the price of the magazine.

Annals of the American Academy of Political and Social Science. Philadelphia, September, 1895. Price \$1.00. In this number we have four leading articles: "Sources of American Federalism," "Amendments to the Italian Constitution," "Representation in New England Legislatures," and "Income Tax Decisions and Constitutional Construction." The article on the Italian Constitution is written by a professor of the University of Naples, and gives a comprehensive and sympathetic review of the steady progress of Italy towards the highest perfection of constitutional government. Among the briefer communications are interesting accounts of the teaching of politics and economics in Berlin, and of the London School of Economics and Political Science. The "Notes on Municipal Government" and the "Sociological Notes" are valuable to the student of these questions.

The Missionary Review of the World for December contains some very interesting and instructive articles on Palestine and the work for the Evangelization of the Jews. Beside the comprehensive notes and statistics on these subjects in the Field of Survey, H. H. Jessup, D.D., of Beirut contributes an article on "The Jews in Palestine," written in his usual powerful style and dealing with the present situation and prospects and the duty of Christendom towards them. Rev. Thos. Laurie, for many years a missionary in the East, writes on "The Beginnings of the Education of Women in Syria," a very readable chapter in the early history of missions. A. H. McKenney, Ph.D., describes the beliefs and worship of the Druses, an important but comparatively little known sect in Syria, who are at present at war with a neighboring sect near Damascus.

The Primitive Methodist Quarterly Review for October is an excellent number. The articles are on the "Religious Autobiography of a Darwinian;" "St. Paul's Conception of Christianity;" "Sir Thomas More's Utopia;" "The Philosophy of Ecclesiastes;" "The Foundation of Belief;" "The Manxman;" "The Two Antliffs," by our own Doctor Barras; "Darwinianism: Workman and Work;" "Oliver Wendell Holmes;" "The Progressiveness of Modern Theology;" "Beyschlag's New Testament Theology;" "The New Party;" "The New Order." The two latter show that they are not afraid to take sides on political questions.

The Reformed Quarterly (Charles G. Fisher, Reformed Church Publication House, Philadelphia) in the current number discusses the following interesting themes: "Individual Freedom," "St. Paul's Seeming Abolition of the Law," "The Bishop's Pastoral Letter," "The Seven Intellectual Wonders of the World," "Extracts from Giobetti," "English Literature," "Death and The Resurrection," with "Notices of New Books." The leading article, by John W. Appel, Esq., is exceptionally interesting.

The Preacher's Assistant. Frank J. Boyer, Editor and Proprietor, Reading, Pa. Price \$1.00 per year. The September and October numbers of this valuable magazine are fully up to the average excellence.

The Charlatan. Dr. Theodore L. Flood, Editor, Meadville, Pa. Yearly subscription, \$2.00. The continuation, in the September number, of Dr. Withrow's article on Canada, makes it especially interesting to Canadians.

Quarterly Review of the United Brethren in Christ. October, 1895. A prominent feature of this number is the attention given to Education. The leading article is by Bishop Weaver, on the Christian College. This and the other articles and notes favor the "traditional policy" of higher education being under the control of the Church. An article on the Second Advent, gives a view not commonly held by Methodists, that Christ's second coming will be premillennial. Other articles and book notices all help to maintain the high character of this Review.

The London Quarterly Review. Charles H. Kelly, 2 Castle Street, City Road, E. C., and 66 Paternoster Row, E. C. Price Four Shillings. The October number has two articles of especial value to students of current biblical questions: "The Destruction of the Mammoth, and the Great Ice Age," and "Lessons From the Monuments." The first article inclines to the opinion that the correct theory of the Glacial Period has not yet been propounded. But it gathers together and presents in a very forceful manner the teachings of geology respecting the destruction of the man and the mammoth and associated animals of the Palæolithic Age, clearly demonstrating the substantial agreement of their teachings with the biblical narrative of the Deluge. It endorses the following words of Sir Henry Howorth: "The facts, I claim, prove several conclusions. They prove, in the first place, that a very great cataclysm or catastrophe occurred at the close of the mammoth period, by which that animal, with its companions, was overwhelmed, over a very large part of the earth's surface. Secondly, that this catastrophe involved a widespread flood of water, which not only killed the animals but also buried them under continuous beds of loam or gravel. Thirdly, that the same catastrophe was accompanied by a very great and sudden change of climate in Siberia, by which the animals which had previously lived in fairly temperate conditions were frozen in their flesh under the ground and have remained frozen ever since. Fourthly, that this catastrophe took place when man was already occupying the earth, and constitutes the gap which is almost universally admitted to exist between so-called Palæolithic and Neolithic man. Fifthly, that this catastrophe is in all probability the same one pointed out in the traditions of so many races as the primeval flood, from which their legendary history begins. Sixthly, that while this flood was exceedingly widespread, considerable areas escaped, and from these insular areas, man, animals and plants spread out again and occupied those districts which had been desolated." It is interesting to be reminded of the almost incredible quantity of the remains of these extinct animals, scattered over Europe,

Asia and America, and, especially in Siberia and the Islands of the Arctic Ocean, where "whole islands are so full of elephants' bones that they seem actually to be composed of them;" where the bed of the surrounding sea is so full of them, that "after a gale elephants' tusks are always washed up on the sand-banks;" where "perfect carcasses of mammoths, in their flesh, fur and hair" have been preserved in ice, and whose skeletons now stand side by side with those of animals of the present period in the galleries of museums; where "a most lucrative trade in fossil ivory is carried on," employing steamers which are "constantly ascending the Lena to carry the ivory to the market of Yokutsk." "In 1872 and 1873 as many as 2,770 mammoth tusks from Siberia, weighing from 140 to 160 pounds each, were entered at the London docks." It is interesting also to be told by the geologists that Palæolithic man "was in every way truly man. He wore skins, fastened with bone pins, and adorned himself with paint and shells. He was a clever artist, as his drawings on horn and bone are most skilful; and, he was a trader of no mean capacity. Nor was he destitute of higher feelings, for he reverently buried his dead, and believed in a future life, and probably in the existence of a Supreme Being." The book of nature, so far as it speaks, does not contradict the Book of Revelations.

The Hartford Seminary Record for October opens its sixth volume with an interesting number. Professor Jacobus discusses the question, "Do the Times Suggest Doctrinal Preaching?" with tact and breadth. His article shows the skill of the trained exegete brought to bear upon a topic of current discussion. Having strongly dissented from the method of preaching doctrine for doctrine's sake, he shows how the Epistles of Paul, which are usually called most purely doctrinal, owed both form and content to the needs of those to whom they were addressed. They were not doctrinal treatises, they were practical applications of the truths of Christianity to the issues then uppermost. Because they brought to the questions of the hour the truths of Christianity which the hour needed they were effective. To-day has its live issues. Among them are the sociological problem, the question of municipal reform, and the attitude of young men to the churches. Unquestionably there lie within evangelical Christianity truths that apply to those topics foremost in the thought of the day. The times not only suggest, but demand, that the minister should seek these out and preach them with directness and vigor. It would be a good thing if ministers who feel that they must preach doctrinally would enter into Professor Jacobus' idea of what doctrinal preaching is.

The Methodist Review for September-October is an exceedingly full and interesting number, as will be seen from the contents. Professor Bowne, of Boston University, writes on "The Speculative Significance of Freedom," and President Clark, of the Theological School, Rome, on "Hans Sachs, the Poet of the Reformation." In view of the approaching Methodist Episcopal General Conference, "The General Conference as a Working Body," by Dr. Walsh, and "Methodist Episcopacy," by Bishop Thoburn, will be read with great interest; "Salvability of Heretics," by Rev. C. C. Starbuck, and "Social and Ethical Significance of Individual Health," by Rev. G. M. Steele, are up to date contributions on practical issues. There are also two very careful studies, one in "Comparative Biography—John Woolman and Stephen Girard," by Rev. J. M. Hammell; the other on the "Plan and Purport of the Song of Songs," by Rev. W. W. Martin. There are two departments in this *Review*, viz.: "The Arena" and "The Itinerants' Club," that bring out a wealth of discussion on a variety of topics. We had hoped for similar results in our "Round Table," but it seems difficult to excite an interest among our readers

The Treasury of Religious Thought for December closes the calendar year in good form. The frontispiece and leading sermon introduce us to the Rev. Dr. J. T. Wightman, a leading member of the Methodist Episcopal Church South, now stationed at Emmanuel Church, Baltimore, of whose beautiful house of worship a fine picture is given. The opening article on the Pilgrim Forefathers, by Dr. David Gregg, of Brooklyn, is illustrated with a number of interesting pictures from Plymouth, Mass. Dr. C. Egan, Secretary of the American Board of Foreign Missions, has an interesting article, fully illustrated, on Characteristics of the Chinese; and Prof. C. H. Small, in his Denominational Characteristics, gives this month the history and characteristics of Episcopacy, illustrated with pictures of historic interest. Prof. T. W. Hunt, of Princeton, continues his Literary Life Sketches in a paper on Dean Swift, and Rev. R. Osgood Morse writes on Arnold, and the Revival of Personal Education. The likenesses of Swift and Arnold accompany these papers, and the illustrated "Names of Note" include Prof. A. C. Kendrick, H. H. Boyesen, and Dr. Thomas C. Hall, of Chicago.

Christian Literature, for November, is No. 1 of Volume XIV., and comes out in new form, with new features. An Eclectic department, in which will be given the best articles on religious subjects from the periodical literature of the world; a literary department, in which will be noticed religious and theological books as they appear; and a supplementary department, in which will appear, "The Religious Forces of the United States," a work on the condition and character of American Christianity, by H. K. Carroll, LL.D., Editor of *The Independent*, so pagged as to be taken out and bound in a separate volume when complete. Subscription price, with any one volume of the American Church History Series, \$3.00.

The Biblical World, *Pulpit*, *Expository Times*, *Homiletic Review*, *Thinker*, and *Review of Reviews*, are each in its special department sustaining the well-earned reputation of these periodicals. Any one of them would prove a valuable contribution to a minister's table.

Our esteemed Southern confrere *The Methodist Review* presents in the current number an excellent bill of fare. The contributed articles are all of a high order, and the Editor's own department is ably conducted and its contents both interesting and instructive. We heartily conglute Dr. Tigert on the success which he has achieved as editor of this excellent review.

The Preacher's Magazine for November, under "Present-Day Preaching," has a Thanksgiving sermon, "In the Banqueting House," by Mark Guy Pearse, is the eighth contribution, "Thy Sins be Forgiven Thee;" Rev. John Edwards gives "Advice to Preachers," and Joseph Parker, D.D., "Brief Sermons for Busy Readers"—Homiletics, Notes and Illustrations, Sermonettes, Addresses on the Golden Texts, and Prayer-meeting Talks are all excellent.

Home Making. By Ian Maclaren, author of "Beside the Bonnie Brier Bush," etc. *Christ Enough*. By Hannah Whitall Smith, author of "The Christian's Secret of a Happy Life," etc. *Joy, Rest and Faith*. By Henry Drummond, author of "Natural Law in the Spiritual World," etc. Three very pretty booklets by authors of wide reputation. They are written in a charming style, and are exceedingly useful essays on the subjects treated. They will be found most suitable as gifts to friends, or classes in either secular or religious schools, making an attractive presentation remembrance at a low price. They are printed on antique laid paper, bound in imported linen azure of various shades, with artistically-designed cover, printed in color. Price 15 cents each, or six assorted, two of each, for 75 cents postpaid. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

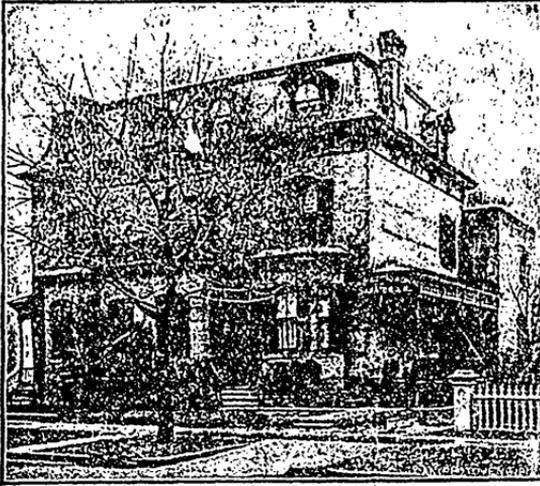
VALEDICTORY.

IT has seemed advisable to the Board of Management to suspend the publication of the REVIEW as an independent periodical, and amalgamate it with the *Methodist Magazine*, as the "METHODIST MAGAZINE AND REVIEW." The Board still feels the necessity of having a publication that shall represent the higher thought and culture of the Church, and were very loath to take the step above indicated. In public esteem, both at home and abroad, the REVIEW never stood in higher favor, and if all subscribers had been prompt in payment it was upon a self-sustaining basis. For seven years, by gratuitous labor and a great deal of personal sacrifice, the REVIEW has been carried on; but the time had come when the one who had borne the burden of financial responsibility and editorial management felt he could not, in justice to himself and his pastoral work, do so longer under existing circumstances. As there seemed no one to take his place, ceasing publication entirely, or amalgamation with another periodical, was the only alternative, and the latter was chosen, so that in some measure a Review might continue to be supplied to our constituency.

In laying down the burden, the Management has a feeling of reluctance, as there has been a delight in serving the Church in this capacity, and our thanks are hereby tendered to all who have co-operated with us. The continual aim has been to provide a Review that would be helpful to the ministers and members of our Church, and keep them in touch with the Christian thought of the world. The purposes announced in the first prospectus, and issued in the "Salutatory" published in the January number, 1889, have been steadily adhered to. The aim has been to produce and circulate a literature of our own that would have an influence in moulding Canadian Methodist thought; to assist both the pulpit and the pew to think according to

God, with a view of living according to Christ; to supplement the work of the theological colleges, by providing a medium through which the Professors could reach a larger constituency; to supply for the Conferences a means of discussing the vital questions of the day that influence the Church; and to reflect the essence of the world's thought as embodied in current literature. We may not in all respects have attained our ideal, but believe that the seven volumes now completed do supply "strong meat" that is "a blessing and a credit to the Methodist Church." Doubtless the need of such a publication is as great to-day as seven years ago, in fact, greater, as its existence has created a demand, and to a great many its bi-monthly visits will be a real loss. It was the realization of this fact that led the Board to make provision that its work might in some measure be continued. We feel that the interests of our Methodism require a periodical that will stand for more than mere personal entertainment or general culture—one that would require careful study and produce vigorous thought; and, in giving you our farewell, express the willingness to continue to assist in sustaining such a class of literature for our Church.

To our Exchanges we wish to say that as the REVIEW will continue as a part of the *Methodist Magazine*, we hope to retain our present relation to them and keep all upon our list as in the past. All Exchanges will be sent as usual to the address of the CANADIAN METHODIST REVIEW, 39 St. Luke Street, Montreal, Que. We desire also to thank publishers who have favored us with books for editorial review, and to say to them that the same staff of reviewers will continue this work and, shall be glad to receive publications for notice. Address as formerly, Rev. A. M. Phillips, B.D., Montreal, Que.



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PROF. VERNOY:

DEAR SIR,—By taking your treatment last fall I am happy to tell you that I began last winter's work well. I have not slept so soundly for years as I have done since the treatment, and never have I done my work with such comfort and energy as during the past year. The tonic and alterative effects of the electrical applications have been of so great benefit to me that I believe every person, whatever his health may be, would find himself benefited by a greater or less use of electricity. It is indispensable to the health of the nerves.

Very faithfully and truly yours,

GEO. M. MILLIGAN,
Pastor Old St. Andrew's Church.

S. VERNOY:

DEAR SIR,—I consider it my duty to you and to the public generally to give a short history of my case. I found myself gradually failing physically, although my mental powers, so far as I or my friends could judge, remained intact and undisturbed. Soon I began to realize the alarming fact that I was gradually sinking into the grave, having lost forty pounds of flesh in four months. I suffered severe neuralgia in one or both temples, shooting down into the shoulders occasionally, of the most excruciating character, accompanied by morbid sensations in my extremities. After other means had failed I thought I would try electricity, knowing it was a powerful remedial agent when cautiously and skilfully applied; and, having ascertained that you were the most successful electro-therapist in Ontario, I thought I would, if possible, obtain your services, and you very kindly and promptly visited me, and proved on that occasion your complete mastery of nervous diseases. Through your instructions as to the applications of the battery, and from several treatments received at your office after I was able to visit Toronto, I am now in very good health. I remain, as ever, thankfully yours,

L. D. CLOSSEN, M.D.

Malvern P. O.

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JENNY GRAY, M.D., C.M., Medical Supt. PROF. S. VERNOY, Electro-Therapist.

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