

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité irrégulière de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# THE CANADIAN METHODIST QUARTERLY.

---

---

VOL. II.]

APRIL, 1890.

[No. 2.

---

---

## CHRISTIAN PERFECTION: ITS ATTAINMENT AND PRACTICE.

BY REV. CHANCELLOR BURWASH, S.T.D.

### III.

IN preceding articles on this subject we have endeavored to show, (a) that the Scriptures portray to us a pattern of life, and a moral and religious character behind that life which we may, without presumption, speak of as "Christian perfection;" (b) that this character and life is associated with, and is the result of, an experience which St. John designates as "perfect love."

Two practical questions now remain for consideration.

I. How may we reach the experience of perfect love?

II. How may this experience be made the basis of a permanent, higher and more perfect Christian character and life?

In endeavoring to answer the first question, we must bear in mind what we have already learned from the New Testament, that this experience is not presented as something generically different from the initial Christian experience of sonship, but rather as a higher degree, a greater fulness of the same blessing. If that is knowledge of the love of God in Christ Jesus, this is a knowledge that leads to all the fulness of God (Eph. iii. 17). If the first experience is "the love of God shed abroad in our hearts by the Holy Ghost," this is "perfect love,"

"dwelling in love," and "dwelling in God" (1 John iv. 16). We may, therefore, conclude that the same general teachings and principles which apply to the attainment of the first experience apply here to its expansion or repetition in higher and more perfect degree.

We must further bear in mind, that in regard to all stages of religious experience the New Testament is exceedingly sparing of definitions, and does not encourage introspective analysis of frames, feelings, or inward states. It confines itself to the presentation (generally in historical form as testimony or exhortation), of certain great principles or essentials, leaving all else to the living testimony of the Church, and the living teaching of the Spirit. Even in the conversion of Paul, but two or three fundamental points are given—conviction, submission and light. All minute detail of the mental processes passed through in those three days is veiled from us. We may, perhaps, learn from this that only these great fundamentals in religious experience are essential, and that from one of these great steps to another the Spirit of God leads each man through such various ways of teaching and of emotion as may be needful for him.

In finding that the steps by which the Spirit leads up to the first and to the second great culmination of religious experience are, we will not say identical, but essentially alike, we follow not only the indications of the New Testament, but also the teaching of the great lights whom God hath raised up in this Church to bear witness to this grace. The New Testament steps to the first attainment of the gift of the Spirit, or the witness of God's love in the forgiveness of sins, are essentially three—conviction, submission, faith. To those who are interested in the subject of this article there is no need of submitting proof texts here. But let me submit some testimonies that the way to the higher experience is by the same great steps.

First of all, in the New Testament we may observe that when at the close of each epistle Paul addresses himself to such admonition as may lead to the perfecting of the Church, he first presents the Christian law, leading to conviction. He ac-

companies this always with exhortation, leading to submission. He lastly presents the promises, leading up to faith. As examples of this uniform practice of Paul, let me ask the reader to turn to 2 Cor. vi. 11—vii. 1. These Corinthians were imperfect Christians. Paul wishes to lead them up into a higher Christian experience and life. It is easy to see how his words point the way directly along the three great steps indicated. In the epistle to the Ephesians the reverse order is indicated. First (iii. 14-21), are given the promises upon which the higher faith may rest, and then follow the precepts and exhortations which lead to the conviction and submission which make that faith possible.

If we compare with these the first epistle of St. John, we find the same line running through it. The entire line of exhortation is to lead to conviction, working first separation from all sin (ii. 1), and so leading to "walking in the light," that "the blood of Jesus Christ may cleanse from all sin."

Wesley's teaching is in perfect accord with these leading principles of Paul and John. In his fourteenth sermon he describes at great length the "Repentance of Believers," *i.e.*, the convictions of the Spirit of God which lead up to a higher experience. He also presents a general view of the higher faith. In the forty-third sermon, "The Scripture way of Salvation," we have Mr. Wesley's most explicit teaching on this subject. After presenting repentance and faith as the way of salvation in general, in the third part of the discourse, in the third and following sub-sections, he enlarges upon the way of sanctification by faith, pointing out the nature, place, and necessity of the previous repentance, and discipline of good works; and then, in words which have brought light and blessing to thousands of souls, in sub-sections fourteen to seventeen, he describes the "faith whereby we are sanctified, saved from sin, and perfected in love."

To the same effect is the teaching of John Fletcher in his last "Check to Antinomianism," section xix. See especially, under paragraph 7, the exhortation to "let your repentance cast deeper roots;" and paragraph 8, to "practise a judicious, universal self-denial;" and under paragraph 9, to seek "the faith which *immediately* works by love." That he places at



the basis of all Christian perfection *an experience* attained by an act of faith, is very evident from a preceding paragraph in the same section. "Upon the whole," he says, "it is, I think, undeniable, from the four first chapters of the Acts, that a peculiar power of the Spirit is bestowed upon believers under the Gospel of Christ; that this power, through *faith* on our part, can operate the most sudden and surprising change in our souls; and that when our faith shall fully embrace the promise of full sanctification, or of a complete circumcision of the heart in the Spirit, the Holy Ghost, who kindled so much love on the day of Pentecost, that all the primitive believers loved, or seemed to love, each other perfectly, will not fail to help us to love one another without sinful self-seeking; and as soon as we do so, "God dwelleth in us and His love is perfected in us."

"Should you ask how many baptisms or effusions of the sanctifying Spirit are necessary to cleanse a believer from all sin, and to kindle his soul into perfect love, I reply that the effect of a sanctifying truth depending upon the ardour of the faith with which that truth is embraced, and upon the power of the Spirit with which it is applied, I should betray a want of modesty if I brought the operations of the Holy Spirit and the energy of faith under a rule which is not expressly laid down in the Scriptures. . . . If one powerful baptism of the Spirit seal you unto the day of redemption, and cleanse you from all filthiness, so much the better. If two or more be necessary, the Lord can repeat them."

These testimonies are from the two great witnesses of early Methodism. I will place beside these some from the other sections of God's people.

Robert Barclay, the theologian of the Society of Friends, after defending at length the doctrine of Christian Perfection, concludes as follows: "Blessed are they that believe in Him, who is both able and willing to deliver as many as come to Him through true *repentance from all sin*, and do not resolve, as these men do, to be the devil's servants all their lifetime, but daily go on *forsaking unrighteousness*, and forgetting those things that are behind, 'press forward toward the mark for the prize of the high calling of God in Christ Jesus.' Such shall

not find their *faith and confidence to be in vain*; but in due time shall be made conquerors through Him in whom they have believed; and so overcoming, shall be established as pillars in the house of God, so as they shall go no more out."

Beside this we may place the testimony of the consecrated Anglican divine, Romaine. Describing the character of those who triumph through faith, he says: "The Holy Spirit has convinced them of sin—of original sin, the fountain from which all the streams flow of actual sin, in thought, word and deed. In this conviction He has put life and power; it is far more than a moral persuasion, He makes it practical and abiding, for the Spirit of life in Christ Jesus quickens the dead sinner, and, making him free from the law of sin and death, gives him the faith of God's elect; and by the daily use and exercise of that faith, makes him more sensible of his obligations to Jesus. In every act of faith He leads the believer out of self to the Saviour—humbles him that He may exalt Christ; empties him of self, that He may fill him with the good things of Christ, casts down and keeps down every high thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. . . . In this school of humility, every view that can be taken of self is abasing; and as the lesson becomes more and better experienced, sin more discovered in its exceeding wickedness, and more felt in its exceeding danger, the believer is enabled to rejoice more in Christ Jesus, as he has less confidence in the flesh. And when he attains to the highest of his triumph in Christ which he can have in this world, he is then the lowest in his own eyes."

To these I shall add but two more testimonies, evincing the same great principles as governing the work of grace in all the ages. The first of these I shall take from Thomas à Kempis.

"Do not think that thou hast made any progress toward perfection till thou feelest that thou art less than the least of all human beings."

"Think on the evil that is in thee with deep compunction and self-aborrence, and think on the good without self-esteem and self-exaltation. In thyself thou art a wretched sinner,

bound with the complicated chain of sensual and malignant passions. Thou art always tending to nothing and vanity. Thou soon waverest, art soon subdued, art soon disturbed and easily seduced from the path of holiness and peace. There is in thee no good which thou canst glory in as thine own; but much evil as the ground of deep shame and self-aborrence; thou art even more dark, corrupt and powerless than thou art able to comprehend. Let not pride, therefore, deceive thee into false notions of the holiness and perfection of thy life, for thou hast nothing great, nothing valuable, nothing worthy of admiration and praise, nothing exalted, good and desirable, but that which is produced by the operation of My Spirit. Let eternal truth be all thy comfort and thy boast; and thy sinfulness, thy displeasure and thy shame. 'He that loseth his life shall find it.' Forsake thyself, my son, and thou shalt find Me. Renounce all self-seeking, all peculiarity of possession, and thou shalt enjoy the true riches. For the moment thou hast made such an absolute surrender of thyself as to leave no ground for resumption, thou wilt be qualified to receive those abundant measures which I am ever ready to bestow. Till thou art stripped of self-will with respect both to thy outward situation and the state of thy spirit, it is impossible that thou canst be Mine and I thine. The sooner, therefore, thou makest this surrender of thyself, and the more sincere and pure it is, the more acceptable will it be to Me, and the greater, consequently, thy own gain."

"Many boast of this act of resignation, who perform it with secret reservations. They place not their whole confidence in God, but keep back some supports of self-dependence. . . . These cannot possibly attain the freedom of a pure heart, nor enjoy the transporting intercourses of My friendship, for without a total resignation and daily sacrifice of self, the beatific union cannot be formed."

"I have said to thee often, and now say to thee again, forsake thyself, resign thyself, and thou shalt enjoy the plenitude of heavenly peace. Give all for all; seek nothing for thyself; call nothing back; adhere firmly and unchangeably as the condition of possessing Me; and thus thou wilt attain the freedom of a

heaven-born spirit, and darkness shall overwhelm thee no more."

I shall bring these testimonies of the Church to an end by two sentences from St. Augustine. He, indeed, like Romaine, has his doubts as to the degree of Christian perfection to be reached in this life, but as to the way none, as the following sentences from the conclusion of his work on "Nature and Grace" will show: "Inchoate love is inchoate holiness; advanced love is advanced holiness; perfect love is perfect holiness; but this love is out of a pure heart, and of a good conscience, and of faith unfeigned, which in this life is then the greatest when life itself is contemned in comparison with it. I wonder, however, whether it has not a soil in which to grow after it has quitted this mortal life! But in what place and at what time soever it shall reach that state of absolute perfection which shall admit of no increase, it is certainly not 'shed abroad in our hearts' by any energies, either of the nature or of the volition, that are within us, but 'by the Holy Ghost which is given unto us,' and which both helps our infirmity and co-operates with our strength. For it is itself, indeed, the grace of God, through our Lord Jesus Christ, to whom, with the Father and the Holy Spirit, appertaineth eternity and all goodness forever and ever. Amen."

The testimony is thus virtually unanimous as to the way by which the Christian and the Church may reach this experience of perfect love, and that way may be summarized as follows:

1. There must be attained a fairly perfect knowledge of the whole field of Christian duty, as set forth in the Word of God. The teachings of Christ, and of Paul, and John all imply this: "All Scripture is given by inspiration of God, that the man of God may be perfect, thoroughly furnished unto all good works."

2. This full light of divine truth shining upon the understanding must, by the power of the Holy Spirit, work deep, earnest conviction—conviction of all indwelling sin, and conviction of the full weight of duty to God in Christ Jesus. This conviction is usually a practical work. The power of sin within becomes known only through conflict with temptation, and in

a course of painful and humiliating experiences. It is very true that, as Mr. Wesley says, God may cut short this work in righteousness, and that where a good foundation of Christian instruction has been laid, the work of years through the power and light of God's Spirit may be condensed into days, and an agony of conviction seize the soul which can find no rest till all sin is cast out, and God's perfect will is wrought. It was such experience as this which characterized the great work of Wesley's day, which took place between 1760 and 1770, which Wesley declares was so helpful to his own soul, and which made Mr. Wesley's teaching, after that date, so decided as to the attainment of perfect love through a definite exercise of faith.

3. As the result of this teaching of God's Word and conviction of God's Spirit, there must be a full, intelligent, conscious surrender of the entire being to God's will. Here, again, we find the difference between the gradual work and the more special. In the experience of many holy men in the past, without doubt, consecration has been gradually realized. In principle, a full consecration is an essential part of every conversion. It is impossible to receive the peace of God into the heart apart from unconditional surrender of ourselves to God. But the surrender thus honestly made involves far more than the young convert realizes at the time. It is, perhaps, only by the experience of years that he comes to know practically what it means to deny every sin, to take up every cross, to meet the full demands of every Christian duty, and to say in every hour of pain, "not my will, but Thine be done." But if the principle of the first vow be faithfully maintained, and the cross, and the self-denial, and the duty, and the pain be all accepted as God sends them, a very high perfection of conscious consecration may be reached step by step. Unswerving fidelity to the covenant of God becomes the accepted law of life, and practical daily consecration is the carrying of that law into effect. The peculiarity of such an experience is that the soul does not anticipate God's demands, except in the general determination to yield itself to God's will; but take up each day's cross and wins each day's battle as it comes. The prac-

tical, detailed consecration is a life-long work. But where the special work of the Spirit already referred to takes place, the soul is not permitted to sit still and wait for practical issues, before it decides the questions of the most perfect conscious consecration in detail. Under the special quickening of the Spirit, we live in Spirit the life of long years in a few days. The soul is shut in with herself and her God. All the varied possibilities of life are presented to the conscience. All the amplitude of duty is pressed home. The whole heart in all its earthly affections and its still too earthly loves and desires, is searched as with a lighted candle, and the particular conflict between some special duty and self which practically might not have arisen for years, is presented as a living, spiritual reality, and must be decided now. Even the darkest sorrows of life are anticipated; and as Gethsemane anticipated Calvary, so does the soul under this searching testing of God's Spirit bow before its vision of coming woe and say, "Thy will be done."

I am well aware that to those who have never passed through such experience as I have now described all this may seem very unreal. They may even be disposed to call it a fictitious, unhealthy thing, the work of a disordered imagination. I can only say that such experience has appeared again and again in the history of the Christian Church, and that out of it God has brought forth some of the most perfect of His sanctified ones. Nor can I consider it unreasonable that where God hath need of the full strength and perfect love of the matured Christian, He should not wait for the lapse of years and for the end of life, but should cut short His work, and pour upon His young men that plenitude of power which otherwise might only come with the spiritual growth and exercise of long years.

4. There must be the full grasp of faith, which apprehends the wide extent of the promises. Here, again, I might repeat much of what was said under the last topic. With detailed practical consecration, meeting the daily duty of life faithfully, there may come the faith which each day finds the promise suited to its need, and makes that promise its own, and gathers from it some new increment of power and love. No man can read the history of the Church in the past without the convic-

tion that thus many saints have lived and have ripened for heaven. But on the other hand, no one who understands the matter can fail to recognize the many cases in which early in life, through a special crisis of experience such as we have already described, there has been given a baptism of the Spirit, a gift of power, a fulness of perfect love, such as has made all the after life a higher and more perfect service. The ideal of such a life based on such an experience has been before the Church in all the ages. Augustine would not deny it. Bernard sang of it. Out of its blessedness Kempis wrote his wonderful "Imitation of Christ." The early Reformers called it the full assurance of faith, and the French and German Mystics, pure love; and the English Mystics, followed by Wesley's "Christian Perfection," a term distasteful to many, but still as rightly used, appropriate and Scriptural. And, as we have seen all these recognize the fact that it can be reached by a definite act of appropriating faith which lays hold of the promise of a free, full and present salvation.

5. In answer to this faith, it is given by the revealing, the witnessing Spirit: "He shall take of Mine and shall show it unto you." The same abuse of the doctrine of faith which we meet with in the earlier stage of the Christian life meets us again here. There are those who teach of this full salvation, "Believe that you are saved, and you are saved." But this is either confusion or presumption. It is either confounding faith with God's answer to our faith in the gift of the witnessing Spirit, or it is presuming to rest in our faith without God's answer. What such presumption means is evident from Peter's words: "And God which knoweth the hearts bare them witness, giving them the Holy Ghost even as He did unto us." If we knew our own hearts as God knows them, we might, perhaps, assume to rest in our faith without God's witness. The gift of the Holy Ghost is God's recognition of true faith. We can only wait before the mercy-seat, pleading the promise until that witness comes. And to the soul that perseveringly seeks, He surely will come and will not tarry. And His coming will reveal God, and duty, and all life, and heaven in a light of glory which before it had not entered into the mind to conceive. When God's answer comes it cannot be mistaken.

Such is the experience of perfect love, and, as we believe, the way of its attainment. We must very briefly touch the second question.

How may this experience be made the basis of the higher and perfect Christian character and life?

1. It becomes the spring or motive of the sanctified will. This is its direct action, and is purely moral in its nature. It does not compel the will. The sacred and high responsibility of right acting remains unchanged. The moral judgment and the conscience must, as before, discern the right and guide the will. But to all these powers of the moral nature the new experience brings quickening and energy. The clouds of passion and self are removed from the moral judgment. The conscience is quickened into a new and higher sensitiveness. And the will itself acts with an energy and with a supreme satisfaction unknown before. But none the less is there the need of the manly will. "Be strong," "quit you like men," are exhortations as applicable as ever before. Nay, we may take the special exhortation to Timothy, and apply it to all this higher life: "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed." This new experience is no magical substitute for moral energy, for watchful, earnest, purposeful living. It is the stimulus to all this. Any imitation of it which converts the life into a series of so-called holy impulses or leadings of the Spirit, with no clear thought and conscious moral purpose in action, is a spurious thing, a curse and not a blessing. The new experience is indeed a quickener of the intellectual life, and especially so on its moral side; but it never for a moment supplants it by a so-called infallible divine leading, revealed in our consciousness only by blind impulses or impressions. Nor does it communicate a supernatural infallibility to the human intelligence. All the proper means of forming the right judgment must still be used, and used as diligently and faithfully as ever before. And even then the perfect Christian is not free from liability to mistake. The promise, "He shall guide you into all truth," has its common-sense limits, otherwise it would make us equal to God Himself. The guidance into all truth is such as is sufficient for us in our proba-



tional estate, and even that sufficiency is dependent upon our fidelity to our probational responsibility for the use of all proper means.

Instead, therefore, of converting the life into a weak, emotional drifting, the experience of perfect love should lift it into the fullest strength of intelligent, moral manhood.

2. But it may be asked, what is the effect of this experience upon the character, *i.e.*, upon the sum total of the lower active powers of our nature? First of all, this experience is in itself the highest of all elements of character. It is the love of God, and the love of God is the love of all goodness, of all truth, of all right. And this love is not a mere vague sentiment, but has all the energy of an absorbing passion. It takes possession of the being with such power that every other passion, desire or emotion must bow to it and be permeated by its influence. It reigns supreme in the new man. And the will gives effect to that supremacy, not by the destruction of nature, but by its rectification. Nothing right is opposed to the love of God. All things right are in harmony with it. When the law of right is applied to appetites, and natural affections, and desires, and even ambitions, they all become the ministers of the supreme love. But they are so only under the law of right; and the enlightened moral judgment and the holy will must everywhere enforce that law. The Scriptures recognize no substitution of impulse for the law of moral responsibility. The new experience does not dispense with moral law; it only gives it greater power, yea, full efficiency. But does not the new experience produce at once the extinction of all sinful desire? We answer, yes, through the will guided by the moral intelligence. To make ourselves clear, we must define this term sinful desire. No element of our nature as God made it is in itself sinful. Every natural appetite, desire or affection has its place and its holy office. That place and that office are determined by moral law. Any particular desire, affection, or appetite is sinful just so far as it prompts to transgression of moral law. Sin is the transgression of the law. Not the act alone, but the impulse also which wittingly leads to the sinful act, is sin—heart sin. The new experience certainly delivers us

from this heart sin, as well as restrains the sinful act. But again, not by some mysterious physical process, but by the operation of moral power and law. It could only lead to an utter abnegation of all morality, to the rankest Antinomianism, to suppose that because a man has passed through any form of religious experience, therefore his own nature, and not God's nature, becomes moral law to him, and that whatever he inclines to do is right. Moral law must forever remain objective. It is God's will, and so immutable. We have already seen that the new or higher life is the perfect, intelligent reign of this law in the sanctified will. It is through this sanctified will giving effect to God's law, revealed in the moral understanding, that sinful desire is excluded. Natural desire still arises in the presence of its appropriate object. But God's law says this would be wrong. Thus far mayest thou go, and no further. And the conscious perception of the wrong is not only law to prevent the act, but to *repress* the desire. The desire to do God's will is the supreme desire. To perfect love, the thought of recognized wrong is a pain that drives all else into forgetfulness. I am well aware of the complicated psychological problems which present themselves here, of the physical diseases which follow transgression of moral law, and of the abnormal appetites which they engender; of the relation of a shattered nervous system to irritability of temper, and of brain cells to the associated memories of impure things. Some think that all this is miraculously rectified by the experience of perfect love. It will be in the resurrection body. I cannot say that it is in this life. The work of grace is along the lines of moral law. The moral law, indeed, is higher and mightier than the physical law. Sin has left its effects all along the lines of physical law. We cannot set limits to the power of moral law to undo these effects. We know that a mighty moral emotion may bleach the hair and wreck the brain in a single hour, or that a moral impulse may lift the sick body from the very gates of death into health again. Just how far the power of a mighty moral experience may reach to the physical nature, we cannot presume to say; but this much is clear from the New Testament, that God has reserved the perfect renewal

of the body for the final consummation, when it shall be quickened by His Spirit which dwelleth in us. But even here the apostle teaches us to pray for the sanctification of the body as well as of the soul and spirit. These are but intimations of that which at present we can know but in part.

In conclusion, I cannot forbear to add a few words as to the noble ideal of the Christian life and character which this Scriptural and Wesleyan doctrine presents to us. It is perfect love. Its supreme element is thus the noblest attribute of being, that which Scripture has adopted as the very definition of God. "God is love, and he that dwelleth in love dwelleth in God and God in him." Love is the attribute which finds its supreme satisfaction, not in being happy, but in communicating happiness. It transfers its end of being from itself and places it in the object beloved. Here this object is God, and for God's sake all that God loves. The heart in which this love dwells is like God. It everywhere delights in the creation of good. It can be satisfied only to spend and be spent in disseminating the gifts wherewith it is itself blessed of God. Let no one who has before him the life of a Paul say that such an ideal has never become the actual. Everywhere his letters, as well as the work of his life, breathe the very spirit of this attribute. But while this character is perfect love, it is also perfect holiness. Not that the holiness is to be merged into love. Love is the out-flowing life. Holiness is the right law of that life. In God they are one in the perfect unity of His nature. We receive them from God, and by God's order must receive and retain them *together*. Only to the mind which has bowed itself unreservedly before God the Holy, will the God of Love be revealed. Only in the heart which ever honors God the Holy, will the God of Love dwell.

---

THE SERVANT OF JEHOVAH.

BY A. C. COURTICE, B.D.

PART III.

GENESIS AND UNFOLDING OF THE CONCEPTION OF THE  
SERVANT OF JEHOVAH, AS FOUND IN SECOND ISAIAH.

FOR a number of years the nation of Israel had looked to David's royal line for their divinely appointed leader, and his work was to defend and develop, to establish, enlarge and enrich the national heritage. The inspiration of the Messianic hope was Jehovah's Word spoken by Nathan to David (2 Sam. vii. 12-16): "And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee. . . . He shall build an house for My name, and I will establish the throne of his kingdom forever. . . . And thine house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever."

It was to be a dominion of wisdom and wealth, of righteousness and peace, celebrated in Psalms xlv. and lxxii. When a sovereign like Solomon or Uzziah was on the throne, Jehovah's promise and the nation's prosperity seemed safe; but when sovereigns like Rehoboam or Ahaz were on the throne, when the national honor abroad was discredited and the national strength at home was enfeebled, then the hopes of the people grew dim. During such periods of national gloom, the Messianic hope always burst forth with new lustre from the prophets. As time went on, it became clear that the kings were not the true and successful representatives of Jehovah, and that the people were increasingly disobedient to the moral obligations of the covenant. Righteousness, purity, fidelity, all that made the nation dear to Jehovah, was being buried under externalism, national aggrandizement and ceremonial display. This state of affairs is made clear by a careful study of Hosea, Joel, Amos, and first Isaiah.

By the time of Jeremiah and Ezekiel these principles had come to a crisis. The people had refused the counsel and leadership of the prophets, and had chosen to follow the worldly-wise policy of the kings. Jeremiah states this case most plainly against them in the forty-fourth chapter (vs. 4.): "Howbeit I sent unto you all My servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore My fury and Mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem."

What was the result? Not merely that the nation's honor was discredited, but was utterly disgraced by the captivity.

We must notice, however, that even during this period the prophets encouraged the people to look toward the royal line for a leader, and to expect that his mission would be national in the Davidic sense. This is clearly Jeremiah's position in his well-known Messianic prophecy.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgment and justice in the land."

What land? Listen further.

"In his days Judah shall be saved and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our Righteousness."

Notice one other point.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, As the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, As the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land" (Jer. xxiii. 5-8).

The point is that their sojourn in exile is placed in comparison with their bondage in Egypt, and that the glory of the exodus under Moses will vanish before the greater glory of their gathering out of exile under the new leader. Thus the leader of the people was to be of the royal line, and his mission was distinctly national.

Such a position was quite becoming for Jeremiah, who spent most of his life in Jerusalem, amid its memories and inspirations. But it did not so well suit the prophets of the exile. Look at the situation during the exile. The two other theocratic offices, the kingship and priesthood, were obliterated, and the leadership devolved exclusively on the prophets who were the intimates of Jehovah, standing in His secret counsel and declaring His Word to the people (Jer. xxiii. 22), that they might not forget their mission as the depositaries and guardians of the revelation which was to benefit the nations of the earth (compare xiv. 1; xx. 1; viii. 1; xi. 25).

It was the custom of the people to gather around the prophet to hear the Word of God, and Oehler suggests that the synagogues arose from this custom.

As was pointed out in the introduction of this paper, another mission was fulfilled by Jehovah's prophets at this time—a mission to the heathen, which put them on similar ground with Moses. The prophets of Jehovah of Hosts came into competition with the diviners of the national god, (idols), and the Gentiles were to learn who guided the destinies of the nations. For this struggle, Daniel was specially called and equipped, and the same struggle is very prominent in second Isaiah.

All these things—the failure of the kingly head of the nation, the loss of Jerusalem, the royal centre of the nation, the need for confidence in Jehovah as the ruler of the heathen peoples and as supreme above the national gods, and the comparison of the exile to the bondage in Egypt—would not only bring the prophets into prominence as leaders, but would also divert their careful attention to the period which antedated royalty; and thus to earlier, deeper and broader truth. Foundations are broader than superstructures. Roots are more vital than branches. These prophets of the exile delve to fundamentals while considering Israel's mission to which the nation was divinely called and elected.

They get back to the broader foundation of Israel's mission, as stated in Abraham's call, that the Gentile nations were to participate in the blessings of the covenant. They relegate

this mission to the leader of the people, and when they look for a leader they go back of the superficial royal period to the deeper conception stated by Moses in the eighteenth chapter of Deuteronomy, "For these nations . . . . hearken unto them that practise augury, and unto diviners; but as for thee, the Lord thy God has not suffered thee to do so. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."

The leader of the people is no longer a descendant of royalty, a seed of David, and his mission is no longer national in the narrow sense.

The anointed leader is **THE SERVANT OF JEHOVAH**. But who is he? He is an Israel more than a David, a Jeremiah more than a Solomon, and a prophet more than a king. Is it the nation? Yes, sometimes; but not the present blind, deaf, and indifferent Israel! Is this servant of Jehovah an individual? Yes, mostly! Then who is he? Is he a Moses teaching a nation of pupils? Yes, and a greater than he; for the servant has all the nations for his pupils. Is he a Solomon? No, it is a different conception; for the servant of Jehovah has no narrow national royalty. Is he an Israel, pleading intimately with Jehovah and prevailing? Yes, and a greater than he; for the servant has no struggle to prevail for himself, but his victorious struggle in suffering avails for multitudes.

Who is he? An ideal prophet, a person who is in a very limited sense a priest, and who is a matchless king! An ideal prophet portrayed with such master-strokes of truth as to be only once made real. The greatest Old Testament characters only faintly approach this ideal prophet. Only once in the world's history has this portraiture been made real in its fullness. That was by Jesus, the prophet of Nazareth.

Having thus noticed the historical preparation for such a person as the leader of Israel, and the teacher of the Gentiles, let us endeavor to delineate the conception more fully. We must not introduce a New Testament fulness into the Old, and yet we must recognize that the prophets delivered messages fuller of Gospel than they knew.

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you. . . . To whom it was revealed that, not unto themselves, but unto you, did they minister these things" (1 Pet. i. 10-12).

George Adam Smith has illustrated this truth very well as follows: "The Messianic prophecies are tidal rivers. They not only run to their sea, which is Christ, they feel His reflex influences."

The portion of the river nearest the sea shows most perceptibly the reflex influence, and in the streams of Messianic prophecy, we are here, in second Isaiah, nearest to the Christian age. There is an increment of revelation in this conception beyond any previous Messianic conception. The new elements in the conception are prominently these:

1. The comprehensiveness of the work assigned to the servant, his mission being coextensive with the world.
2. His innocence imparts to his sufferings a vicarious efficacy, and as the fact is discerned that his sufferings are undeserved and in the interests of others, it increases his power for good.
3. His death is followed by a new and glorious life, during which he enjoys a satisfying view of the progress of the divine work of salvation.

These advanced views tell us most plainly that we are listening to a man of God, who, beyond all others, is intimate in the secret counsel of Jehovah, "The secret of the Lord is with them that fear Him, and He will show them His covenant" (Psa. xxv. 14). The national historic basis is not sufficient to account for the full conception and thus extreme rationalism fails. There are elements in the conception which come from above, and spring out of holy fellowship with God. Who is this man of God? His question opens an enigma of the Old Testament which will be more difficult to solve than that of the fourth kingdom in the book of Daniel.

The solution of this problem we cannot attempt in this paper, but we are fortunately in this position, that the standing ground of the author is more vital to the interpretation than his name.



We proceed now to notice the unfolding of the unique figure in the mind of the prophet. The canvas is stretched and the background of the picture is darkly colored. It embraces the worldly civilizations, with their counsels, conflicts and ambitions; as well as the distinct Jehovistic *cultus* of the chosen people.

But standing out from the background, traced as yet only in outline, is a figure whose characteristics are in striking contrast with the surroundings.

It is an agency *patient* with hope, amid uneasiness and hurry; *pious*, though poor and despised, amid pride of wealth and position; *potent* with undying life amid change and decay, and *prophetic*, with light amid dark idolatries and darker divinations. Such is the spiritual Israel as the people of Jehovah among Babylonian idolaters. Let us follow the prophet as his inspired thought vitalizes this nobly outlined agency. The divine agency rapidly becomes the divine agent. The nation, which is blind and deaf and so far dead, gives way to the living individual. The holy seed of Israel concentrates into one righteous servant.

This patient, pious, unpretentious and prophetic person is Jehovah's agent to lift up from captivity and restore to national liberty the preserved of Israel. But that is a light task, comparatively. The larger mission of the servant to the nations comes to the front. He shall bring forth light to the Gentiles, establish righteous principles among the nations, and diffuse to the ends of the earth a divine salvation, a forgiveness, a righteousness, and a renewal flowing from sovereign grace.

In the discharge of his high functions he is misjudged and ridiculed. He is counted a mere slave by the rulers. Kings despise him. Men reject him. They all look upon him as an outcast, and say that he is smitten of God. But as he moves forward with his purposes amid scorn and persecution, his innocence shines out with superhuman lustre against the dark background of human blindness and passion. These do their worst, and he is cut off from among the living of the earth. This appeals his case to the higher court of heaven, just as Abel's blood cried from the ground, and as all innocent suffer-

ing is a mute appeal to God. The servant is not driven out from earthly scenes by his death. To die is not to cease to live. The holy dead have not met a gloomy ending, but a glorious beginning. The servant has his days prolonged and the pleasure of Jehovah prospers in his hands.

Let us pause a moment and see what we have here.

(1) *Suffering.*

That was a common experience with an exiled Jew, whose native land and national hope both seemed far enough away. But it was also

(2) *The suffering of the innocent.* The fact of such suffering would be clear to the exiles, and its cause would be equally clear, if we distinguish between immediate cause and ultimate purpose. The cause is the sins of the people. Just as in first Isaiah, Immanuel is born to poverty and national disgrace because of the treachery of Ahaz, so the holy ones among the exiles are suffering because of the sins of the idolatrous people.

Any ulterior, divine purpose in that suffering does not quickly appear, but gradually it dawns with promise of better days. The Jehovah of reason, righteousness and love will not allow the innocent to suffer and continue to suffer aimlessly, blindly, without merciful purpose or glorious results. The prophet, on the highest plane of communion with Jehovah among the exiles, is the first to see the light of this dawning day as it touches the hill-tops of the holy, and he puts this revelation of a divine purpose in innocent suffering strongly into his conception of Jehovah's servant.

The sufferer is consequently transformed into a deliverer, and the suffering becomes a ministry of joyous salvation and overflowing glory.

As the prophet yields himself to the current of this revelation of Jehovah, a broadening deepening current, he is swept by its force beyond death, that apparent climax of calamity to the holy, and on the wave of holy thought is borne into a future where death is destroyed and life and victory reign.

But it is just here that he glides into the glorious future of Jehovah's redeemed and restored people, where it is not our purpose to follow him.

I should not close this paper without some reference to the development of revealed truth, for it is in the period of prophecy, and especially at the hands of second Isaiah, that divine revelation finds its highest and fullest Old Testament expression. I may be pardoned if I make a slight digression, and say a word in favor of biblical theology as distinct from systematic. Biblical theology is a subject of absorbing interest to a student, and is incomparable as a stimulus to religious thought and life. The excellence of systematic theology is found in its completeness and exhaustiveness, whereas the excellence of Biblical theology is in its growth. The one taxes the mind of the student as a burden, but the other stimulates the mind of the student as a tonic. Another point of importance lies in the practical work of the ministry. There are many elements of power in the pulpit. But I surmise that the richest and readiest for the average minister is found in fresh, biblical exegesis. Sermons that smack of systematic theology are voted dry, and called musty, dusty, or rusty; but sermons grounded in Biblical theology are naturally predisposed to freshness and vigor of thought and expression.

Notice briefly some interesting points in the development of Biblical doctrine, which appear in connection with second Isaiah.

*Firstly.* The God who had been *el shaddai* to Abraham, and *Yehovah* to Moses, becomes to the prophets, and especially to second Isaiah, *Yehovah tsebaoth*, Jehovah of Hosts, the God who causes and controls the variety and multiplicity of natural forces, who also rules the multitudes of intelligent creatures on earth and in heaven—a God of earthly, human and heavenly hosts.

*Secondly.* Sin is not so much a violation of outward law, but a breach of faith and base ingratitude to one who loves. Sin is blotted out, not by material sacrifices or ceremonial performances, but through the sovereignty of divine grace looking in love on the sufferings of the innocent (xl. 25). This overflowing sovereign mercy is Zechariah's open fountain for sin and uncleanness. This righteousness of grace, which thus abolishes sin, becomes a righteousness of life, a new vital principle implanted in the heart by the Divine Spirit.

*Thirdly.* The representative of Jehovah is no longer a royal descendant of David, distinguished by outward rank and position, but a man, distinguished by an inward experience and character, a righteous servant, endowed with the Divine Spirit.

*Fourthly.* Faith is farthest removed from a blind exercise of mind, and becomes not only intelligent choice, but intuitive apprehension.

*Fifthly.* The kingdom of Jehovah, no longer extended by the force of arms, but by the Word of truth, is not a corporate body known by a visible sign, but a congregation of persons distinguished by inward qualities—persons who by inward experience of Jehovah's righteousness, are made fit subjects of an unprecedented outpouring and abiding indwelling of the Divine Spirit, which elevates them all into a prophetic communion with *Yehovah tsebaoth*, The Lord of all Hosts.

---

## REGENERATION: ITS NATURE, CONDITIONS, AND CONCOMITANTS.

BY REV. T. L. WILKINSON.

### II.

AND now, with regard to sanctification, it will be proper to inquire what relation it sustains to regeneration. Is it a separate and distinct work performed at a different time, or is it, like justification, cotemporaneous with, and inseparable from, the new birth? It is agreed on all hands that sanctification and holiness mean the same thing, and it is also agreed that holiness imports, in general, purity, or the absence of sin. The term sanctify is explained by our theologians to imply two things; first, to separate an object from a profane or common use, and secondly, to devote it to a holy and religious use. This rather describes the sanctifying process, however, and under the old dispensation this process generally involved the laying of the devoted object upon God's altar, and the altar, objectively, "sanctified the gift." Beet, in his excellent treatise on this subject, explains holiness to imply God's exclusive

ownership of an object, such object being recognized as entirely devoted to His use and service. Now, the altar was God's receptacle for gifts offered to Him, even as a man's hands are receptacles for gifts offered to him. When an object was received, therefore, upon the altar, it was virtually put into God's hands, and being then looked upon as His it was objectively holy. So when God receives the offering we bring to Him in faith, as we "present our bodies a living sacrifice, holy, acceptable unto Him," He communicates the grace that makes us inwardly, or subjectively, holy. His acceptance and possession of us imply and involve this; therefore, whosoever is accepted of God in Christ, being devoted to His service, is holy, not merely in an objective, but also in a subjective sense. The process leading up to this result is partly human and partly divine. The practical separation of ourselves from sin, and the practical consecration of ourselves to God, is our own act, and thus far man may be said to sanctify himself, or present himself "holy" (see Lev. xi. 44; xx. 7; and Rom. xii. 1). But the separation of sin from us, and the acceptance of our persons and "reasonable service" is God's act, and in this sense it may be said that God sanctifies us. It will be seen, therefore, that in this as well as all other developments of divine grace in the soul, there is co-action between God and man, and in our attempts to define and comprehend such questions we will do well always to bear this fact in mind.

But the point to be decided is as to when this work of sanctification is wrought, and the result called holiness reached. If holiness is the absence of sin, then it must ensue when sin is removed; and sin is removed, as we have shown, by regeneration, therefore holiness must begin at that time. "Being made free from sin and become servants to God, ye have your fruit unto holiness." Does not this passage mean and teach that separation from sin and consecration to God's service results in a state of holiness just as the blossom on the tree culminates in fruit? God says by the same apostle, as quoted from the prophets, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

Now, when does this process take place? Is it at the time of our regeneration, or at some subsequent period? It must be when we are regenerated, or "born of God," that we become the "sons of God;" and, according to this passage, it is when we "separate ourselves from the unclean thing," or sin, that God receives us, which, we have shown implies holiness; and it is then that He becomes our Father, and makes us His sons and daughters, and all this implies regeneration. Besides, regeneration is evidently the begetting of "the new man which, after God, is created in righteousness and true holiness" (Eph. iv. 24). This passage manifestly teaches the presence of "true holiness" on the part of those who are born again, and we have shown that justification, which is cotemporaneous with regeneration, also implies it. "Being made free from sin," therefore, "and become servants to God, we have our fruit unto holiness, and the end everlasting life." Doubtless, then, the regenerated person is holy, and regeneration and sanctification, as well as regeneration and justification, in fact, regeneration, justification and sanctification are cotemporaneous and inseparable, the one never existing in man apart from the others; and this, all our best theologians admit and teach. Besides, it is inconceivable that a sinner can be cleansed from sin, renewed in nature, and adopted into the divine family, who is not separated and cleansed from sin, and consecrated to God, and these things we have shown to be involved in the idea of holiness. Hence we infer that the state of holiness begins with regeneration.

But is sanctification a different process, or work of divine grace, from regeneration, or is it a result of the same process? I reply, regeneration describes or involves the process, and sanctification expresses one phase of the result, just as washing describes a process, and purity the result; or killing a process, and death the result; or quickening a process, and life the result. Regeneration has to do with our nature—cleansing, quickening, renewing it; sanctification describes the sum of these operations as developed in our character. Regeneration cures and eradicates the disease of sin from the soul; the state of spiritual health which ensues is called sanctification. Let me illustrate this whole question in this way. Suppose we are under the old dis-

penetration, where there was a temple for religion and a throne for government. The king upon the throne represents law; the priest in the temple represents character, and, in addition to these, there is a prophet or teacher, one of whose functions it is to explain and enforce duty. Suppose a person who has transgressed the law coming to the king, asking pardon for his crime and protection from its consequences. The king is inflexible, because he is just, and says, I would be merciful if I could, but I cannot at the expense of justice. So far as my prerogatives are involved, the law must take its course, and the penalty must be inflicted, for the law says, "The soul that sinneth it shall die!" With this, he lifts his sword to execute the sentence, but the trembling criminal turns to flee away, when, lo, he meets a man arrayed in robes like unto a prophet, and cries out to him, "What must I do to be saved?" The prophet bids him hie to yonder temple, and tell the priest his tale. The priest immediately slays a victim, makes atonement for his sin, and on condition of future loyalty and obedience sprinkles him with the blood, cleanses him at the laver, gives him a white stone—token and pledge of his purification—and thus certificated sends him back to the king for his benediction. When the king sees him now, and receives the proof of his cleansing, he sheathes his sword, his judicial anger is appeased, his countenance becomes benignant, his throne of justice becomes a throne of grace, and he pronounces the criminal absolved and guiltless. He can now be just, because of what the priest has done, and at the same time the justifier of every one who is thus cleansed in the temple. Observe, it is the king's business to absolve men, and pronounce them just; it is the priest's business to cleanse them, and pronounce them pure. "Go show thyself to the priest," said Jesus to the cleansed leper, "and offer the gift that Moses commanded for a testimony unto them." To justify, then, is a kingly function; to regenerate and sanctify a priestly. But separation from sin and consecration to God as King, were required by the priest before he could cleanse and sanctify, and cleansing was required by the king before he could justify and pardon, hence all the conditions of sanctification were involved in regeneration. The man, being regenerated, is justified when viewed

from the standpoint of law, and sanctified when viewed from the standpoint of character. Look at him from the throne, and he is justified; look at him from the temple, and he is sanctified, or holy. Now this is only illustrative, for under the new dispensation the offices of Prophet, Priest and King centre in one person—Christ. This is beautifully set forth in prophecy by Zechariah (vi. 12, 13): “Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” The word “both” here doubtless means the king and the priest, the throne and the temple, the regal and sacerdotal departments of the divine administration. The counsel of peace being between them evidently implies that they are managed, not as two rival or distinct departments of the divine commonwealth, but conjointly, under the same head and to the same end, each in its sphere contributing its part to the unity, harmony and efficiency of the whole. The king is priest, and the priest is king, hence the whole transaction involving man’s salvation is performed by the same person, in the same place and at the same time. Christ is the royal priest, or sacerdotal king, “the Lamb slain in the midst of the throne,” being “by the right hand of God exalted, a prince (involving rulership), and a Saviour (involving priestly functions) to give repentance to Israel, the forgiveness of sins.” And because He possesses “all power” as priest and king, He is “able to save them to the uttermost” (cleanse, quicken, renew, justify, sanctify, and forever save) “all them that come unto God by Him” (Heb. vii. 25). As priest He regenerates them, as king He absolves and justifies them; and the combined result is their recovery to the state of holiness from which they fell, therefore all saved persons are regenerated, justified and sanctified.

The question very naturally occurs just here, however, Does not this theory antagonize the doctrine of the second work in order to *entire* sanctification? I answer, much depends upon the view we take of the question. We would require to settle



first, what the nature of the second work is, and what it is supposed to accomplish. Is it a new work, or is it a second instalment of an old work? If a new work, what are its peculiarities? The first accomplishes our regeneration, and involves our justification and sanctification. What additional blessing does the second work secure? The first is accomplished through the merit of the atonement, and by the agency of the Holy Ghost. What additional ground of merit, or efficiency of agent is claimed for the second work? I cannot answer these questions myself. But, perhaps it will be said that it is a second instalment of the same work, by the same agency, on the same ground of merit, and subject to the same conditions. But the first work, as I have shown, was regeneration, hence the second, according to this presentment, must be more regeneration, or a distinct work some time after regeneration to perfect it more fully, or remove some defect from it. If this be the case, then what is the nature of that defect? What did the blood of Christ and the Spirit of God fail to accomplish by the first that it is proposed to accomplish by the second? If it be true that God only partially regenerates us at the first, it must, I should say, be for one of the following reasons: (1) because He is unable to complete it at one operation; or, (2) because He sees it to be better to proceed on the two instalment plan; else, (3) that man can only meet the conditions in this way. I can conceive of no other reason for such an arrangement. Let us look at these reasons, therefore. Surely no one will rest his case on the first—God's inability, or the inefficiency of the atonement. Neither is it easy to see why God should prefer to leave some "remains of sin" in us when He regenerates us, to be a snare to us for a few months, or years, before He will remove them. Nor is it any more conceivable how it is that it requires just two efforts and no more, on man's part, to fully meet the conditions. I could understand this better myself if the number of instalments varied somewhat, according to the intelligence and faith of individuals. But, perhaps, Bishop Hedding, of the Methodist Episcopal Church of the United States, touches the real point when he says, "Regeneration is the beginning of purification, entire sanctification is the finishing of that work. A regenerate man is (may

be) kept from committing known sin; which is what is commonly meant in the New Testament by 'committing sin.' But he yet finds in himself the remains of inbred corruption, or, original sin, such as pride, anger, envy," etc. This he calls, further on, "the pollutions of our nature." Dr. Anderson, too, previously quoted, speaking of original sin, says, "This is the radical evil which regeneration is designed to remedy" (p. 69). Now, is not this the *real* ground of the double work theory, viz., that we have two kinds of sin to deal with, original and personal, or native and inbred, and that one operation of grace removes the one, and a separate operation is required to remove the other? But it will be seen that doctors differ as to which is removed by the one operation and which by the other. Bishop Hedding affirms that sanctification removes original sin, leaving us to infer that regeneration takes away the personal; and Dr. Anderson affirms that regeneration removes original sin, leaving us to wonder whether personal sin remains after regeneration, to be taken away by sanctification, or whether sanctification precedes regeneration in his theory and removes personal sin first. Amid this confusion what are simple minded people to believe? Evidently, if we admit two kinds of sin, and a separate operation of divine grace for the removal of each, then it becomes a fair question as to which kind is removed by the one process, and which by the other, and which has precedence in point of time. Let us admit, for the sake of finding a starting point, that the blood of Christ in regeneration cleanses us from our personal sin, but that there is some deeper stain inherited from Adam, a sort of constitutional taint so inveterate in its nature that, like a chronic disease, it requires a double application of the remedy to remove it. Now, let us see where this lands us. This original sin must either be in us when we are born, and consequently inhere in infant children from their very birth, and before, otherwise it skips the infant until it reaches the line of accountability, and is then communicated. If communicated, who communicates it? We must fix the responsibility somewhere, and who will say God does it? And if such a supposition were even admissible, then let me ask what greater show of justice is there

in imparting or imputing Adam's sin to the adult than to the infant, since the latter is just as responsible for it as the former? But if the devil imparts it, then surely it is original sin indeed, coming from the original source direct, and not through two hundred generations of men. But such a theory is too absurd for toleration, hence we will be obliged to fall back upon the assumption that this "original sin" is born in us. Then every infant has its share, and must be looked upon as essentially corrupt (I speak advisedly). The supposition is, that this form of sin is so inveterate that regeneration cannot remove it. It can take away personal sin, but not this. The plain inference is, therefore, that it is worse, more deep-seated, more deadly, than personal sin, yet all infants are its subjects. What about their salvation, then? Is it secured, and how? "Without holiness no man can see God." Without regeneration to remove personal sin no man can see the kingdom of God, yet in every infant there is something so much worse than personal sin, that while one application of the atoning blood can remove the one, it requires a second application to eradicate the other! Driven to such an alternative, is it not about time to inquire, Is it true that we inherit from our first parents anything from which we require to be cleansed in order to our sanctification, which is not unconditionally removed from all men, ante-natally by the atonement of Christ? I do not ask whether we are injuriously affected by Adam's sin, or by the fall, as it is called. This will not be disputed. But I simply ask, Do we inherit anything of the nature of sin, and from which we require to be cleansed in order to our sanctification, which is not ante-natally removed by the atonement? If so, where is the Scripture proof? I have already shown that sanctification takes place at the time of regeneration, and is the result of that operation, and this is substantially conceded by all our theologians. I have also shown that cleansing is a part of the regenerative process. Now, if there is more cleansing required at that time, our regeneration must be incomplete, as well as our sanctification; and it is a second, or additional regeneration that we need, in order to a fuller sanctification. This would seem to involve something akin to a second new birth, which does not seem to be contemplated in the Scriptures.

But is it true that the work of God in the souls of men is necessarily thus fragmentary? If a justified person is, and must needs be, a sinless person, then where is the propriety of speaking of "the remains of sin," and "the remains of inbred corruption, or original sin," left behind at the time of justification? Sinlessness is sinlessness, and must include sin of every sort. Then as to original sin, we read in Rom. v. 18, 19, that "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This passage must refer to all men as human beings, irrespective of all diversities of condition, and must be applicable, not at the end of their existence, but at the beginning; and not to individual, but to entailed sin. Either of the opposite suppositions would involve universal salvation. It plainly specifies that "judgment to condemnation" came upon "all men" by one man's offence, and that "many were made sinners" through one man's disobedience. Surely, if anything is entitled to the name of "original sin," this must be, and I know of nothing else that is. But the text with equal explicitness declares that as many as were made sinners, viz.: "All men," by Adam's disobedience, were made righteous by Christ's obedience. This, too, unconditionally. The sin was entailed by no fault of ours, and is removed without either our consent or co-operation, which is evidently the proper thing for a just God to do. If this be so, then what about the doctrine of a second work to remove "original sin, or inbred corruption?" Manifestly it must be abandoned. On the contrary supposition, what becomes of infant children who die before they are able to accept Christ as their Saviour from Adam's sin? And what has the atonement done for them? Or does God regenerate all children that chance to die in childhood, as the Calvinists suppose He does in the case of "elect children," and leave those who do not die, to grow up unregenerated, to begin their responsible existence with all the disadvantages of an essentially corrupt, or impure nature to contend against? This looks exceedingly improbable. Then, again, if this original

sin, or inbred corruption, is so much more inveterate than personal guilt that it requires an extra operation on the part of the Holy Spirit to remove it, how is it that all infants as well as regenerated adults, are included in the divine family, and constituted heirs of the kingdom of heaven, while personal sin disinherits them? And how is it that the same divine remedy which at the first application is so impotent to remove this inbred taint, is, at the second application so omnipotent? But whatever view we take of this question, it seems to be generally conceded, especially among Methodists, that regeneration contemplates the removal of personal, but not original sin, and is, therefore, not applicable to infant children. And if original sin has been removed unconditionally, by the atonement, from "all men," then the second work, if such a work be admitted, cannot be for the removal of that, but must be based upon the defectiveness of regeneration. And, seriously, does not this disparage the atonement, and indirectly the divine character? Can any satisfactory reason be assigned why the blood of the everlasting covenant should be applied to the soul of a sinner by the agency of the Holy Ghost, and cleanse him only partially, making a second application of the same blood, by the same divine agency, necessary in order to complete the work? Is it not more consonant with truth, and less disparaging to the character of God, or the provisions of His grace, to believe and teach that the divine remedy effectually cures when first applied, but requires to be continually applied thereafter, as a preventive, in consequence of our unhealthy tendencies and surroundings? If so, it follows that in proportion as this is done our spiritual health will be preserved and our spiritual strength renewed, and *vice versa*. In this case all subsequent unhealthy or defective conditions will be attributable to lapses of faith in applying the remedy, or to unwatchfulness against unhealthy conditions, rather than to defectiveness of the remedy itself.

Nor do these objections to what we regard as an erroneous theory of a second work, necessarily antagonize the *fact* of such a work—or many such works, for that matter—as an element of human experience, but they simply shift the responsibility of a

piecemeal, or instalment salvation, from the shoulders of the Deity, where it does not belong, and place it on the shoulders of man, where it evidently does belong. Few human experiences are up to the divine standard, inasmuch as few Christians live up to their privileges, hence the necessity of a further work of grace to lift us up to that standard. That such a work is an essential feature of the divine plan I have failed to find. That it is a fact, and generally a necessity in human experience, I cannot doubt. Viewed from the divine standpoint, salvation is perfect, or complete, and not fragmentary either in provision, proffer, or bestowment. It is offered to us in its entirety, and not upon the instalment plan. Few men, however, have the capacity to understand all that is involved either in Christian life or character, especially before they have entered upon it; hence most men commence and *long continue* on too low a grade; failing to comprehend, failing to grasp, and consequently failing to enjoy the fulness of their present inheritance in Christ. There is bread enough, but they feed on crumbs; water enough, but they sip it in drops; light enough, but they grovel with half closed eyes in a dim twilight; life enough, but they remain constitutionally feeble. They do not, perhaps, perpetrate known and overt acts of transgression, such as to bring serious condemnation, or perhaps their consciences are not

“Quick as the apple of an eye,  
The slightest touch of sin to feel.”

hence they claim to be living in a justified state, while far below the normal mark and longing for something better. At length, peradventure, under some special awakening, they discover their low ground of character and experience, and are called upon to come up higher. They are induced to forsake their previous sluggish ways, renew their consecration to God, plume the wings of their faith for a higher flight, and the result is that they are lifted, as it were, to the third heaven of enjoyment and hope, and call it, according to their conventional vocabulary, the second blessing. The fact is, however, that they have nothing now but what they might have had from the beginning had they been able and willing to take it in;

nor have they anything yet but may be augmented by successive up-mountings by faith in the future. But this "hop-toad," "leap-frog" method of ascent is the practical and not the theoretical aspect of the redemptive scheme. In other words, it is not God's plan; it is only the human outworking of the divine plan. "The path of the just is as a shining light," steadily increasing, or "shining more and more unto the perfect day." This is the divine plan. The path of the just is like a lantern, always flickering, generally burning dim, in need either of oil or snuffing, or both, and sometimes going entirely out. This is the ordinary human outworking of the divine plan. "The kingdom of heaven is like a grain of mustard seed planted in the ground," growing a little every day, and gradually becoming "a great tree." This is the divine plan. The kingdom of heaven is like a toadstool, springing up in a night, and reaching its utmost growth often in a single day. This is the usual human outworking of the divine plan. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till (gradually) the whole was leavened." This is the divine plan. The kingdom of heaven is like soda put into sour milk from time to time, causing a sudden and tremendous effervescing for a little while, but soon dying away. This is the human outworking of the divine plan. Or if preferred, the one may be called ideal salvation, and the other, for want of a better term, the experimental. The difference between these two phases of the subject may be accounted for on the ground that salvation, as realized in human experience, involves not only divine but human agency, and the operations of the former are conditioned upon those of the latter, which are always more or less imperfectly fulfilled. Within the limits of human compliance, however, the divine part is, no doubt, always perfectly done; hence, whatever imperfection attaches to the work of grace in any heart, we must always be careful not to attribute it to the divine arrangement, but to the human compliance.

And does this presentation of the case antagonize the old-time Methodist doctrine of the double work? If so, I fear that old-time Methodist doctrine must have been only "going on

unto perfection," but I am glad to know that it has been "growing in grace," and especially "in the *knowledge of the truth*," and it is to be hoped that it will become "perfect in this life." At all events, it would be sad for Methodism if it had gained no new light in Scripture interpretation in a century and a half.

But let us hear Mr. Wesley on this point. Speaking of a justified person, he says, "So long as he walketh in love (which he may always do), he worships in spirit and in truth. He keepeth the commandments of God, and doeth those things which are pleasing in His sight; so exercising himself as to have a conscience void of offence toward God and toward man. And He has power both over outward and inward sin, even from the moment he is justified" (Sermon xiii. 4). The foregoing extract is quoted approvingly by Dr. Cooke, who expresses substantially the same sentiments.

I cannot, at present, or perhaps at any other time for that matter, answer all the objections that might be urged against the views thus advanced, but I am unable to see that they are either unreasonable or unscriptural. Those passages of Scripture so often quoted to show that God recognizes the existence of shortcomings, or the "remains of sin" in believers, and urges them on to perfection in character and life, so far from teaching that their present state is according to His own plan, only go to prove, I conceive, that it is contrary to that plan. He certainly offers a full as well as a free salvation to all men, and has expressly declared His will to be "our sanctification." Does this mean our partial sanctification for a time, and then suddenly our fuller sanctification? Or does it mean our complete sanctification from the very inception of the new life? I trust I may be pardoned for believing it to be the latter, for Christ is "able to save unto the uttermost all who come unto God by Him." Not only to save them *who* come, I opine, but also to save them *when* they come, so far as uncleanness is concerned, since His blood "cleanseth us from all sin," and that, too, at the time it is first applied, "for by one offering He hath perfected forever them that are sanctified;" *i.e.*, doubtless, in purpose and provision, and where the provision is fully accepted



the purpose is fully accomplished. But nowhere, brethren, absolutely nowhere, is salvation offered to us on the piecemeal, or instalment plan. However it may be received, God's will and plan are that all men should be saved and sanctified completely at all times, but men do not always perfectly co-operate with Him in the execution of His purposes, hence the defects we so often see and feel.

#### ADOPTION.

Another of the concomitants of regeneration is adoption. On this I can dwell but for a moment. Hitherto we have been breathing, for the most part, the atmosphere of the courtroom and the place of sacrifice, but now we luxuriate amid the loving associations of home. God, as sovereign, found us in a state of rebellion against Himself, and had to deal with us as rebels. In order to save us from the consequences of our rebellion, expiation must be made, the blood (life) of a victim must flow, cleansing must be performed, guilt removed, innocence pronounced and the prisoner released. But all this savors of rigor, it smacks strongly of justice and penalty, and although the guilt is removed and the penalty averted, yet there is an air of coldness, officialism, majesty, and stateliness about it all which, while it may inspire awe and awaken gratitude, fails fully to excite and quicken the tenderer sympathies and affections of the soul. This element, thus far, is largely wanting. But the divine resources are ample to meet the manifold demands of His administration and the diversified wants of His creatures, hence the home with its fatherhood of tenderness and brotherhood of love; its larder of "fat things" and its wardrobe of white raiment; its light, its warmth, its music, its friendships, its security, its rest, its benignity, and its blessedness, both in this world and the world to come, is introduced to our notice, and we are introduced to its hallowed and hallowing associations and enjoyments. And this completes the picture, clothing it with the last needed touches of beauty, and surrounding it with the most exquisite charms. The parable of the prodigal son is the divine ideal of this scene, each believer was once that prodigal,

and for each child of God that parable describes his home. Our introduction to that home may be viewed from two different standpoints. In one sense we are born into it, inasmuch as the renewal and quickening and cleansing of our moral natures *resembles* a birth. God being the author of this operation, we are said to be "born of God." But those who are "born again" of the Spirit, had a previous existence, and belonged to another family, less respectable and less refined. "Ye are of your father the devil, whose works ye do," was once true of such persons, hence the translation "out of darkness into the kingdom of God's dear Son," and out of the family of Satan into the family of God—"the household of faith"—because it involves the principle and resembles the act of adoption, is appropriately described by this name. It is a most suitable and suggestive term, but I cannot dwell upon it.

And now a few words, in conclusion, with regard to the minor results of regeneration. I have incidentally shown that both justification and sanctification, as well as adoption, were among those results, and beyond this I will be able to do little more than epitomize. Among these results I would mention peace, joy, the witness of the Spirit; fruit, implying life and growth; knowledge, especially experimental; fellowship, victory, hope, strength, guidance, and others. On this last point, however, viz.,

#### DIVINE GUIDANCE,

I ought, perhaps, in the interests of unity of thought and uniformity of teaching among ourselves, to enlarge for a little. I have no desire to antagonize any one's opinions, or teachings, but "in the multitude of counsellors there is safety."

1. The *fact* of divine guidance will not be denied by any one who venerates the Word of God, and I am only supposed to be dealing with such.

2. That God has various ways of guiding His people no Christian will dispute. He may be said to guide, or indicate His will by His word, His Spirit, His providence, and the counsels, instructions, and examples of His people.

3. The *degree* of guidance will be the only point, probably, on

which there would be any disagreement among us, hence a few words on this point just here. God's promises, as well as His provisions and requirements, are very comprehensive. They seem to sweep the heavens like a telescope, and penetrate to the depths of infinity; and if they are to be interpreted in their most unlimited sense, they would almost deify us. Now, there must either be a limit to their meaning or no limit to our attainments. And suppose we understand them as unlimited in meaning, still it remains to decide whether the unlimited attainments involved are to be reached by one or more single bounds in this life, or by gradual advancement through this life, and on and on forever, bringing us by a gradual and perpetual process of assimilation nearer and nearer to the Deity in knowledge, character and condition. If there is any philosophy in the theory of "natural law in the spiritual world," then we would be inclined to the adoption of the latter view. If the spiritual realm is singular in this respect, involving sudden bounds from height to height, at intervals not remote from each other, bringing us by two or three tremendous leaps from incipiency to maturity, then perhaps, the former view would be preferred. Now, in this matter of guidance, suppose we take for illustration a single passage. "When He, the Spirit of truth is come, He shall guide you into all truth." Suppose we interpret this passage on the principle of unlimited meaning and suddenness of fulfilment, and what is the result? Sudden omniscience on the part of all to whom the promise was made. Was it made to all believers, or only to the apostles who were to be the divinely inspired amanuenses of the Holy Spirit? There is room for diversity of opinion here, hence dogmatism is out of place. If made to the apostles only, then we know the phrase "all truth" must have had a limited meaning, referring to such truth only as was necessary to a life of faith and godliness. If to all believers, it could hardly be more comprehensive than this. If to all believers in an unlimited sense, then all believers are omniscient and infallible as God Himself, which is blasphemous. As a matter of fact, such a thing never has been and never can be, either in this world or that which is to come. We might as well quote Matt. v. 48; John i. 16; Eph. iii. 19, and

kindred passages, and then claim that believers were to be invested with every divine attribute in its "fulness," or most absolute sense, and that, consequently, every believer could claim to be made, like Christ, "in the form of God, thinking it no robbery to be equal with God." Such presumptions represent God as divided against Himself, and open the door for unbridled fanaticism; for if these promises extend to all believers, they must not be monopolized by a few narrow-minded, self-assertive individuals, claiming a superior degree of piety and light, but they must be recognized as the common heritage of the Church, hence all her divisions and imperfections are laid at the door of the Deity, and He is made responsible for them. The Church of Rome drifted off on some such line as this, and it brought her into a somewhat anomalous predicament. She held correctly enough that God was infallible in knowledge. He had given promises of unlimited wisdom, knowledge, understanding and guidance to His Church. She claimed she was His Church, and no mistake, for her ecclesiastical pedigree was unbroken from the apostles down. The promises she interpreted without limitation of meaning, the fulfilment to be realized in time, therefore she was as infallible as God Himself, especially in matters pertaining to doctrine and administration. But, for hundreds of years, the trouble was to locate the infallibility. It was a sort of sheet-lightning commodity, spread all over, but somewhat thin everywhere. It was a beast of many heads, consisting of priests, bishops, archbishops, cardinals and popes, and some of the wisdom resided in each head; hence it was necessary, in order to focus their infallibility on any given point, to put all their heads together in a general council. But at their last general council, in 1869-70, they agreed to take all the infallible brains out of all the subordinate heads and put them into one supreme head at Rome. This was a good idea. It obviated the necessity of gathering the subordinate heads together for the exercise of their infallibility, hence it economized time, saved trouble and lessened expense. But, as Protestants, we cannot endorse the infallibility doctrine at all, whether in one head, or many heads. The theory which more readily commends itself to us is the one which teaches a gradual

communication of light, and truth, and knowledge, and spiritual understanding, varying in degree according to the conditions of human capacity, study, faith, obedience, etc., much on the same principle as we increase in everything else. Persons with open eyes and ears and hearts, asking, knocking, seeking, investigating and reasoning, would naturally increase in wisdom more rapidly than those who were indifferent and listless, just as they do in temporal or earthly things. And I humbly think that this is our only safe principle of interpretation. Any other will inevitably lead us into fanaticism and error, and cause division and alienations among us. In support of this view, I submit the following considerations :

Christ had been with His disciples for some time, He had called them to follow Him ; He had been their spokesman ; He had confounded and silenced all gainsayers ; He had proved more than a match for all cavillers ; He had instructed the disciples themselves, and greatly won their hearts. But the time came when He talked of leaving them and going to the Father. This greatly troubled them, but He endeavors to comfort them. This comforting address begins with the fourteenth chapter of John's Gospel : " Let not your heart be troubled," etc. In verse 12, He promises them that the works He did they should do, and greater works than He did, " because He was going to the Father." In verses 13, 14, that whatsoever they asked the Father in his name He would do it. In verse 16, that the Father would send them " another Comforter," that He might " abide with them forever." In verse 26, that this Comforter should " teach them all things and bring all things to their remembrance, whatsoever He had said unto them," showing plainly that the promised Comforter was to come in His place, discharge His functions and, among other things, " *guide*" them, as He had been guiding them, by instruction, counsel, illumination, " into all truth " that they needed to understand, and as far and as fast as they needed to understand it, just as He Himself had been doing. But He did not tell them everything at once. He said, " I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth ; for He shall not speak

of Himself; but whatsoever He shall hear that shall He speak; and He will show you things to come" (John xvi. 12, 13). Now, let any candid, intelligent student of the Word of God calmly study this latter passage in the setting we have given it, and interpret it in the light of the context, and they cannot but see that it has no reference to any guidance, or revelation in regard to the minutiae of our actions and utterances in the ordinary affairs of life. Such an interpretation seems a degradation and perversion of the text, and is not sustained by any fair principle of exegesis. Nor has such a theory of guidance, so far as history informs us, ever been realized by believers, no, not even including the apostles themselves. In fact, it is a positively dangerous and dogmatic assumption.

But, finally, whatever may be true with reference to this subject of guidance in the sphere of our personal relations to God, it must be evident to all who reason, that in matters affecting men's relations to each other, and involving their coaction in the social, secular or religious sphere, there can be no safe or satisfactory rule of action that is not equally revealed to and equally binding upon all. Anything short of this would be an anomaly in worldly affairs, and surely God is as reasonable as men. The fact is, it would be a most dangerous thing to make one person's inward impressions a divine standard of action for another. We do not even accept the utterances of those who wrote the Bible because they claim to have been inspired. But we carefully examine the claim, and establish their right to be heard and obeyed on other grounds. This being so, it is an unpardonable impertinence for any one to demand of me that I shall govern my conduct according to his inward impressions, until he has established his right to be regarded as an oracle from heaven by other than his own naked testimony. I should be sorry to be responsible for such a theory of divine guidance.

A distinction ought, perhaps, to be noted here between what may be termed the ordinary and extraordinary, the general and the special, or the rule and the exception. I have been endeavoring to expound the rule, but at the same time I must recognize the exceptions. In all departments of God's doings we trace this principle. *E.g.*, in the material universe results are

usually produced by the slow and gradual operations of natural law, though it is generally conceded that similar results must, at some time, have been produced by the immediate creative energy of Jehovah. The former is the ordinary mode, the latter the extraordinary. In the history of His dealings with mankind effects have usually been produced by the operation of natural causes, yet all Christians recognize the existence of miracles. The former is the ordinary, the latter the extraordinary. In the communication of His will to mankind, what is called "the light of nature" may be regarded as the ordinary, inspiration or *special revelation* the extraordinary. So, I humbly think, in the matter of guidance God has His ordinary methods, such as I have already enumerated, and besides these, in case of extraordinary interest, extremity, or importance, He adopts extraordinary, or special methods. We see this illustrated in the case of sending Philip to join the Ethiopian's chariot; in sending Peter to the house of Cornelius; in sending Paul to Macedonia, and in many similar cases. But such cases, if they became the rule would cease to be the exceptions. It need not be denied, therefore, that in special emergencies God makes special impressions on men's minds, leading them to act in a certain way for the accomplishment of His special purposes, yet it will, doubtless, be perfectly safe to deny that He ever has made or ever will make this the common or ordinary mode of procedure, especially with reference to the trivial affairs of life. But I cannot enlarge on this point.

---

#### THE NAME OF JEHOVAH IN THE BOOK OF ESTHER.

BY REV. J. A. MACDONALD, M.A.,

*Editor "Knox College Monthly."*

BIBLE students have frequently noted the remarkable fact that in the Book of Esther—a book, the manifest purpose of which is to account for the origin of one of the Jewish festivals, to vindicate the claims of the true religion, and to illustrate the Providence which guided the complications of aims and interests to an issue favorable to the chosen people—that in such a book

the name of God is not once mentioned. Divine interposition, even in the darkest extremities of the history, is not sought, and no reference is made, either in acknowledgment or thanksgiving, to an unseen Power overruling for good the machinations of wicked men. The Persian King is mentioned 190 times; his kingdom referred to 26 times; his name given 29 times; but the name of God is not once used. Many who have been perplexed because of all this will be interested in the discovery of the name of Jehovah inwrought in the most ingenious manner into the very warp and woof of the story, such as would speak to the Hebrew readers of their covenant God while their Gentile enemies would not have occasion to desecrate or blaspheme the Sacred Name. This interesting fact was communicated to the present writer by Rev. Dr. Kellogg, of Toronto, whose attention was first called to it by the distinguished Biblical scholar, Dr. E. W. Bullinger, at the Congress of Orientalists lately held in Stockholm. I have ventured to summarize Dr. Bullinger's statements, and, inasmuch as the question is of interest and value to all students of the Bible, I shall attempt to give the readers of the QUARTERLY an intelligible idea of this important discovery.

First, let us glance at the Book of Esther. It reads like a romance. With the artistic skill of a master dramatist the characters are drawn. Ahasuerus, the Xerxes of European history, the powerful King of Persia, reigning from India even unto Ethiopia—over one hundred and twenty-seven provinces—despotic, self-willed, amorous, facile, lending himself readily to the craft of Haman, but relentless in his rage when the tide of affairs turns; Esther, the Queen, beautiful, noble, heroic; Haman, the proud Agagite, vain, vindictive, crafty; Mordecai, the Jew, every inch a Jew, reticent, patient, self-reliant, resolute. Then, too, with what fascinating rapidity the plot thickens, developing scene after scene in quick succession to an impressive consummation, when, like a well-planned drama, by a good turn of fortune, all difficulties vanish, the beautiful heroine prevails against the cruel oppressor, Haman is hanged on the gallows he had erected for his victim, the despised Mordecai is made prime minister, and the oppressed people "had gladness and joy, a feast and a good day."



Now, this whole graphic story is told without reference to any higher power than that of the human agents interested; "there is no miraculous, unaccountable interposition, no falling back on the devices of a weak dramatist, no earthquake, no eclipse, no break in the chain of merely human and ordinary motive and action." The spirit of the book is patriotic, not religious; Esther's beauty, not her piety, is made prominent; indeed, her Judaistic descent and religion are kept secret, and when with splendid heroism she casts herself into the breach to save her people, there is no expression of confidence in or appeal to, the protection of the covenant God of Israel. So, too, in Mordecai there is the same loyalty to his own people, but, as with Esther, they are remembered and aided because they are *his* people, not because they are God's people.

But however difficult of explanation this reticence on the part of the author of this book may be, it is perfectly plain that his silence is not because of infidelity. The marvellous coincidences, so surprising and so fruitful, the drunken freak of Ahasuerus and his revenge when thwarted, the shrewdness of Mordecai and his fortunate service to the King, the King's opportune sleeplessness on the night when Mordecai had so much at stake, Haman's misunderstanding of the King's indefinite question, Esther's intercession, and the impressive *finale*—the guiding of all this court intrigue, this plotting and counterplotting, points to God, who is the background of the story, and who in all hurry of events accomplishes His own wise and gracious purposes through the passions and plottings of free human agents.

We turn now to Dr. Bullinger's reading of the name of Jehovah no less than four times in this book, introduced in acrostic form at the four turning points in the history. Every one is aware of the use of the acrostic in the inspired Word, but before noticing its appearance in the book under consideration, it may be well to follow Dr. Bullinger in his brief reference to its use in other books of the Bible, quoting often his identical words.

There are at least twelve examples of this alphabetical arrangement in the Old Testament. Three of these—Ps. cxi.,

cxii., and Lam. iii.—are perfect and complete, every line marked by its initial letter being in regular alphabetical order. Ten others are less complete, viz.: Ps. ix. and x., xxv., xxxiv., xxxvii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i., ii., and iv. These acrostic Scriptures have marvellous peculiarities, and the most wonderful order is observed in the length and arrangements of the stanzas and lines.

Coming now to the book of Esther, Dr. Bullinger tells us that the name of Jehovah is given four times in an acrostic form. The Massorah has a rubrick calling attention to this fact in these four passages; and three ancient manuscripts have been discovered by Dr. Ginsburg, and used by him in editing the new Hebrew text of the Old Testament, in which these letters are written in larger characters and in a more prominent form, so that the Hebrew reader of the book would see the word Jehovah four times, while the Gentile hearer who could not read it would not *hear* the sacred Name which revealed the secret influences at work. There is abundant proof, continues our authority, that these acrostics are no more the mere work of man than are the acrostics in other parts of Scripture. Though so clearly indicated in the Massorah, and though confirmed by these manuscripts, they have been hitherto completely unnoticed both by successive editors of the Hebrew Scriptures and by Biblical commentators and students generally.

The following facts are given introductory to the examination of the bearing and teaching of these acrostics:

1. The word Jehovah in the Hebrew, like the word LORD in English, consists of four letters, (J, H, V, H,) which, when written as in Hebrew, are read from right to left.

2. In each acrostic, the four words forming it are *consecutive*, and in each case, except the first, they form a complete sentence.

3. As to their *construction*, there are not two alike; but each one is arranged differently from the other three; while

4. Each is uttered by a different speaker. The first by Memucan, the second by Esther, the third by Haman, the fourth by the inspired writer.

5. There are *no other* acrostics in the Book of Esther. Every word has been carefully examined, and no other acrostic is possible.

6. Further, their order is also perfect; the four acrostics being arranged in no less than ten pairs. Thus:

(1) The first two acrostics are a pair, having the name formed by the *initial* letters of the four words; while

(2) The last two are a pair, having the name formed by the *final* letters of the four words.

(3) The first and third are a pair, having the name spelt *backwards*; while

(4) The second and fourth are a pair, having the name spelt *forwards*.

(5) The first and third, in which the name is spelt backwards, are a pair, being spoken by *Gentiles*; while

(6) The second and fourth, in which the name is spelt forwards, are a pair, being spoken by *Israelites*.

(7) The first and second are a pair, connected with Queens and banquets; while

(8) The third and fourth are a pair, connected with Haman.

(9) The first and fourth are a pair, being words spoken *concerning* the Queen (Vashti) and Haman; while

(10) The second and third are a pair, being words spoken by the Queen (Esther) and Haman.

7. We shall see that in the two cases where the name is spelt by the *initial* letters, the facts recorded are *initial* also, *i.e.*, they refer to the beginning of God's interference; to the two events which He initiated, and by which He *prepared* beforehand for the end which He foresaw. While in the two cases where the name is spelt by the *final* letters, the events are *final* also, leading up rapidly to the end which God had foreseen.

8. To understand the teaching of the *backward* and *forward* arrangement of these acrostics, we must remember that God works in two ways—by ruling and by *over-ruling*. In the two cases where the name is spelt backwards the sentence containing the acrostic refers to Jehovah's *over-ruling* of man's wisdom and cleverness, causing them to work together for His good purpose. While in the two where the name is spelt forward the sentence refers to His *ruling*, *i.e.*, to His initiative and direct act of interposition. We further note that God's *over-ruling* stands connected with the words uttered by *Gentiles*;

while His direct *ruling* is connected with the words of His *own people*.

THE FIRST ACROSTIC.

(*Esther i. 20.*)

Vashti, the Queen, refuses to attend the feast at the King's commandment, and a royal decree is issued that she should be deposed and another made Queen in her stead. The wisdom of Memucan is stated in Esther i. 20: "And when the king's decree which he shall make shall be published throughout all his kingdom (for it is great), *all the wives shall give* to their husbands honor, both to great and small." But this wisdom was so *over-ruled* that through the wife provided so strangely God accomplished His purpose to deliver His people.

The acrostic is formed by the *initial* letters of the four Hebrew words, the translation of which is italicised, and reads *backwards*:

ו	ת	נ	ש	י	ם	י	ת	נ	ו	ל	כ	ל	ו	י	א	י	ה
6	7	4	5	2	3	1											
shall-give	the-wives			and-all				it									

Translated more freely, the corresponding form of the acrostic may be exhibited in English, thus:

"Due Respect Our Ladies

shall give to their husbands, both to great and small."

THE SECOND ACROSTIC.

(*Esther v. 4.*)

The plot is laid for the extermination of the Jews, and Haman has obtained the royal decree. Then "the city of Shushan was perplexed, Mordecai was greatly troubled, and cried with a loud and bitter cry," "and the Queen was exceedingly grieved." Mordecai, through Hathach, charges Esther to go in unto the King to make supplication for him and for her people. Had she obeyed the cause would have been lost, for the law punished with death any one who went unbidden to the King. Being further urged by her uncle, Esther, after

fasting, ventures within sight of the King and finds favor. And now God is seen *ruling*; for an *initiative* step is taken when Esther invites the King and Haman to a banquet, and the second acrostic is formed from the four words translated, "Let the King and Haman come this day," and reads forward:

י י י י	ה ה ה ה	מ מ מ מ	נ נ נ נ	ל ל ל ל	מ מ מ מ	ל ל ל ל	כ כ כ כ	ו ו ו ו	א א א א
7	8	4	5	2	3	1	6		
7	8	4	5	2	3	1	6		
this-day		and-Haman		the-King		Let-come			

Translating these words more freely, the acrostic is seen in English form:

"Let Our Royal Dinner

this d. be graced by the King and Haman."

This acrostic speaks to those who have ears to hear. The name of Jehovah is read in the invitation, intimating that there would be "a fourth" at that banquet, ordering and ruling all things according to the counsel of His own will. Like the first, this acrostic turns on a banquet. In the first Vashti's *refusal* is over-ruled by God, and in the second the King's *acceptance* is ruled by God, and leads up to the accomplishment of that deliverance for which the first was a preparation.

#### THE THIRD ACROSTIC.

(*Esther v. 13.*)

Esther does not make her request in behalf of her people at this banquet, but merely invites the King and Haman to a second banquet on the morrow. Now the third acrostic comes in, showing how Jehovah *over-ruled* all Haman's apparent prosperity. Haman goes home to his wife and recounts to her all the honor that had been placed upon him, and how that Esther the Queen did let no man come in with the King to the banquet but himself. But in all this there is an unseen hand at work, and his honor is working backwards, so that he is sad: "Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the King's gate." The secret hand which has all along been moving the figures on the board is seen in the

third across which is formed out of the four *final* letters of the words indicating the *end* of Haman's prosperity, which is now at hand. It is also spelt *backwards*, because Jehovah is turning against Haman those things that seemed to be for him.

יָ לִי שׂוֹהַ אִינֵן זֶה

4 5                      2                      3                      1  
to-me                      avalleth                      nothing                      this

The English form may be seen in the freer translation:  
"Yet am I

saD foR nO avaiL

is all this to me."

THE FOURTH ACROSTIC.

(*Esther vii. 7.*)

The eventful day comes. The King and Haman go again to Esther's banquet. A "fourth" was there whose coming made no noise upon the stairs, and when the King invites the Queen to prefer her request and swears that it shall be performed, Esther reveals the plot to destroy her and her nation. Ahasuerus asks, "Who is he, and where is he, that durst presume in his heart to do so? And Esther said: An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the King and the Queen, and the King arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the Queen, for he saw that evil was determined against him by the King."

This was the climax; and because it was the Lord's own determination, therefore the acrostic is spelt *forwards*, but the *end* had come, hence it is spelt by the *final* letters of the four words:

בִּי כִלְתָהּ אֵלַי הָרַעָה

2                      5 6                      3 4                      1  
evil                      against-him                      was-determined that

Translated as before, the acrostic appears in English as follows: "For he saw that there was

eviL tO feaR, determinED

against him by the King."

Haman's downfall was now accomplished, and swift retribution followed. The evil determined against him not merely by Ahasuerus, but by Jehovah, came quickly, for that very morning "they hanged Haman on the gallows that he had prepared for Mordecai."

We have thus traced the hand of God through this whole history. The trustworthiness of the acrostic readings is vouched for by scholars quite as distinguished as Dr. Bullinger; but it is to him that I owe whatever is of value or interest in this paper. Quoting once more from the same authority: "If we were told that there were four points on which the history turned, and were asked to put our finger upon them, we could not find four other sentences which so exactly and exquisitely form the pivots of this marvellous history. For in them JEHOVAH is seen ruling, and over-ruling in the palace of Shushan. His HAND is observed in all the events of the history, and His NAME is emblazoned by the Holy Spirit in the Scriptures of Truth."

---

## POST-MORTEM PROBATION.

BY REV. S. BOND.

### II.

REFERRING again to this Andover reviewer, there is another phase of thought worthy of notice: it is the apparent making of salvation dependent on Christianity as well as on Christ. On the statement, "Men cannot be saved except through Christ and His Gospel," the Arminian theologian will naturally ask, Why add the words, "*and His Gospel*"? Is not Christ alone the Saviour? Has His Gospel some power aside from Him? The article from which the quotation is made shows that in the

mind of the author it has. The doctrines of the Gospel, the example of Christ, and the agencies of Christianity are regarded in themselves as a principal force for man's salvation, so that where they are unknown there can be no salvation. The saving work of the Spirit coming to man through the atoning work of Christ is not regarded as a possibility; but the truth, the example of Christ acting on the intellectual and moral nature, are to sanctify and produce the Christian character. "Christ the universal man," and "Christianity the universal religion," are favorite phrases with these writers. By their use a very easy and a very dangerous confounding of the power of Christianity with the nature and extent of Christ's atoning work is accomplished. Now, while holding the importance of all the doctrines of the Gospel, and recognizing the value of the knowledge of the life and example of Christ, we deny that their office is to regenerate and save, aside from the direct agency of the Holy Ghost. This doctrine of the possibility of salvation only where the Gospel is known, and the person of Christ is portrayed, bears a most direct relation to the question of the work of the Spirit. It limits the exercise of divine forgiveness and the work of the sanctifying Spirit to those who know the Gospel. It also assumes that the character which the Christian attains, and which admits to heaven, is possible only where Christ is personally known and His precepts are strictly followed. According to this theory, salvation is effected in us solely by the power of His example and the knowledge of revealed truth.

Now, it is not difficult to see that the mere historic Christ—the life of Christ and His teaching—His prophetic office—is magnified to the disadvantage of *His priestly* office, until the latter is almost or entirely ignored. But while the human life of Christ was necessary as preparatory to the essential expiatory work, it is not put in the Scriptures as the ground and procuring cause of our salvation. "I lay down my life for the sheep"—"A body hast thou prepared me"—"For this purpose came I unto this hour"—are declarations which show that the human life of Christ, perfect as it was, giving a complete example for us to follow, was not the means by which salvation



was made possible for man. It was the prelude to the crucial work of offering Himself a sacrifice for our sins. Now, "we have redemption through His blood;" now, "we are redeemed not by corruptible things, such as silver and gold, . . . but with the precious blood of Christ." The process of saving man from the unholiness of sin is not simply an educational work. Pardon is through expiation, and sanctification is effected by the Holy Ghost, which the One who atones sends as His gift. God is a Sovereign, and also a Father, exercising His prerogative of mercy and His power in saving His rebellious children.

Belief in the necessity of even the heathen exercising faith in a known Christ arises from a misconception as to the nature of His atoning work. For all who know the Gospel, faith in Him is the divine plan; but man's ignorance cannot limit God's mercy in His dealings with the heathen. The moral influence theory of the atonement of course implies that its effects can be wrought only where it is known. But the denial of salvation to any save those who personally believe on Christ, is the result of the predestination and limitation theories of Calvinism, as set forth by Dr. Hodge.

To remove all supposed necessity of a future probation for the heathen, the divine administration needs to be rightly understood. Then there will be no motive for a discovery of another probation. Those in heathen darkness and those in Christian light are both placed where they may obtain the mercy of our God, if they will use the means within their reach. God's ways with all men here are both just and equal. No sinner, whether heathen or Christian, perishes because of Adam's sin. If the heathen lives up to the light he has, his obedience is accepted as of the very essence of the spirit of faith. It shows the work of the law written in his heart. God's mercy in Christ is thus shown in its justice and impartiality, and the supposed necessity for an administration of grace in *hades* is entirely without foundation. This, we believe, is the most important and effective argument against this dangerous speculation.

There is one objection urged against our position which, because of its supposed practical importance, we may notice. It

is said that this destroys all motive for the evangelization of the heathen. If the heathen are safe, why give them the Gospel, and thus increase their responsibility?

In reply, it may be said that the true and scriptural motive for missions is not the peril of the heathen, but love and loyalty to Christ. He commands it. He claims them for His heritage. We do not say they are in no peril, nor that the Gospel will not confer great advantage and blessing upon them. They are in peril. The Gospel would confer great advantages on them. As we are prompted both by love and loyalty to Christ and love to man, to seek the salvation of the enlightened in our midst, so from the same motives we are rightly prompted to seek the salvation of the heathen.

The space allotted us does not permit of a statement in detail of all the objections against this theory. We mention some, without elaborating them.

1. Salvation in the disembodied state, as effected by the knowledge of Christ and the influences of the Gospel, gives no opportunity for the exercise and development of the graces of the Christian character upon which entrance to heaven and reward depend. Such a command as that in 2 Peter i. 5-7: "And besides all this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience," etc., may be given as illustration. Saving graces are grown on earth, and need our physical surroundings for perfecting.

2. It is an attempt to clear the divine methods of procedure where they need no vindication. The divine administration is not of the kind assumed. It is in error in teaching the heathen have no day of grace, and that they must believe in the historic Christ. The heathen are visited with divine quickening, and may so act under its aid as by the mercy of God through Christ to stand uncondemned. What is necessary to vindicate the Judge of all from all wrong-doing is to understand His ways. A correct interpretation of Holy Scripture on the questions of *sin* and *atonement* will show that there is no necessity for preaching the Gospel to the heathen in *hades*, in order that God may deal justly with them. So, in like manner, all sup-

posed necessity for a second probation for such as in Christendom are not saved in this life is removed by a proper conception of the facts. Salvation is possible to them, and if they fail, it is only by personal misdoing. If few privileges have been enjoyed, then for few privileges only are they responsible. These advocates of a second probation admit a possibility of their being finally lost, and so they grant that this second probation is not to ensure inevitably the salvation of all. Full opportunity to be saved being given, God is just in holding them responsible without another probation. It was under this conception of method that Paul said, "Knowing, therefore, the terror of the Lord, we persuade men."

3. A third objection to this theory is that it professes to hold out a hope on the most important of all issues without assuring us of any benefits or giving us any information how they are to be obtained.

As it relates to those who have neglected salvation in this life, we want to know whether it is an actual advantage. If it is an actual probation, then it is possible to fail even in it to secure eternal salvation. And the habits of the first probation will predispose to a careless or a callous rejection of Christ in the second. If this second probation is a specially merciful arrangement, is there no possibility of its subjects anticipating *yet another* opportunity? Or is there no danger that, through the long period from their transit from earth thither till the final judgment, there may be such a long delay of the mercy of God as to harden beyond all hope of recovery? And with all these aggravating circumstances against its effectiveness, there is ever to be kept in mind the greatly enhanced responsibility. If men who advocate this theory believe in the punishment of sin as up to the full measure of privilege, then they must regard the doom of the impenitent from this supposed second probation as far exceeding that of the first. Then, also, we are not adequately informed how these benefits are to be secured. The Gospel is to be the agent. How, we are not told. Repentance will be appropriate, but will it be possible? Will brighter manifestations of God's love there be given, and will these constrain to faith in Christ? Or is it a condition of suffering?

And will the punishments constrain to repentance? On all these, and many other points, we need information, before accepting such a faith, lest we plunge into utter chaos on such awful subjects. The laws of mind will no doubt remain unchanged, and if so, the due measure of motive and power of resistance are matters of deep importance. But here is a view of a method of salvation that almost inevitably constrains men, who love sin more than right, to delay salvation till this second probation, of which they can know nothing, and of the existence of which they cannot be made certain. Such uncertainty forbids its acceptance as an article of faith or an object of hope. It may readily be assumed that if God does save men in that state, and intended that we should know it, He would have indicated some of the conditions of the work. He has not done so. Not one ray of light comes to us on such a question, and yet men are assured of its certainty as if it were a matter of direct and intended revelation.

4. A fourth objection to it is, that it greatly destroys the value of the first probation as relates to those who have the Gospel. Every Christian worker can readily understand how this applies. Men love sin, and are unwilling to renounce it; and if continuing in it till death will not doom them, then they will continue in it. They will assume there will be no pleasures of sin in the future life, and no motive to continue in it, as is the fact here. They will say, "That will be the time to get right." If men dare to despise the blood of the covenant when they see but one period of probation, much more will they dare to do so when another and much longer probation is held out to them. Indeed, all those motives that are founded in the penalty of sin are out of place in the Scriptures, if this is God's method of dealing with our race. It thus becomes a terrible occasion of sin.

5. But the chief objection to this doctrine, and the one which covers, as well as obviates, the need of any other, is, that it is not supported by that direct and clear testimony upon which every article of our faith should rest. The writer of the articles referred to in the *Andover Review*, frankly admits this fact; and therein confesses that the doctrine which he favors is not

worthy of acceptance. He gives a list of Scriptures which he thinks suggest his theory, though they do not demonstrate it. These Scriptures are: Peter's reference to the Spirit preaching to the spirits in prison, and the preaching of the Gospel to those who are dead; Christ's ascending and descending into the lower parts of the earth; the unpardonable sin; the more tolerable condition of Tyre and Sidon in the day of judgment; and the reference to human works entering into the basis of judgment, as mentioned in the twenty-fifth chapter of Matthew. After mentioning these in this form, he says: "These are all the Scriptures which are pertinent to the inquiry;" and then admits that they only inferentially encourage the hope. Most people will not be able to see how some of these can even "inferentially encourage the hope." Such a confession from such a source is practically an abandonment of the position.

Two of these references only are worthy of any attention as evidence. The unpardonable sin passage has the words, "Hath never forgiveness, neither in this world, neither in the world to come." On this it is assumed that the other sins have forgiveness in the world to come. The passages in first Peter, third and fourth chapters, are the chief reliance of all advocates of this doctrine. All confess these Scriptures difficult of consistent interpretation. But no exegesis is warranted in ignoring the *positive* statements, in order to give some interpretation to the *obscure*. The preaching to the spirits in prison was in the days of Noah, and does not certainly mean the intermediate state, either to those then dead, or to the departed in general. The preaching to the dead is in order "that they may be judged according to men in the flesh." Could this be possible in relation to departed spirits? They have not the same surroundings, temptations, motives, nor opportunities; and, therefore, their judgment must be very different, even if the Gospel were preached unto them.

Our purpose is not to give any particular interpretation, but simply to show on what uncertain foundation this theory stands according to the showing of its friends. Dorner confesses much in the same manner, notwithstanding his support of this view. He says: "Holy Scripture says nothing especially about them,

with the exception of the passage in the first Epistle of Peter, considered before, and indeed of all passages according to which the Gospel must be preached to all, and God's purposes of grace applies to all." And Newman Smyth, in his "Orthodox Theology of To-day" (p. 81), says: "These texts (referring to the same passages) and certain glowing passages in which St. Paul speaks of the final completion of Christ's kingdom, do not teach explicitly a second probation, or mean without doubt that there shall be a final reconciliation of evil to God; they do not alter the fact, that the burden of the Scriptures is the urgency of a right moral decision now before the Cross, and they hold up no promise of the hereafter to any man who here and now determines himself against the Spirit of Christ."

Such admissions are better than any arguments from opponents to this doctrine; for if there had been stronger ground possible, these men would have taken it. But even their friendly judgment forbade anything but the uncertain. Farrar, in his "Eternal Hope," cites a great many passages which he thinks point in this direction. But even with all the zeal of a most ardent advocate, he dares not say that his speculation is proven. These sermons are not models of sober and solid reasoning, but are simply popular harangues. The apparent design was to impress the crowd with an abhorrence of the orthodox doctrine on this subject. He tries to make the orthodox doctrine responsible for all the realistic representations of hell by Dante, Milton and Spurgeon, as if that would show its incorrectness.

The fact which Dornier mentions, "That the Gospel must be preached to all, and God's purposes of grace applies to all," does not prove the point maintained by him, viz., that as the Gospel is not preached to all in this life, it will, and must, be preached to them in the future. An examination of the passage will show his error in using it in proof of post-mortem probation. "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations" (Matt. xxiv. 14). It is not in *hades* that this Gospel shall be preached, but "in all the world," for a witness "unto all nations." "And then shall the end come." The necessity is not of the kind he represents.

He must show that the heathen have no means of salvation in this life—that they are inevitably doomed to hell unless a future probation is given them.

We may conclude by a slight reference to the positive side of evidence afforded by the Scriptures on this question. As the position we assume on the subject is negative, we are not called upon to give contradictory testimony. Positive testimony of what they do teach as to the related facts, is the kind of evidence which is suitable. This positive teaching shows that there is no sure ground of confidence, no reasonable hope, that any will after death have the Gospel preached to them. If such a method of salvation existed in the dispensations of God's mercy it would unquestionably be revealed. Its importance compels this position. ; But even its most ardent advocates do not dare to declare that it is revealed. For the purpose of comforting the friends of those who die impenitent, they may speak of it as a *hope*; but they prudently shrink from encouraging the unsaved to rest upon it. But why hesitate, if it is revealed as a method of salvation? Perhaps the answer will be, "We do not want to give countenance to a continuance in sin, whether it be safe or not." But does not this answer go too far? If this doctrine is revealed, it does encourage men to hope in its provisions, whether we tell them to do so or not. If they hope in its provisions, it tends to lead men to continue in sin; and thus the supposed fact becomes the cause of an evil which good men deplore. If it is true, it should be openly declared; and no man need shrink from doing what God authorizes. He need not be more careful to avoid encouraging continuance in sin than the author of the Bible is.

In our brief statement of the direct testimony of the Scriptures on the related subjects, we will group them under six classes, giving passages simply as samples of many more on these points.

1. Those passages which represent the offers of salvation as confined to this life, and urge their immediate acceptance on this ground—Isa. lv. 6; 2 Cor. vi. 1, 2; Heb. ii. 1, 2, 3: "Seek ye the Lord while He may be found; call upon Him while He is near." "And working together with Him, we entreat also

that ye receive not the grace of God in vain. (For He saith, At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee ; behold, now is the acceptable time ; behold, now is the day of salvation.)” “Therefore we ought to give the more earnest heed to the things we have heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward ; how shall we escape if we neglect so great salvation?” There would be no reason for such appeals to men if this dogma were true. Observe, the appeal is not based upon the wrong—the enormous sin of continuing in an evil course—but upon the danger of delay or neglect.

2. Those passages which speak of the judgment of the great day taking cognizance of the deeds done in the body, and of these only—Matthew xii. 36, 37 ; 2 Corinthians v. 10 ; 2 Peter iii. 7-11 ; Revelation xx. 12, 13 : “And I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” “For we must all be made manifest before the judgment-seat of Christ ; that each one may receive the things done in the body according to what he hath done, whether it be good or bad.” “Reserved against the day of judgment and destruction of ungodly men,” . . . “seeing that all these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?” Here the retributions are shown to turn upon the doings in the body. No mention of the acts that are supposed possible in *hades*. But if such important acts can there be done, as repenting of sin, believing on Christ, and being saved from sin, and their opposites, then for these also justice requires that they should be judged. This theory assumes that they are thus judged ; but all the references to the judgment entirely exclude any act of man in *hades* as producing any effect. This exclusion is proof that it does not exist. The issues of that state, according to the doctrine of its advocates, are immensely more important than those of this life ; for they are final. Adherence to sin there, if it can be



renounced, is a much more heinous crime, amidst the clearer light of that place, than it can be here; and if so, greater guilt must follow. Can it be possible that such a fact can be omitted from a perfect revelation from God?

3. Those passages which connect the rewards and the punishments of the future immediately with this life—Matthew xxv. 45, 46; John v. 28, 29; 2 Peter ii. 9; iii. 11: "Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto Me; and these shall go away into eternal punishment, but the righteous into eternal life." "Marvel not at this, for the hour cometh in which all that are in the tombs shall hear His voice and shall come forth: they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment." "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness," etc., etc. Remember, in this investigation the question is not as to the eternity of punishment after the judgment. That is admitted. The question is, whether the reward or the punishment after the judgment is immediately connected with this life. If it is, then the acts of this life only determine the state of men after judgment. Here we have distinct evidence that the rewards and the punishments are for the acts of this life. But if a wicked life could have its ill effects changed to blessed results by the action in the intermediate state, then the judgment could not connect the evil life with the punishment. Such, we see, is not the fact. Sin on earth and punishment after judgment are immediately connected, as cause and effect. The language of Scripture ignores any intervening cause changing the effects of the earthly life.

4. Those passages which represent the redeemed in heaven as triumphing only over the hindrances which opposed them when on earth—Rom. viii. 17, 18; 2 Cor. iv. 17; v. 1; Rev. vii. 14: "If so be that we suffer with Him that we may be also glorified with Him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory

which shall be revealed in us." "For our light affliction which is for the moment worketh for us more and more exceedingly an eternal weight of glory. For we know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "These are they which came out of great tribulation, and they washed their robes and made them white in the blood of the Lamb."

All the cases of victory of the seven Churches to whom the epistles of the Revelator were sent, speak only of victory over the things which opposed them here. There is not one note of triumph spoken of as coming from those saved in *hades*. But why not? Surely, if in that state they escaped from the doom of sin, they have reason—yea, increased reason—to triumph in the grace which reached them there. It cannot be a complete picture of the grace of redemption if no mention is made of those saved in *hades*. The absence of any such fact is very strong evidence against its existence.

5. Those passages which represent the condition of those who die in sin as hopeless—Mark ix. 43; Prov. xi. 7; 1 Peter iv. 18: "And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having two hands to go into hell, into the unquenchable fire." "When a wicked man dieth, his expectation shall perish." "And if the righteous is scarcely saved, where shall the ungodly and the sinner appear?" But if after death there is the possibility of being saved, then the case is not hopeless. None need so anxiously ask, "Let me die the death of the righteous, and let my last end be like his." Future probation would enable him to correct or avert the evil results of an unholy life.

6. Those passages which represent the state of the wicked after death as not capable of change—Luke xvi. 26; Jude 7; Rev. xxii. 11: "And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us." "Even as Sodom and Gomorrah," . . . "are set forth as an example suffering the punishment of eternal fire." "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is

righteous, let him do righteousness still; and he that is holy, let him be made holy still." The whole tenor of the Scriptures is in the same direction. But if there is possibility of salvation after death, then they are misleading.

The attentive reader of the Scriptures will be impressed with the clearness with which the possibility of salvation *in this life* is made known. Yet salvation in the future state, if it is a possibility, is equally important. Then why not made known? And why not made known with equal clearness? Why should every intimation point to salvation only in this life? There can be but one answer; because this is the only time of salvation.

" Now, only now, against that day  
We may a place provide,  
Beyond the grave, beyond the power  
Of hell, our spirits hide."

No mention is made in any part of the Scriptures of those saved in *hades*. Strange omission this. If even some, much more if many, are saved while there, would no mention be made of so great a fact? No full view of the complete work of Christ is given if such a work is accomplished. Yet these Scriptures profess to exhibit Christ's work in its completeness. There are not two classes of saved ones in heaven; nor anything anomalous in the history of one class as distinct from the other in the exercise of the divine mercy. The extent and the methods of the divine mercy have been in principle the same.

As we study this question from the many possible points of view, the conviction deepens in us that for man there is only one probation, and that is in this life. It is made abundantly sufficient. Salvation during its continuance is possible to all, whether in heathen or Christian lands. *This Gospel* perfectly vindicates the divine administration. He who expects to be saved in the future state builds upon the sand; and the man who teaches his fellow-man to indulge and rest upon this hope, is in danger of having the blood of that man required at his hands.

## EVANGELISM.

BY THE REV. ROBERT M'ARTHUR.

OF a late eminent naturalist it is recorded, "To trace the power of the Creator in His works, and to increase the use of His creatures to mankind, were, to Frank Buckland, the chief ends of natural history, and the chief purpose of his life." This is but one of countless signs that we live in an intensely practical age. In the vast and varied domain of human activity, ever-increasing stores of knowledge and corresponding power are laid under constant tribute to promote the welfare of the race. Men of earnest and generous sympathy care far less for the speculative, than for the real and practical.

The Bible is a practical book, which feature is pre-eminently conspicuous, whether we study its doctrines, ethics, history, poetry, biography, or any special aspect of its revelation. This element runs through every page of the inspired volume. It is especially observable in the New Testament. United as they are to the divinest teachings, the practical spirit and power of adaptation discovered in the Sacred Writings may well be regarded as indubitable evidence of their heavenly origin. In all human history what other book has ever been known whose contents have so met the woes, and wants, and sins of our suffering humanity; and this, irrespective of age, country, or social condition? Apart from other and higher considerations, this one characteristic might well commend it to universal acceptance and belief. In explaining the nature of true religion, it brings not before us visionary and impractical ideals, but rather brings us face to face with the person and work of our Lord Jesus Christ; and teaches, "That we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Or, to take the language of Paul to Titus, "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this

present world." Are we not reminded in a variety of passages of those duties which both naturally and necessarily flow from the experience of the new birth? The whole may be summed up in the language of Peter, "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

If, then, the practical element to such a marked degree runs through the teachings of the New Testament, the question is readily suggested, May we expect to find it in the organization of the Church, and in the offices and functions of those who serve within its hallowed shrine? Even so, for "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In the end contemplated in the revelation of God to man, in the teachings delivered, and in the outward organization brought into existence to perpetuate these things to the consummation of the ages, we have the practical element uniting all as one harmonious whole.

One of the most noteworthy and hopeful features of modern church-life is seen in the earnest zeal displayed by all evangelical communions while seeking to combat the religious apathy—or to be more precise, the apathy towards religion and spiritual destitution prevailing among the masses—"To open their eyes, and to turn them from darkness to light, and from the power of Satan to God." If the priests, the ministers of the Lord, "weep between the porch and the altar," saying, "Spare Thy people, O Lord," they are none the less active in preparing channels for that river, of which the prophet declared, "and everything shall live whither the river cometh." Every agency and method in full harmony with the spirit and teachings of Scripture, and which has, moreover, demonstrated its positive value in saving souls, commands at once our full recognition as one of those channels wherein may be expected to flow some portion of those "streams which make glad the city of our God."

We have in the New Testament a description of the various offices in the primitive Church, and their respective designations

suggest, to some extent, their respective functions. A consideration of the original office of "evangelist," with its appropriate duties, will prepare the way to a discussion of the claims and obligations of to-day.

Allusions to the names of Philip and Timothy, contained in the Acts and the Epistles, throw much light upon the question. Philip, ordained as a deacon (Acts vi. 6), is spoken of as "the evangelist" (Acts xxi. 8). He carried the Gospel to the Samaritans, "preached Christ unto them," and great numbers believed (Acts viii. 5-12). Subsequently he was divinely commissioned to instruct the eunuch in the knowledge of Christ, which instruction was followed by his baptism of this Ethiopian official, though we are nowhere informed that he was ordained to the presbyterial office.

Timothy, who had been ordained to the work of the ministry, by "the laying on of the hands of the presbytery," is commanded by the apostle to "do the work of an evangelist" (2 Tim. iv. 5); that work being emphatically, "preach the word." A careful survey of the work committed to, and performed by, Titus, fairly entitles him to be looked upon as an evangelist, yet both he and Timothy were required by the apostle to "ordain elders in every city," and "commit to faithful men" the doctrines of Christ, evidently showing that they were elders or presbyters themselves, as well as evangelists.

We gather, then, that the prime function of an evangelist was the *preaching of the word*, and that generally, if not invariably, "as itinerant missionaries, bearing the glad tidings of Christ to unbelieving nations or individuals" (Conybeare). It is altogether an accidental feature of the office that it be associated with either the diaconate or eldership, and it may exist wholly separate from either. All the apostles were also evangelists, but the evangelists were not necessarily apostles. Mr. Wesley seems to have regarded the greater part of his preachers as simply fulfilling the fundamental duties of the evangelist's office—always excepting those who, in the latter part of his ministry, he ordained, or had through others solemnly set apart to the full work of the ministry. His sermon on the "Ministerial Office" sufficiently attests this. The record of

nearly a century shows that the Methodist preacher has combined in his person and work not merely the peculiar functions of an evangelist, but also those of the pastoral, teaching and and governing office.

We are not concerned to prove whether the office existed only for special purposes during the apostolic age, and with it passed away. Even could this be incontestably established, it would create no bar to the reorganization of the office and the discharge of its duties, if the spiritual destitution of any age or community demanded their resumption. But this is precisely the position in which the Christian Church finds itself at the latter part of the nineteenth century. A mighty current of sacred energy, a tidal wave of hallowed, constraining influence has set in, and the disciples of Jesus are awakened as never before to a painful realization of the appalling extent of moral indifference and spiritual destitution. Not only from "the regions beyond" is the Macedonian cry ascending, but from the slums and alleys of our cities, from the waifs and outcasts of society, from many a degraded child of sin, there rises to the ears of the Lord God of Sabaoth the half-articulated cry for the light and leading of Immanuel. It would be a fatal and invidious error to suppose that only from the lowest in the social scale do yearnings for a better and nobler life proceed. In the comfortable surroundings of the middle classes, and in the luxurious abodes of wealth, how often may be heard the petition—*where there are ears to hear*—"O that I knew where where I might find Him! that I might come even to His seat."

Are indifference, thoughtlessness, worldliness, unbelief, confined to any one class? Do they not everywhere prevail? In these saddening and solemn discoveries an appeal is made to every renewed nature to gird on the whole armor, and work while it is called to-day. Christ Jesus came to seek and save the lost—to SEEK as well as save. Woe to the Church should she ever intermit her efforts to *seek* as well as save the lost. This pathway of consecrated toil He has marked out for us; it is in the attempts to discharge such responsibilities we trace the evangelistic movements of the Church to-day.

Among all systematized agencies for the conversion of souls,

and their edification in the life of God, we claim that Methodism, with its hosts of class-leaders and local preachers, stands second to none. The verdict of history attests this, and not a few outside her pale agree with Dr. Tholuck, the eminent German professor, "that such training" as the class-meeting affords, "easily accounts for its Christian life and power." The only condition imposed then, as now, upon those meeting in class was, "a desire to flee from the wrath to come," such desire being demonstrated by corresponding conduct in daily life. There was no adhesion demanded to any special doctrinal formularies. From all which it may be inferred that where the true spirit and special significance of the class-meeting are apprehended, and where its peculiar functions are faithfully worked out, the institution proves to be one of the most efficient evangelizing agencies the world has ever known. Our whole denominational history is largely a recital of the diffusion of saving grace, originating in the unpretentious but powerful influences of the class-meeting. In many communities where, from various reasons, it has been impossible to maintain with sufficient frequency the public ordinances of grace, the class has kept alive the heavenly flame, and, acting as the leaven, has diffused its quickening power to circles beyond its own immediate membership, and so prepared the way of the Lord. The lesson is clear. *Greater care should be taken to perpetuate and extend the class-meeting system*, with enlarged capabilities of usefulness. By this means the fruits of earnest, faithful preaching are more likely to be intelligently assimilated and permanently preserved. That the preaching of the Word is God's great means for the conversion of the world is fully admitted; the admission, however, harmonizing with the record of the class-meeting for the last one hundred and fifty years—the fellowship of its hallowed precincts tending to conserve and accentuate the sacred truths proclaimed from the pulpit. Many who, under the message of the preacher, have been convinced of sin, have been enabled through the personal and individual dealing of the faithful and competent class-leader to enter into the liberty and peace of the children of God. In this respect the class-room may well be regarded as the inquiry room of Methodism.



Not infrequently the establishment of class-meeting has closely followed, and been the direct result of, the ministry of local preachers. Their work, owned and blessed of the Spirit, has given birth to the society; the society—by which term is meant the actual membership of Methodism—enlarges and multiplies; the preaching of the Word, the administration of the sacraments, the services of an ordained ministry, in fine, all the privileges of completely organized church-life are demanded, and in this way the borders of our Israel have been enlarged.

Like different parts of simple yet powerful machinery, the class-leader and local preacher are mutually complementary. Either is the product of evangelical Christianity, and both, having gifts and talents according as God hath dealt to every man, are highly honored as they work together for the conversion of souls, "the perfecting of the saints, and the edifying of the body of Christ."

Marvellous as is the growth of our beloved Church in this fair Dominion, there can be no question that in the raising up and training of an intelligent, consecrated and pious body of class-leaders and local preachers, we will conserve the gains of the past, secure better conditions for present and future success, and appreciably hasten that time when "all the ends of the earth shall see the salvation of our God." Dr. Abel Stevens observed, many years ago, on this very point, "Not only theoretically, but historically, the Methodist local ministry presents one of the very best exemplifications of 'the priesthood of the people,' of lay ministrations. . . . It needs, and must have, better recognition among us, if we are not to lose disastrously our original power. It comprises a mighty, though mostly latent, force. It might be made a tremendous engine of evangelical power."

Several circuits in Ontario—multiplied now in other sections of the Dominion—have companies of Christian workers, called "Bands." Personally and experimentally acquainted with the blessedness of pardoning love, they hold themselves in readiness to go whenever and wherever they can, under the guidance of competent leaders, to promote the interests of vital godliness. Conforming to the doctrines and usages of the Methodist

Church, to whose membership they belong, their work is done decently and in order. Allowing for a few exceptions, the sphere of their operations is found within their own circuit, and possibly in a few adjacent circuits or missions. They are a strength and blessing in their respective congregations, and exert a precious influence in neighborhoods where piety is low, and active workers few.

Their existence dates back only for the past few years, yet, if judged by the success attending their history, we cannot but conclude the manifest approbation of the Master attends the movement. The hearty recognition of the Church should be accorded them, and circuit bands be reckoned among our duly authenticated evangelistic agencies. The band movement is alike capable of greater perfecting and of greater expansion, and might with advantage be so incorporated with our connexional existence as to diffuse its special benefits to country charges as well as town and city congregations. In this event, Moses' prayer would achieve a wider realization, "Would God that all the Lord's people were prophets!" With the view of insuring still greater qualifications, such workers might meet at stated times, and under competent persons, for intellectual culture and training. A close acquaintance with the leading features of Bible knowledge, and with our ample heritage of theology and biography, would go far to enrich their career of Christian usefulness. Nor could we doubt that from such companies of young people, "whose hearts God had touched," already familiar with the obligations of Christian service, and the actual conditions of bold, aggressive warfare, many would be raised up to occupy positions in the foreign mission-field and the ministry at home.

In the sovereign grace of God it frequently happens that men arise gifted in an eminent degree to arouse conscience, grapple with unbelief, and lead sinners in vast numbers to Christ. Who can doubt this, after studying the career of such flaming evangelists as Bramwell, Stoner, John Smith, Carvosso, Collins, McCheyne, W. C. Burns? The ascended Christ has received gifts for men, they are still freely, though wisely, distributed; the mantle of power has fallen upon a large number

in our own day, and not a few within and beyond the ranks of an ordained ministry are specially called of God to the work of an evangelist. Recognizing this, our Conferences in some cases have liberated from circuit responsibilities certain individuals, that they may aid their brethren in the promotion of revival work. This new departure has already proved its right to exist, and in the ever-deepening conflict between sin and holiness, the hosts of darkness and the servants of Christ, the value of such services will become increasingly apparent. In no case are the labors of such men to be regarded as a *substitute* for those of the regular pastor. They are *supplementary* and *co-operative*. In common with the stationed minister, the evangelist is amenable to the same disciplinary regulations, both in regard to purity of life and doctrine. As for the results of his labors, he knows that the converts will be duly shepherded and cared for when he is gone, and established in the faith of Christ. Between pastor and people on the one part, and the evangelist on the other, there exists a bond of sympathy, a strength of mutual and hallowed confidence. Here is a consideration of vast importance, not always attained when the evangelist may be an entire stranger, even though a devoted and worthy man.

Among other evidences of His Messiahship, Christ specifies: "He hath anointed Me to preach the Gospel to the poor." The evangelist is the messenger who brings, and the publisher of, the glad tidings of good things. In the preaching of this Gospel, setting forth man's ruin by the fall, and those terms of reconciliation by which we may be justified before God and adopted into His family, we have the grand deposit of the evangelist. An experimental and continued realization of these kindred truths is absolutely necessary to success in his work. Other aptitudes and special qualifications may render him distinguished in other fields of hallowed labor, but every Methodist preacher, without exception, ought to aim at proficiency in the evangelistic line, besides exercising in the pastoral and teaching office. Wesley was indisputably right when he urged that our work is to save souls. Books have their charms, and must not be neglected; intellectual pursuits

have their acknowledged place, neither may their claims be set aside. But he has sadly missed his way, and misheard the divine vocation who, spending by far the greater part of every day amid his favorite studies, neglects heroic, aggressive, zealous and Christ-like endeavors to lead a perishing world to the Lamb of God. Do we plead in rebuttal that we are called to edify, teach, instruct, baptize and minister in holy things? But, if neither we nor others gather in, the time is not far distant when the living stones would cease to be, and the material would not exist to build into the spiritual temple. By the power of the Holy Ghost, an all-consuming love for the souls of men, kindled at the cross, and ever kept burning on "the mean altar of our heart," will make this work an easy and delightful task.

"Enlarge, inflame, and fill my heart  
With boundless charity divine ;  
So shall I all my strength exert,  
And love them with a zeal like Thine ;  
And lead them to Thy open side,  
The sheep for whom their Shepherd died."

The prevalence of democratic sentiments is one of the distinguishing features of this age, and not least in English, speaking nationalities. Mighty educational forces are at work, producing vast changes in the life of the multitude. Society is being moulded and fashioned under the influence of complex conditions, the like of which the world never saw before. It remains for Christianity to impress upon them her own divine seal ; to help to build the fabric of national life upon the basis of New Testament teaching ; to inspire it with the Spirit of Christ. "The common people" heard Christ gladly ; and with all our painful knowledge of gigantic evils and stupendous sin and suffering, we believe that still they accord a willing ear to the pure and heavenly voice of saving truth. The doctrines of Christian teaching are not upon their trial. Christianity has long since demonstrated her right not merely to *exist*, but to *dominate* and *rule* in the heart of universal humanity. Nor are we, its professed adherents, empowered to relegate to

economists, politicians, or the gay world of fashion, the power to make, mould or inspire the opinions, sentiments and daily life of the teeming millions.

We believe in a distinctively Christian sociology, a doctrine of human society, which, aiming to elevate and refine the spiritual nature, does so coincidentally with the promotion of the best interests, both of body and mind. The duties and relationships appertaining to man in this world are to be fully acknowledged, yet not so as to obscure and diminish, but rather heighten our regard for his dignity and worth, as one, to whom through grace is given the right of citizenship with the saints, and of the household of God. It is not as the Saviour of either Jew or Gentile (separately considered), that Christ is represented in the Gospels, but as the *Son of Man*. This engaging character is revealed to every age, and in Him every tribe has its heritage. This Christian sociology is no Utopian myth, no fanciful sentiment, but is daily assuming more practical and definite shape. Its fundamental laws are to be found distributed throughout the sacred page, focussed in the Sermon on the Mount, and epitomized by Paul, "For the grace of God, that bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Under the formative influence of such a righteous and beneficent economy man will rise higher in the scale of spiritual being, realizing in conscience, will, motive, affection and duty the divine ideal, "Ye are a chosen generation, a royal priesthood, an holy nation."

"By whom shall Jacob arise, for his strength is small?" inquired the prophet. By whom shall the glad tidings be more universally published, may not the churches of to-day inquire? The evangelistic enterprises of the nineteenth century must, in the very nature of things, be pushed on with increased energy. Their methods may not be reduced to the canons of an exact science, the operation of whose principles, under like conditions, will uniformly result in like success. But they are capable of indefinite adaptation, and in their variety of adaptation they do "by all means save some." Methods for the crowded city

may not do for the rural village, those for the village may not avail for the town, but each achieves success in its own peculiar sphere. The successes of the past have, under God, provided material for the future. There are thousands of our youth whose zeal for Christ ought to find abundant scope in the aggressive evangelism of their own communion. The regeneration of the race will come about even as the Word of God declares, yet its fulfilment is either helped or hindered according as we seek the enduement of power, this greatest of qualifications, and go forth in the name and strength of Jehovah to conquer the world for Christ.

The many tokens of providential encouragement we have, prompting to enlarged effort on behalf of the unsaved, the history and traditions of Methodism, its present success, its Scriptural theology, its discipline, polity, usages, its ordinances of grace, and specially its living exposition of fellowship, are all as accurately adapted to the salvation of the masses to-day as when Wesley founded his societies, a century and a half ago, Methods may vary, but a departure from the principles which, by divine grace, have been embodied in our economy would alike imperil our existence, and the very warmth and fervor of evangelism. Let us "look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward."

---

## THE ETHICS OF DISBELIEF.

BY REV. J. W. DICKINSON.

WE do not in this day have to combat with the proudly rebellious and dogmatic phase of unbelief which produced Tom Paine's "Age of Reason," a production which for many years was the creed of arrogant and blasphemous infidelity. Even the followers of Bradlaugh and Ingersoll are few in number and influence, compared with the vast mass of what I prefer to call disbelievers. By disbelievers I mean those who do not, rather than those who will not, accept the teachings and standard of Christianity. The distinction may seem so very fine as not to

make any difference, but I make it simply for the purpose of including the whole class under discussion. Wise in their day and generation, wiser even than the children of light; drawing their inspiration from the father of lies, they see that the day for avowed infidelity is past and over, the present age is too cultured and refined to listen to, and follow the vulgar demagogue of fifty years ago, who openly and boldly defied God to combat, if there were a God.

They professedly try to meet us, and say to us, we do not accept the teaching of these men who avow their unbelief and deny the existence of a God; we are not in a position, however, to accept what you say, because it may not be true, and if so, the consequences would be unpleasant; but let us leave the question where it is for the present, and seek some common ground on which we can meet and mingle, without, of course, you giving up your belief, if it affords you any degree of pleasure.

Of this advance toward compromise we need to be fully aware, for therein is an incarnation of anti-Christ which so nearly resembles an angel of light as to deceive many. Never closer has been the resemblance than at the present day, and so widely and deeply has its influence spread, that it has ascended to the pulpit and platforms of the Church, and even there is heard its siren-like and soul-destroying song.

So wide and inclusive is its range that it can take in the agnostic Huxley, the materialistic Spencer, the sceptic Morley, the positive Harrison, the socialistic Morris, down to agnosticism's latest advocate and teacher, Mrs. Ward. While these disown any connection with the avowed atheist or infidel, yet so narrow is the dividing line, that they can occasionally step over and extend their influence to one who may have been so unfortunate as to overstep the bounds of prudence, and declare himself an atheist; and so broad is their platform, that every conceivable phase of thought, which takes any exception to the established belief of the day, may be represented thereon, and hailed as a fellow well met.

Though prompted by this seeming spirit of friendliness, occasionally the cloak is thrown off, and some champion comes forth from their ranks and flings down the gauntlet to Chris-

tianity ; but this is only by way of a friendly joust. Nothing of a hurtful character is intended, for this is not its favorite method of attack. It prefers to dispense with the logical formularies of controversy, under a pretence of not desiring to do violence to any established belief. Instead of rudely tearing up the tree by the roots, and cruelly rending the ties that bind it to earth, and casting it aside to die, it prefers to undermine its roots, remove the soil from around them, take away its means of existence, sap its vitality, and leave it there to perish. It prefers the dexterity of parody to the conciseness of argument, and the flowing robes of the scholar and the poet, to the bright shining armour of the champion.

The day seems past and gone for treatises on the attack or defence of Christianity, to be read by the general public. The world is in too great a hurry to stop and pay attention to the effects of heavy artillery on either side. This is left as a general rule, to the preachers ; and while they are looking admiringly at the effects of shots from their cannon, the enemy, by the aid of sharpshooters, are busy picking off those the defenders intended to save. The very sound of theology acts like a ghost on the public mind, producing a scare ; but a novel is received with pleasure, and a magazine article is generally acceptable. Whilst we are using our dissertations and treatises, they use for their purpose current literature, the columns of our newspapers, magazine articles, and the novel with all its attractions. Thus they enter our homes, join our family circles, and are warmly received, their attractive dress making them welcome guests ; and thus they sow and spread germs of disease, which grow with astonishing rapidity. The public eye does not look beneath the attractive vestment of story and song to find there the ghastly presence of anti-Christ, or the fell germs of disbelief. And herein lies the danger, for in this way its doctrines are promulgated so insidiously as to be hard to grapple with, and equally hard to overcome. It claims that it is not necessarily in opposition to Christianity, but by some mysterious process it has found itself antagonistic thereto ; or it has found Christianity arrayed in antagonism against it.

Its chief ethical doctrine is the old Utilitarianism, of which



Jeremy Bentham was the English progenitor. Since his day it has undergone many modifications of form or expression, varying with the times, but when brought down to its first principles, the constituent elements are still the same; and these are, for the individual, Self, and for creation as a whole, Materialism. Let the superstructure be called what it may, this is its foundation, and here it is that the wide variety of writers in its ranks find common ground for their teachings.

As self is the supreme object in this creed, so pleasure is the highest aim of self. The subjective feelings are made an objective standard, however contrary that may be to the canons of ethics. Its position is, mine is my own, and yours is yours. Here it is that we find the consideration they show toward us in allowing us to retain our Christian belief, while they for themselves claim that the Christian belief is not an essential of, or to, happiness, but is rather a hindrance to its attainment. "While the state of our race is such as to need all our mutual devotedness. All our aspirations, all our resources of courage, hope, faith and good cheer, the disciples of the Christian creed and morality are called upon day by day to work out their own salvation with fear and trembling, and so forth. Such exhortations are too low for even the wavering mood and the quacked morality of a time of theological suspense and uncertainty. In the extinction of that suspense, and the discrediting of that selfish quackery, I see the prospect, for future generations, of a purer and loftier virtue, and a truer and sweeter heroism than divines who preach such self-seeking can conceive of" (Miss Martineau, *Autobiography*, Vol. II., p. 461). Along with that we need to take another opinion, not so glowing, but of more recent date. Mr. Justice Stephens says: "Love, friendship, good-nature, kindness, carried to the height of sincere and devoted affection, will always be the chief pleasures of life, whether Christianity is true or false" (*Nineteenth Century Magazine*, June, 1884). We have been accustomed to find our happiness not in these alone, but in these as the fruits of our belief in Christ and His teachings, but from their standpoint this is not the case. "To be happy a man must be light-minded as a Frenchman of the eighteenth century, or sensual

as an Italian of the sixteenth; a man must not get anxious about things if he wishes to enjoy them (Taine's "English Literature," p. 593). This is a broad, clear statement of one article of the utilitarian creed. Hoist sail, and float out on the broad ocean of passion, range at will, for it has neither harbor nor shore, and its depths have never been fathomed. Abandon care, for with consequences you have nothing to do. "What makes the angel makes the beast; change a virtue in its circumstances, and it becomes a vice; change a vice in its circumstances, and it becomes a virtue. Regard the same quality from both sides; on one it is a fault, on the other a merit. Human nature has its explosions, but with intervals. Violent circumstances produce extreme conditions; great evils are necessary in order to raise great men; and you are obliged to look for shipwrecks if you wish to behold rescuers" (Taine's "English Literature," p. 626 674 and 675). "The nature of the good is altogether misrepresented when the satisfaction of the feelings which accompany desire, is made the object and guide of life, or when that which is actually desired is made the test of that which is ethically desirable" (Davison, "Christian Conscience," p. 44). Subjective feelings never can become an objective standard, according to the teaching of the moral law of Sinai, and the consequences of such a state of existence as would be the legitimate outcome of such a code of ethical teaching is altogether beyond description, and would produce such a world as even its most advanced followers would not care to remain in.

Following closely in the wake of the former position, we have another article of this utilitarian creed, which is a necessity to its completion, and that is the absence of any distinction between a *mental* and a *moral* law. Hard experience would have taught them the necessity of this article, if it had not been the legitimate outcome of the capital I, the utilitarianism of self. It is assumed by this tenet that men of great intellectual powers, or of genius, are equally possessed of great moral powers; if the products of a man's brain or hands be fine, his moral character is equally high toned. But that is not always the case, and here the necessity for that particular tenet comes

in. Some men of unsurpassed genius and mental power have not been of unsurpassed moral power. "A character is a force like gravity or steam, capable as it may happen, of pernicious or profitable effects, and which must be defined otherwise than by the amount of weight it can lift, or the havoc it can cause. It is, therefore, to ignore man, to reduce him to an aggregate of virtues or vices" (Taine's "English Literature," p. 626). One might suppose, from the tone of opinion among us, not only that the difference between right and wrong marks the most important aspect of conduct, which would be true; but that it marks the only aspect of it that exists, or is worth considering, which is profoundly false. As if there were nothing admirable in a man save unbroken obedience to the letter of the moral law; as if we had no faculties of sympathy, no sense for the beauty of character, no feeling for broad force and full pulsing vitality. A character is much else besides being virtuous or vicious. In many of the characters in which some of the finest and most singular qualities of humanity would seem to have reached their furthest height, their morality was the side least worth discussing. Burns was drunken, unchaste, and thriftless, but the greatest thinkers fix on his broad, rich character, and leave fulminations against those vices to the hack moralist of the press or pulpit" (Morley, "Miscellanies," Vol. I., pp. 267, 183). Speaking of Byron, another writer says: "What was gross becomes noble. Poetry embellishes licentiousness. Can the proprieties prevent beauty from being beautiful? What gives value to human life, and nobility to human nature if not the power of attaining delicious and sublime emotions?" (Taine's "English Literature," p. 559). Another instance, if more be needed, is to be found in Prof. Dowden's "Life of Shelley," and Matthew Arnold's review of the same, in the *Nineteenth Century*. What they ask is to be allowed to take down the barriers that now so inconveniently exist between right and wrong, and to replace them by an hypothetical line which may be crossed without hurting any person's feelings, or unnecessarily arousing the sensibilities of an over sensitive public. There may be good in the man; to confine him within the walls of the crude

moral law of Sinai is to cramp and imprison him; give the good that is in him a chance to develop itself. He may fly off at a tangent, or bring up in a mud-hole; but that is misfortune, and ought not in any way to affect such a fine character as he possesses. We need to consider carefully what is to be the end of such a tenet. It means the absence of the only true ground of obligation. Man by his own unaided efforts can never rise beyond himself, and the performer of an action is not the proper person to judge of its rightness or otherwise. He is bound by his own powers; he has made subjective feeling his objective aim; what he does gives pleasure, and what is pleasurable to him is right, although it may work untold evil to his neighbor, or even to his own descendants. There is no place for conscience, and no room for it to work if it were there. There is no law against the disobedience, imposing an external penalty that can be enforced, and there is no internal feeling of shame or regret accompanying such disobedience. Granting so much, what is to be the standard of a man's mental powers in order that his moral powers may be correctly estimated? Is it to be in an inverse or an obverse ratio? One thing seems to have been lost sight of in the insertion of such a tenet. No provision is made for the vulgar, who do not make any claims to mental powers, but who have an equal right to all the privileges of manhood. To meet their case another tenet is necessary. Whether it shall be size, or strength of body, or what it shall be, I leave the apostles of disbelief to decide; but when decided they are blessed with a paradox of one law for literary men, and another for the vulgar classes. At present, the standard seems to be that if a man has mental power enough to hide his vice, he may enjoy it at will, and "Blessed are they who are never found out." It means an attack on the reality of a moral law, and following closely on that, on its supremacy, and also on its universality. Time and space forbid my enlarging on these points, but these give, at least, an idea as to the damaging effect of such an insidious tenet of an ethical creed upon character, morals, and society at large. An ethical utilitarian creed demands a disbelief in the supernatural as such. Its material-

istic tendencies bind it to an acceptance of the superhuman as shewn in the operations and laws of nature; but here the line is drawn, and the tie that binds it to the superhuman, prevents its higher flight, and acceptance of the higher nature. The objective point of dissent is made at the miracle, not in the old stand-and-deliver style of objective resistance, but in a more modern style of suggestion, insinuating agreement and sympathy; "affecting to make us sharers of a triumph, science has rendered inevitable" (see the late discussions between Prof. Huxley, Dr. Wace and others, "Humboldt Library" for September, 1889). Whilst this is made the objective point of dissent, it is but a covert attack at what the Christian holds most dear, the divinity and atonement of Christ; the former being unreal, and the latter unnecessary. One of the later writers of this school has kindly sketched out for us, not without a degree of genius, an utilitarian Christ (see "Robert Elsmere: The Christ of History"). It is as near an approach to the Christ of the Gospels as is the mechanical moving figure of the waxwork exhibition to the human being. It is the shadow for which the substance has been dropped. What matters it that the casket be prized; beautiful though it may be, when the jewels are stolen, the best of all is lost?

Prove to us the miracle, and we will accept the divinity of Christ; but with a degree of adroitness they bring about a double issue. Says Prof. Huxley: "The choice then lies between discrediting those who compiled the Gospel biographies, and disbelieving the Master" (*Nineteenth Century Magazine*, February, 1889). If we discredit the Gospel biographers, what further warrant have we for the true life of Christ? If we cannot accept the testimony of His immediate followers, why believe the Master? and if we disbelieve the Master, why believe the servants? The issue cannot be divided; they stand or fall together. If we accept the testimony of these biographers, we accept their testimony to the divinity of Christ; and if we cannot accept their testimony, there is no need to believe the Master, as theirs is the only accredited testimony to the truth of His<sup>s</sup> life, actions, and teachings. The divinity of Christ is the authority of the Gospel; but to accept the divinity

without the atonement is altogether useless. The atonement of Christ is the Gospel; it is not merely a part of the Gospel, to be accepted or rejected at pleasure, or as occasion may serve, it is the whole of it. The whole Scriptures have this for their warp, and to refuse its acceptance is to refuse all else. The objection to this is the legitimate outcome of the materialistic, utilitarian code of ethics; here we see the extent of their attack, their mines are unmasked, and their apparent friendliness unveiled. Nothing short of the whole will satisfy their desire for sacrifice.

There is one other article of this ethical creed, and the only one of a moral character, which is so obviously an importation from a nobler source, that if it were not for the influence it is exerting at the present time, and is likely to exert in the future, I would refrain from more than a mere mention of it. "It is the care of the individual for others' good." The acceptance of this has been practically thrust upon them, but they are using it to good advantage. This use is shown mostly upon the socialistic side. No one can help but admire the efforts that have been, and are being, put forth by these people for the amelioration of the position and condition of the poorer classes; but we must not allow our admiration to blind us to the materialistic-utilitarian tendencies of their efforts, and to the danger attending such an active propagation of these tenets. In this country they have not, up to the present, become so marked, finding their expression mainly in labor organizations; but across the Atlantic, so rapidly have they developed, owing to the recent wages agitations, that one of the daily papers has seen the drift of the tide, and has sounded a warning note. "Materialism will be the besetting sin of the New Liberalism. The task of making the souls of the masses keep pace with their material improvement will be its greatest difficulty. To make two lumps of sugar stand on the washer-woman's table where one stood before is something, but not everything; penury is not the only thing that has a freezing power on the soul. There is something quite as icy in material well-being; and for the same reason in both cases; both alike are of the earth, earthy (*Pall Mall Gazette*, October 28th, 1889).

This materialistic-utilitarian doctrine finds a ready acceptance amongst a class who are not accustomed to think for themselves, but are led by others, through the medium of newspapers, or by the speeches of men possessing a quick wit and a ready tongue, and who at the same time keenly watch the apparent indifference of the Church to their efforts for the amelioration of their condition, and a just recompense for their toil. In the hands of such men the socialistic doctrines possess a power of adaptability to their circumstances, which, knowing nothing of the higher socialism of Christianity, seems to be irresistible. No wonder, then, their following is large. Perhaps the Church is not without blame for her past neglect in this respect, but she is doing her best to atone for the faults of former times.

Such is the enemy we have to meet, such are the doctrines we have to combat. How this is to be done, I need not here enter upon. To know the disease is half the cure. Let us ourselves pray the Holy Spirit to lead us in the way of truth, and go forth to meet and vanquish our foes, knowing that He that is for us, is more than all that can be against us.

---

#### THE WESTMINSTER CONFESSION OF FAITH.\*

\* *Whither? A Theological Question for the Times.* By CHAS. AUGUSTUS BRIGGS, D.D., Professor of Hebrew and the Cognate Languages in the Union Theological Seminary. Charles Scribner's Sons, New York. William Briggs, Toronto. Price \$1.75.

*Whither? O Whither? Tell me Where?* By the Rev. JAMES McCOSH, D.D., LL.D. Charles Scribner's Sons, New York.

*Creed Revision in the Presbyterian Churches.* By PHILIP SCHAFF, D.D., LL.D., Professor of Church History in the Union Theological Seminary at New York. Charles Scribner's Sons, New York.

The Westminster Confession of Faith, and the longer and shorter Catechisms belong to the whole Christian world. As the standards of the Presbyterian Church, their influence upon mankind has been so powerful and far-reaching, that every follower of Christ should know of them and feel an interest in them. Their origin has so linked them into the most absorbing period of English history, that every Christian in the British Empire has a special claim upon them. As this paper addresses itself to very many besides Presbyterians, it will sketch the history of the creation of these great dogmatic statements.

England came out of the Reformation with a church declared by Hallam—England's greatest historian—to be only partially reformed. The government of that Church was an episcopacy copied fully from the Church of Rome. In worship it used an elaborate liturgy. Its doctrine is stated in the thirty-nine articles of the present Prayer Book of the Church of England.

Scotland had been brought by Knox into a different mould. The Church there had a Presbyterian form of government and the Augustinian theology. It held to the most rigid type of old Calvinism, and used the simplest forms of extemporaneous worship. The Scotch Church had a Confession of Faith—the National Covenant—which was a political document, rather than a statement of theological dogma. It declared an irreconcilable hatred of the Roman Catholic Church, and a purpose of unswerving fidelity to the King, but did not define minutely the faith of the Kirk of Scotland.

Ireland had articles of religion accredited to Archbishop Ussher, and dating from the year 1615, and several of these were copied bodily, or in part, into the Westminster Confession.

Now, although England was distinctively Episcopalian, yet the Presbyterianism of Scotland had made considerable progress in England. The Presbyterians of England were a party so considerable that they must be considered in all questions of state policy, and they had courage to aim at a change in the government of the English Church from the episcopal into their own form. In this they were aided by circumstances which they scarcely counted upon.

The memorable conflict between Charles I. and the Long Parliament was ploughing the heart of the nation in the great civil war. The results were yet uncertain. The Royalists claimed the battle of Newbury as "a very great victory." But the Parliament was still supreme, and it seemed good to that body to effect an alliance with Scotland. In this the Parliament aimed simply at its own success against the King. But Scotland would consent to a political alliance only on condition that England would adopt the system of religion prevalent in Scotland. In addition to the stress of the Parliament in its war with the King, pleading for aid from Scotland, the fact that the Bishops of the Church in England attached themselves to the King with all the devotion of religious loyalty, made it more easy for the Parliament to accede to the demand made by Scotland. Accordingly a "Solemn League and Covenant" was drawn up, subscribed and sworn to by Parliament and people, uniting the two nations in a constant resistance to popery, and to what the Scotch mind regarded as scarcely a milder form of it—the Prelacy of England—and binding them to the thorough reformation of religion in the three kingdoms. Neither the members of the Long Parliament nor the people of England, in any very large numbers, desired any change in the doctrines or forms of religion, nor in church government, but once constrained by apparent necessity to accept the idea, the Parliament promptly proceeded to enact that—



“Whereas, as yet many things remain in the liturgy, discipline and government of the Church, which do necessarily require a further and more perfect reformation, . . . . and that the present church government by archbishops, their chancellors, commissaries, deans, deans and chapters, archdeacons and other ecclesiastical officers depending upon the hierarchy, is evil, . . . . the same shall be taken away, and that such a government shall be settled in the church as may be most agreeable to God’s Holy Word.” The Act then proceeded to call an assembly, since known as the “Westminster Assembly,” and to direct the members thereof as to the work for which they were called. This was in 1643, and this Act of Parliament made Presbyterianism the established church of England. A year and a half later the liturgy was abolished. Eighteen days after the Act was passed the assembly met. None of the clergy of such high pretensions as Laud had been appointed members of it by Parliament, but it included in all about one hundred of the most learned and godly divines of the land, besides representatives of both houses of Parliament, and was afterwards increased by a delegation from Scotland, embracing both clergy and elders. Then, in a short time, all who believed in episcopacy withdrew, so that the assembly which did the appointed work was decidedly Presbyterian in its cast. The original plan was to revise the thirty-nine articles, but when they had dealt with fifteen or sixteen of them, in obedience to a command from Parliament, this plan was abandoned, and the Assembly undertook the creation of a new confession of faith, and the result of their labors is seen in what has since borne the name of the “Westminster Confession of Faith.” This was laid upon the table of the General Assembly of the Church of Scotland, as the report of the Westminster Assembly’s work, about four years after the latter body first met, and it was duly ratified by the General Assembly, and a little later by the Parliament.

The adoption of this Confession created great expectations. It was confidently anticipated that it would be accepted heartily by all the people of the three kingdoms. It is true that previously the Presbyterians themselves had been in dissent from the national church, and in that condition had cherished the ambition to effect a revolution in the state church, which ambition had now realized its object. The Independents were also a growing body, and there were others outside the establishment. But, nevertheless, the dominant idea of the time was a national church which should embrace all the people of the land. The fact of the actual existence of small bodies of dissenters had not yet been sufficient to disturb that dream. The idea of religious toleration was regarded as a device of the devil by all except a few Quakers, Baptists and Independents, the influence of whom, taken altogether, was not strong enough at the time to be taken seriously into account. The Presbyterians themselves, scarcely less than the venerable Archbishop Laud, desired, and expected, complete uniformity. They had now become the established church in England as well as Scotland. They were recognized as such in

the Acts of Parliament. Why should not all the people conform to their system? The prevailing ideas of that age would have justified the use of any means to enforce uniformity. Even the sword, if need be, should be used to compel all the people of the land to dwell in peace within the church recognized by law, to believe the system of doctrine prepared for them by the Assembly legally constituted, and to worship God in the use of such forms as their rulers might prescribe. This was the general sentiment of the time. If the Presbyterians were not so violent in their persecutions as some others have been when they lifted up the dread forefinger of awful authority, it was not because they had any anticipation of that zeal for liberty of conscience, and equality in civil rights, which characterizes them as a body at the present day. That their desire for complete uniformity in religion did beget in them the spirit of persecution in some degree is manifested from the fact that they attempted to enforce the oath of the "Solemn League and Covenant" upon all the clergy of England; and a number of them, variously estimated from 1,800 to 8,000, were compelled to renounce the livings they had enjoyed under the former dispensation, rather than declare their episcopacy unscriptural, as the covenant required them to do.

Eighteen years later, after the restoration of Charles II., the tide of England's feeling swept back in a mighty revulsion against Presbyterianism, as against the causes which had made it the established church of the land. The clergy went back to prelacy, the people to the Prayer Book, and the church which had been left by the work of the Reformation became again the established church. Once more the test of uniformity was applied, and as many as 2,000 of the League and Covenant clergy sacrificed their livings, and turned their backs upon their loved parsonages and parishes, rather than conform the use of the Prayer Book and all that it implied. Then the Westminster Confession, cast off by the Government, remained the heritage simply of Presbyterianism, and this it has been ever since.

Now, when all the circumstances which united to create this great declaration of doctrine are fully considered, it becomes at least a question whether the spirit of the times, or the temper of the men engaged upon the work was calculated to generate statements of doctrine worthy the confidence of all coming time. It is beyond dispute, that a spirit of controversy is calculated to obscure the judgment, and to warp any statements which may aim, however honestly, to convey the truth. Never was the spirit of theological controversy more intense than at this particular time. We have seen that the Assembly was partizan in its constitution. It is not, therefore, surprising that they should have produced for the acceptance of mankind a thoroughly partizan statement of the truth contained in the word of God. This fact appears more and more evident, now that the mists of hateful controversy are being fast driven away. This age can better estimate the worth and weakness of this symbol, than any period in the past could have done.

Dr. Schaff says the Confession "is the clearest and strongest statement

of the Calvinistic system of doctrine." But that fact is no reason why an intelligent Arminian should deem it unworthy of any consideration from him. Calvinism is not all at fault as an interpretation of the Word of God. As a matter of fact, of the thirty-three chapters of this work, the doctrinal portions which differ irreconcilably from Arminianism might be written out in a few short paragraphs. But the difference defined in these passages is so great as to be quite impassable. Arminianism can never come to them. However, these are the very points upon which revision is being demanded. And the revision asked for will, if made, bring those difficult passages within the grasp of liberal Arminians. Dr. Schaff says: "Let us be honest, and confess that old Calvinism is fast dying out. . . . It cannot satisfy the demands of the present age. Every age must produce its own theology."

Dr. McCosh says: "The church should as soon as possible . . . put in the very front a full declaration of God's love to men, and a free offer of salvation. . . . I believe most devoutly in the good sovereignty of God, but I refuse to let human logic draw conclusions which would strip man of his freedom and thereby free him from responsibility."

Yet in these new positions the revisers of their creed will not admit that they are making any approach to Arminianism. This last is called "conditional universalism." They profess to regard themselves as far away from it as ever. Calvinism received large improvements in the days of Jonathan Edwards, and has been modified more recently; but the boldest improvements ever attempted are proposed by those who now demand a revision of the Confession. It seems to us that the proposed revision would remove nearly everything that is characteristic of Calvinism, as distinguished from Arminianism, yet the system remaining would be called Calvinism, and not Arminianism. It is astonishing how strongly men become wedded to a word, and how difficult it is to recognize that one's own system has been outgrown, and another has silently taken its place. That this is true in the case of old Calvinism is manifest in the frequent complaints of Dr. Briggs and Dr. Schaff, as well as hosts of others, that it is impossible for ministers to preach the doctrines contained in the Confession, that in fact no one does preach them. The common sense of mankind will not accept them.

Hence, as if by common consent, Presbyterianism in Scotland, England and America is moved from within to a revision of its standards. In Scotland, the State Church can do nothing in this direction without the permission of Parliament. It has therefore got over the difficulty by changing the terms of subscription, so that actually each subscriber is free to put his own meaning into the articles, or to decide which are essential.

The Presbyterians in England are solving the question of revision by the creation of a new Confession of Faith, which is an abridgment of the Westminster Confession, and it is thought by good authority that this will be adopted by the Church there.

The degree to which Presbyterianism is moved upon this subject is

shown by the existence of such works as are mentioned in the beginning of this article. They are only an indication of the extent and character of the writing for and against revision. Dr. Briggs' work discusses generally the subject of orthodoxy at the present time. It claims that all the churches have drifted, and are drifting yet farther from their recognized standards. He reviews the Westminster standards in detail, wisely commending what is excellent, and fearlessly uncovering what is harsh, defective or weak. His tone is so liberal in all directions, as to be very suggestive of what it is now customary to call "new theology." For him to so state the teaching of the Scriptures on the love of God, as to go fully over to Arminianism in all but name, would be an easy matter. He fears no ill results to Christianity or to Presbyterianism, from the broadest statements of the truth.

Dr. McCosh writes with all the conservatism of increasing age, and fears the effect, especially upon the young, of anything like a full acknowledgment that in the past the Church has erred in its statements of doctrine. Yet he cautiously admits that the Confession contains some things not taught in the Word of God, and other things which, though found in the Scriptures, ought not to be embodied in a creed. Dr. Schaff in a breezy style, and with a full knowledge of all the bearings of history on the subject, writes in favour of a removal from the creed of all that has been manifestly outgrown by the pulpit and the thought of the age.

Through all, those who love the Bible and Christianity more than any denomination, discern clearly that the world is fast coming to recognize that exact statements on the minutiae of Christian doctrine are not a necessity to any church; and that agreement on details of doctrine is not necessary to those who would dwell together in unity in the same communion.

Love to Christ, and obedience to His teaching, especially in all that relates to purity and righteousness in life, constitute the only bond which, in a time just at hand, will be necessary to bring men together and keep them together in church fellowship. The Calvinistic idea of final perseverance, claiming that any one brought into the life of God cannot possibly so depart from it as to be finally lost, or the Arminian idea that it is God's plan that every one converted shall continue in that grace unto eternal life, but that all depends upon his own fidelity, may be held by people sitting together at the same communion, and walking together as brethren in the same fold. The recognition of the possibility of perfect organic unity, as well as spiritual unity, notwithstanding diversity in belief on minor points would at once drive out of Christianity the wholly partizan spirit under which in the past great denominational rivalry has been pursued, and great denominational glory has been sought. With no partizan reason for emphasizing differences, in a short time it would be forgotten that they existed at all, in the zealous pursuit of the high practical aims which true religion ever sets before it.

### Editorial Notices of Books and Reviews.

---

*The Unknown God; or, Inspiration among Pre-Christian Races.* By C. LORING BRACE, author of "Gesta Christi," "Races of the Old World," etc. A. C. Armstrong & Son, New York. Upper Canada Tract Society, Toronto. Cloth, \$2.50.

In all ages and places, and under all dispensations, God has striven with men in an effort to lead the race back to Himself. His work in the human soul has been continuous and impartial, limited to no race or time. If it has been impossible for Him to do what He would for men, He has done what He could. So the Holy Spirit now enables all as far as they will. The separation of the Jewish people, and the giving them for a time special preference, illumination and advantages was for the greater advancement and happiness of the whole human family. But at no time, and in no race has God been wholly without witness. The study of heathen religions with the design of discovering whatever good they contained, reveals traces everywhere of the work of the Divine Spirit. In the past it has been deemed necessary to present only the defects of these religions, and their inferiority in contrast with Christianity, that thereby the zeal of the Christian nations might be aroused to replace them by better systems. When all is said that can be said, the motive to this work will remain, but nevertheless these religions present many traces of the Divine inspiration. Some tribes more than others have glowed with genuine religious enthusiasm. Beyond all expectation we learn that a belief in one supreme God, and in the future life, has prevailed among nations known to us as wholly pagan. Studying their religions with no object but to destroy them, we have failed to find the truth they actually contained. But realizing the incomparable excellence of Christianity, and the blessedness it carries in its hand to every people who receive it, it is still profitable to study the work of the Divine Spirit in other religions, notwithstanding which they are so weak and depraved that they should be replaced by the Gospel of Christ.

We are greatly indebted to Mr. Brace, the author of "The Unknown God," for the results of his careful and original studies of various religions. His work honors the one supreme God of revelation, at the same time that it gives a more just interpretation of the thoughts of the leading teachers among idolatrous nations than we have been accustomed to. Ancient religions have been misjudged. The religion of Egypt in the time of the Pharaohs has been buried up in tombs and monuments for thousands of

years. We are only now beginning to get at its literature. Suppose that Christianity had utterly perished from the earth at the end of the fifth century, and none of its printed books, none of its hymns or sermons preserved, the world could only judge of its character through the Greek and Roman historians, and art and symbolism. From the first mankind would learn that Christianity was a "detestable superstition," indulging in shameful orgies of lust, and practising human sacrifice. The student of art would infer that the central deity of this extinct religion was an aged man with flowing locks, venerable and good in appearance, and that they worshipped a goddess, the fond mother of a fatherless child, and the special object of their worship was a sad and suffering man who had been executed as a criminal. The use of the lamb in art would suggest that these extinct Christians were in the habit of worshipping animals. And even much further would men be led into a ridiculous and absurd interpretation of Christianity.

Now, under somewhat similar circumstances, only less favorable to the proper understanding of their subject, Herodotus and Diodorus wrote of the Egyptian religion. But as now known that religion contained a clear conception of the one God, and of man's immortality. Mr. Brace gives many quotations from its liturgy and books of praise, which reveal to us that the Divine Spirit was a revealer to them of much of the truth as known to us. One interesting chapter deals with the contact between the Jews and Egyptians, showing how much the former were affected by it. It is enough to say that the examination proves that Judaism was no reproduction of Egyptian worship.

The work examines also the religious literature of the Assyrians, finding it incalculably inferior to the Bible, but yet glittering with many a ray of light, revealing a belief in the one God, and in the future life of man. With the same end in view, the Greek mysteries are examined and the philosophy of Greece when at its best. Then Zoroastrianism, Hinduism and Buddhism are reviewed, and the meaning and end of the whole study are presented in the final question of the conversion of non-Christian nations.

*The Book Divine; or, How do I Know the Bible is the Word of God.* By REV. J. EMBURY. Pp. 194. Hunt & Eaton, New York. William Briggs, Toronto. Price 75 cents.

This book is just what the author claims for it, "a popular presentation of some of the results of reliable scholarship in the field of Christian evidences." It consists of six "Sunday evening lectures delivered in the course of ordinary religious services," and they are remarkably excellent as popular addresses on what many would regard as a dry subject. The author presents, with clearness and force, the most striking and convincing facts and arguments that prove the inspiration of the Bible, and has furnished just the book we need to place in the hands of our young people, who have not the time, or opportunity, or inclination to read more

elaborate treatises. He is fully abreast of his subject, and gives us the latest results of investigation in this field.

The splendid discoveries among the ruins of Assyria and Egypt, have given unimpeachable evidence of the historical accuracy of the Scriptures; and, in his lecture on the harmony of Scripture with profane history, the author gives the most important of these fresh and valuable proofs. The discussion of the harmony of Scripture with physical science is admirable. The theory of evolution is accepted as an explanation of the method of creation; but the distinction between *method* and *agency* is sharply drawn. God was the agent, the Creator; evolution probably was the method by which He carried out His designs. The Biblical account of creation is in harmony with the theory of evolution, and no established fact of physical science contradicts the statements of Scripture. Many of our most notable discoveries were anticipated by the Scriptures, and many of the Biblical descriptions of natural processes have been shown by their discoveries to be beautifully accurate. "The Uncorrupted Preservation of the Bible," "The Unity of the Scriptures," "The Fulfilment of Prophecy," and "The Life and Character of Jesus Christ," are the subjects of the other lectures, all of which are excellent. The popular form of address and the skilful marshalling of facts, make this a fascinating book, and it will be read with pleasure and profit by old and young. It should find a place in every Sunday-school library, and be placed in the hands of the elder scholars.

*Helps to Bible Study, with Practical Notes on the Books of Scripture.* By Rev. A. Sims, Otterville, Ont. William Briggs, Toronto. 346 pp. Cloth, \$1.00

*W. C. T. U. School of Methods Manual.* By MARY ALLEN WEST. Woman's Temperance Publication Association, Chicago. Price 25 cents.

*Suggestive Teaching Outlines for Workers' Training Classes.* By JOHN H. ELLIOTT. W. W. Vanarsdale, Chicago. Price 50 cents.

*The Booklet-Letter Guide for Converts and Workers.* By DANIEL SLOAN. W. W. Vanarsdale, Chicago. Price, 25 cents.

*Leaves from a Worker's Note Book, a Manual for Bible Training Classes.* By D. McCONAUGHY, jun. W. W. Vanarsdale, Chicago. Price 25 cents.

*Lessons for Christian Workers.* By CHAS. H. YATMAN, Newark, N.J. Willard Tract Society, Toronto. Price 25 cents.

It is certainly a fact much to be regretted that there is only one training-school for Christian workers in America and Europe, and that one outside of any denominational theological college. There may not have been too much theoretical teaching of theology to divinity students in our schools, but has there not been a sad neglect of practical, systematic Bible study, and of real training in and for Christian work? Young men have

gone from theological halls with but little idea of how best to study the Word and use it for the evangelization of the world. The aim has been to make pulpiteers, rather than workers, of the future preacher. If we may look upon the Christian Church as an army of workers, is it not the poorest disciplined and least trained organization in existence? Why should not every theological school have its department for training Christian workers in practical methods of Church work? Such a training-school not only to have for its object the fitting of young men to be preachers and pastors, and practical leaders and teachers of the people in all methods of Church work, but to train both young men and women to be helpers in all kinds of Sunday-school and Church effort. Such a college ought to be able to answer the question "How," whenever applied to any kind or plan of Christian work. In the absence of such training in the Church and schools, it is fortunate that individual workers are giving the results of their experiences in the form of "Helps." The books above referred to are all of a practical character, and are suggestive of methods that have been used by the different authors. "Helps to Bible Study" is designed to show how to read, search and study the Word of God so as to secure an ever-increasing interest in the same, a stronger faith, deeper spirituality, and greater usefulness. It deals with the different methods of Bible study, with the rules and helps of interpretation, and with the examples of Scripture and an analysis of the Books. The "Manual" is an example of the work being done by that most thoroughly organized and efficiently worked institution, the W. C. T. U. It were well for the Church if its work was as well systematized as that of the W. C. T. U. Either of the others, although perhaps not exhaustive treatises or text-books on Christian work will, nevertheless, either or all of them, be of very great assistance to any Christian work.

*Woman; her Character, Culture and Calling.* Edited by REV. PRINCIPAL AUSTIN, of Alma Ladies' College, St. Thomas, Ont. The Book and Bible House, Brantford, Ont.

Woman is coming to the front. One of the claims of Christianity has always been that it has everywhere conferred a special blessing upon woman as compared with all other religious systems. One of the evidences of the higher civilization of Christian countries, and of this century, is the truer recognition of the real influence of woman. Woman never occupied a more prominent and influential position in all good work, and was never more universally recognized as the living standard of the highest morality than to-day. It is one of the hopeful signs of the times. It is an evidence that the world is growing better. What ever contributes, therefore, to the cultivation of the fine instincts, the elevation of the womanly virtues, and the development of the moral, social, intellectual and practical life of our mothers, sisters and daughters, will be a great blessing to humanity. This voluminous work is just such a contribution. It is not a philosophical



disquisition or theoretical treatise on woman, but the practical discussion of a great question from the experiences of real life by the Editor and twenty-five other Canadian and American leaders in Christian education and work, with an introduction by Miss Frances E. Willard. Principal Austin has in this volume done a great work for woman—our home makers, our society builders, our man uplifters, our children trainers. It would be a great blessing if this work could be in every home, and be read by every woman. The various articles contributed cover "A full discussion of woman's work in the home, the school, the Church, and the social circle; with an account of her successful labors in moral and social reform, her heroic work for God and humanity in the mission field, her success as a wage-earner, and in fighting life's battle alone; with chapters on all departments of woman's training and culture, her claims to the higher education, and the best methods to be pursued therein." We express the hope that this book will have a wide circulation.

*The Sermon Bible.* Vol. IV. Isaiah to Malachi 8vo, pp. 511. Willard Tract Depository, Toronto. Cloth, \$1.50.

This volume completes the series on the Old Testament, and is as varied and suggestive as those that have preceded it. The selections are from the sermons of such men as Kingsley, Maurice, Vaughan, Parker, Keble, Melville, Liddon, Phillips Brooks, Guthrie, W. M. Taylor, Raleigh, Dale, Maclaren, and others of the leading preachers of our times. The condensation is well done, retaining the leading lines of thought in each sermon. For those who like to beat out the gold for themselves the book is of value, and students in homiletics will find it very serviceable. It also contains a large number of references which will be a great help to those who have access to a good library.

*The Lily Among Thorns.* A story of the Biblical drama, entitled, "The Song of Songs." By W. E. GRIFFIS D.D. 16mo, pp. 273. Houghton, Mifflin & Co, Boston. Cloth, \$1.25.

The writer of this delightful little work is pastor of the Shawmut Congregational Church, Boston, and is the author of a well-known work on "The Mikado's Empire." The so-called "Song of Solomon," has met with a variety of interpretations, has been subjected to some foul aspersions, and has been a puzzle to many. Dr. Griffis does not accept the allegorical interpretation, but deals with it as a lyrical drama having a chaste and beautiful significance of its own. He repudiates Solomon as its author, and declares that much of the difficulty of interpretation has arisen from that view of it. He looks upon it as a representation of the glory of true love, in contrast with the false ideas of love prevalent in Solomon's later years. A young and beautiful Galilean maiden is brought from her quiet rural home to the harem of the king at Jerusalem; but there, amid all the luxury and temptations of the gay but loose life at court, she remains

true to her lover at home. The king eagerly seeks her favor, and the court ladies try to aid him with their banter and jeers; but her only answer is, "My beloved is mine, and I am his." It is not the first time this interpretation has been suggested, but the author has worked it out with great care and fulness. He divides the book into five acts, each with from two to four scenes. This is followed by the reading of the Revised Version, in which the parts are assigned to the various actors in the drama, and by a sympathetic exposition of the whole work. The author at the outset gives a very good idea of the state of society and literature in Solomon's day.

*Hymnal of the Methodist Episcopal Church; with Tunes and Responsive Readings.* By the General Conference. Cloth, \$1.25.

*A Study of the Constitution of the Methodist Episcopal Church; with papers on Discipline of offending Church Members, and the spiritual-legal aspects of the Call to the Ministry.* By Prof. G. L. CURTISS, A.M., M.D., D.D. Cloth, 60 cents.

*The Probationer's Manual, for Candidates for Membership in the Methodist Episcopal Church.* By Rev. E. C. BASS. Paper, 10 cents.

These works are published by Cranston & Stowe, Cincinnati. Hunt & Eaton, New York.

The Hymnal surpasses our Hymn-book, not only in having the music of the tunes printed with the hymns, and the Scripture lessons arranged for responsive readings in religious services, touching every variety of Christian experience and department of Christian work; but also in having complete alphabetical and metrical indexes of tunes, of composers and authors, of all texts and subjects illustrated, and of hymns for social worship. The book also contains the Articles of Religion and the Ritual for the Lord's Supper. It is a model that our General Conference would do well to imitate.

"A Study of the Constitution" is a valuable little work for preachers. It gives the Basis, the History and the Analysis of the Constitution of the Methodist Episcopal Church. Treats of the constitutional limitations, the provisions for the change of the constitution, departments of government, the executive of the Church, acquired rights and doctrinal standards. This work would be a profitable study for all who have to do with making and executing the laws of the Methodist Church in Canada.

The "Manual" is just such a little book as is needed to place in the hands of members on probation, and could be used by the Methodists of any kind throughout the world, as it only explains that which is held in common, by Scripture references principally. Having explained the relation and duty of a Probationer, then the baptismal covenant, the articles of religion, the seven special doctrines and the General Rules are defended scripturally. Also the sentiment of the Church, on marriage, dress, the communion and the removal of membership are given, and the occasion and methods of discipline explained.

*Imago Christi: The Example of Jesus Christ.* By REV. JAS. STALKER, M.A. Hodder & Stoughton, London. The Willard Tract Society, Toronto. 12 mo., 332 pp. Cloth, \$1.50

This is a remarkable book, which grew out of the author's thinkings in connection with his "Life of Christ." It is undoubtedly the finest piece of devotional literature the Church has received in our time. It will be a great help as illustrating the influence of Christ in every-day life. Rev. Wm. M. Taylor, D.D., in his introduction to the work says: "We commend the work as equally fitted to be a companion for the closet and a directory for the life," which we heartily endorse. We would commend this and every work that tends to elevate Christian character by lifting up Christ as our example. After giving a fine introductory chapter on "Thomas a Kempis' Imitation of Christ," the author fascinatingly treats of Christ in the Home; Christ in the State; Christ in the Church; Christ as a Friend; Christ in Society; Christ as a Man of Prayer; Christ as a Student of Scripture; Christ as a Worker; Christ as a Sufferer; Christ as a Philanthropist; Christ as a Winner of Souls; Christ as a Preacher; Christ as a Teacher; Christ as a Controversialist; Christ as a Man of Feeling; Christ as an Influence. This book should be carefully read by pastors and people, as promotive of spirituality of life, humility of spirit and sympathy of devotion.

*Essays on the Work Entitled "Supernatural Religion."* By J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Bishop of Durham. Macmillan & Co., London and New York. William Briggs, Toronto. Cloth, \$3.25.

About sixteen years ago a work entitled "Supernatural Religion" appeared anonymously in England, and in about five years it ran through seven editions. It was a direct attack upon the Gospel narratives, and, to the complete satisfaction of such persons as its author, it showed that the miracles of Jesus and the Apostles were a delusion, and were not to be relied upon to-day as having any foundation in fact. The report was then insidiously circulated that this anonymous work was really written by a distinguished prelate of the day. This report, of course, at once attracted an amount of attention to the work altogether out of proportion to its merit.

Then the late Dr. Lightfoot, Bishop of Durham, made time, among the pressing duties of his crowded life, to write in the *Contemporary Review* a series of nine essays, critically examining the pretensions of this work which was belauded by the critics, and purchased, edition after edition, by the public. The critics had detected in the author a man of learning, capable of testing evidence. In his introduction—the first essay—Dr. Lightfoot shows conclusively that in both ancient and modern languages the anonymous author's knowledge was superficial, and wholly incapable of a critical handling of any text under consideration. Then entering upon the merits of the case, he proceeds to review the whole ground so far as regards

the testimony of the first two centuries to the New Testament Scriptures. This undertaking led to a discussion of the following subjects: "The Silence of Eusebius," "The Ignatian Epistles," "Polycarp of Smyrna," "Papias of Hierapolis" (two essays), "The Later School of St. John," "The Churches of Gaul," and "Tatian's Diatessaron."

Though generated in controversy, with the exception of the first, the controversial element does not enter so largely into these essays as to rob them of permanent value. They will take a prominent place among Christian apologetic writings, and are especially valuable as written with a full command of the latest developments of learning in the field they traverse. Their literary style is in the highest grade of English writing.

While the late Bishop was lying in the illness from which he did not recover, he yielded to requests, often previously made to him, to have these essays brought together in a permanent form, and this book is the result

*Life Inside the Church of Rome.* By M. FRANCIS CLARE CUSACK. Svo, pp. 408. Price \$1.50. William Briggs, Toronto.

This trenchant work by "the Nun of Kenmare," will do much to open the eyes of many to the intrigues and abominations of the Church of Rome. It is written by one who has had personal experience of its inner workings, and has had to suffer because of her protest against the wrongs inflicted by it. Her indictment of the evils arising from the celibacy of the clergy is unmistakably pronounced and indignant, and some of her revelations are, to say the least, startling. She also deals with the question of papal infallibility in an able manner, and throws much light upon the political spirit and intrigues of the system, both in Europe and America. Her account of the historical frauds of the Church of Rome is interesting. Protestant parents disposed to send their daughters to convent schools should read her exposure of their inner working, and should take heed to the warnings against the perversion of their children's faith. The evils of the sectarian schools are dwelt upon, as also the question of Roman Catholic Universities. One remark conveys the idea of the feeling of the writer: "The Roman Church professes to rule for God; the result of her rule shows that she rules for the devil." At the same time, the writer exhibits her strong sympathy with the poor dupes of the system.

*Is it Mary; or, the Lady of the Jesuits?* By REV. JUSTIN D. FULTON, D.D. American Co., Boston, Mass. Toronto: Willard Tract Society. Price 25 cents, paper; or ten copies to one address for \$1.00, if for free distribution.

The author of this work proves from Scripture, that Jesus, and not the Virgin Mary, is the proper object of our worship in opposition to the teachings of many Anglicans and Roman Catholics. The intrigues of the Jesuits give it a timely place. It gives the sermon attacked by the Bishop of Chichester with the attack, and the reply by Lord Montague and others.

*Heard's Prize Synopsis.* By REV. C. M. HEARD. Hunt & Eaton, New York. Cranston & Stowe, Cincinnati. 12mo, pp. 89. Cloth, 35 cents.

In December, 1888, the Rev. Dr. Vincent offered a prize of fifty dollars for the best synopsis of the first year's course of study for men on probation for the ministry of the Methodist Episcopal Church, to contain not more than 1,000 words, and not less than 200; twenty short definitions of facts and doctrines, and a list of 100 questions as a basis of examination. The above book won the prize. It deals with Harman's Introduction to the study of the Scriptures; Pope's Compendium, Vol. I.; Wesley's Plain Account of Christian Perfection; Thalheimer's Ancient History, and Hill's Principles of Rhetoric. The work is neatly and concisely done, and will, no doubt, prove very helpful to students.

*Come ye Apart: Daily Readings in the Life of Christ.* By REV. J. R. MILLER D.D. 8vo. Presbyterian Board, Philadelphia. Willard Tract Society, Toronto. Cloth, \$1.25.

A page is devoted to each day in the year, and conveys some one life thought from the records of the Great Teacher. The course is so arranged as to cover the earthly life of our Lord, from the beginning to the close. The texts being selected from the different Gospels, following the order of Robinson's Harmony. The readings based upon the texts are not so much exegetical as they are practical and devotional. They are written in clear and simple language, and are illustrated at times by suggestive incidents. The author's purpose is to excite an interest in regular daily retirement for Bible study and devout meditation, and this work will, no doubt, be a pleasant help in that direction. The book is a credit to the printers' and bookbinders' art.

*Passing Through the Gates, and Other Sermons.* By BISHOP MCTYEIRE, D.D., of the Methodist Episcopal Church South. 8vo, pp. 319. M. E. Church South Publishing House, Nashville. Cloth, \$1.00.

From an interesting introduction by Prof. Tigert, of Vanderbilt University, on "Bishop McTyeire as a Preacher," we learn that he had pronounced characteristics as a preacher, equally removed from the common-place on the one hand, and the eccentric on the other. Without aiming to be an orator he was often, in the best sense, eloquent. His discourses were equally relished by people of plain understanding, and by the cultured. He was "a poor preacher for fools;" but as a preacher to preachers he had probably no superior. In this volume we have twenty-three of his most prominent discourses, some of them from his Conference discourses, others from his memorial sermons, and others such as "the common people" heard gladly. In the memorial sermons on Bishops Soule, Kavanaugh and Marvin, and on Cornelius Vanderbilt, we have most interesting historical reminiscences. The book will give much pleasure to those who read it. There is in it a fine engraving of Bishop McTyeire.

*Week-Day Religion.* By Rev. J. R. MILLER, D.D. 315 pp., 16mo. Cloth, \$1.00.

*Practical Religion.* By Rev. J. R. MILLER, D.D. 320 pp., 16mo. Presbyterian Board of Publication, Philadelphia. N. T. Wilson, King Street West, Toronto. Cloth, \$1.00.

One of the encouraging signs of the times is the tendency to apply the principles of Christianity to every-day life; to make it a matter of practice as well as of precept. These companion volumes, by the Editor of the *Westminster Teacher*, are eminently calculated to contribute to that end. Each work is designed to help the reader to live out the religion of Jesus in the common days. The first contains thirty-two and the second twenty-six short, practical, charming talks on the application of religion to daily life, full of helpful thoughts, happy illustrations and the delightful spirit of one who has learned in living the lessons he is endeavoring to teach to others. The author makes Christ the model life, as will be seen from the following: "A little child was thinking about the unseen Christ to whom she prayed, and came to her mother with the question, 'Is Jesus like anybody I know?' The question was not an unreasonable one, it was one to which the child should have received the answer 'Yes.' Every true disciple of Christ ought to be an answer—in some sense, at least—to the child's inquiry. Whoever looks upon the life of any Christian should see in it at once the reflection of the beauty of Christ." These talks cannot but be helpful to all classes of Christians, both young and old, and contribute greatly to the perfection of home life.

*The Biblical Illustrator. Luke.* By Rev. JOSEPH S. EXELL, A.M. Three vols. James Nisbet & Co., London, Eng. William Briggs, Toronto. Cloth, \$1.50 per vol.

"The Biblical Illustrator" is a homiletical commentary made up of anecdotes, similes, emblems, illustrations of many kinds, gathered from a wide range of literature, and arranged under the different verses of the Gospel in succession. It is a great homiletic treasury of scientific, geographical, historical and expository suggestions with hints at illustrating. Preachers and teachers who need such help will find it here in abundance and of good quality. The three volumes on Luke contain 2,222 pages of solid matter, set in the same type as is in this notice. They will, therefore, from a homiletical library on this Gospel for the purpose of exposition and illustration. You will get the worth of your money.

*Jesus Christ the Divine Man; His Life and Times.* By Rev. J. F. VALLINGS, M.A. 8vo, 226 pp. James Nisbet & Co., London, Eng. Willard Tract Society, Toronto. Cloth, 90 cents.

None too many lives of Christ have been written, and as a succinct account of the Life of lives this little work will find a welcome place. It forms one of the "Men of the Bible" series, which would not be complete without a

history of the Divine man as a man. The object of the writer has been to give the moral and spiritual history of Christ, with its physical and social environment, and a contrast of His teaching with that of non-Christian religions. All the literature on the subject and the light of modern research has been utilized to bring out the grandeur of His life and character. Without detracting from His divinity we have here vividly portrayed the life of the Ideal Man, the Representative Man, the Divine Man, God over all blessed forever.

*Outlines of Christian Doctrine.* By Rev. H. C. G. MOULE, M.A. 12mo, 267 pp. Cloth, \$1.00.

*The Language of the New Testament.* By Rev. W. H. SIMCOX, M.A. 12mo, 226 pp. Thos. Whittaker, Bible House, New York. Willard Tract Depository, Toronto. Cloth 75 cents.

These works belong to "The Theological Educator" series, and show originality and skill which will be highly appreciated by students. The *Outlines* is written from the standpoint of a devout scholar, and is a clear exposition of the Doctrines of Natural and Revealed Religion, The Holy Scriptures, God (Theism, the Trinity), The Father, The Son, The Holy Spirit, Man, The Church, The Ministry, and The Sacraments. Any one who has mastered the contents of this little volume will have a good understanding of one of the best conceptions of Christian Doctrines, conservatively orthodox, moderately Calvinistic, and cautiously Anglican.

"*The Language of the New Testament*" will be of great interest and value to all students of the Greek New Testament. It does not claim to be a complete grammar of New Testament Greek, but rather seeks to show wherein the Language of the New Testament differs from classical and post-classical usage, and classify such differences according to their origin. The purpose of the author is to vivify the study of purely verbal grammar, and bring it into connection with wider intellectual interests and sympathies. He contrasts the style and grammatical peculiarities of the New Testament writers in such a manner as to give real assistance to a true comprehension of their writings. It is the work of a careful reader of the Scriptures, who is also acquainted with the Greek language.

*The Lord's Prayer; A Practical Meditation.* By NEWMAN HALL, LL.B. With an introduction by Theodore Cuyler, D.D. Second edition, 8vo, 390 pp. Scribner & Welford, New York. Cloth, \$2.00.

There has been none too much devout and practical study given to that divine Prayer model for man, which contains the spirit and purpose of all true prayer. The author in a spirit of love, with a deep personal and wide general experience, has entered this long-worked quarry, and profiting by all preceding workmen, has enriched and enlarged the stream flowing from this exhaustless fountain. After an introduction on the general subject of prayer, the benefits of, objections to, authority for and method of, he deals

with the authorship and scope of the Lord's Prayer. In the chapter on the invocation, "Our Father which art in heaven," our author declares for the Fatherhood of God by creation as well as by redemption, and for the universal Brotherhood of man. Each of the seven petitions is dealt with exhaustively and with a wholesome spiritual application. He interprets "Thy kingdom come" with a decided pre-millennial tendency, and looks for a literal second coming of Christ to usher in His universal glory reign. The study of the subject also the Scripture quotations, is from the Revised Version, which specially effects the fifth, sixth and seventh petitions. The forgiveness of one another is thus made a condition of Divine forgiveness, and the leading of us *through* rather than the bringing of us *into* temptation by our heavenly Father, is made manifest, also the personality of the devil is expressed in "the evil one." This work has been pronounced "a mine of wealth to every minister," also, "the most scholarly and exhaustive monograph on our Lord's Prayer." It will assist the minister in the study of this subject, and stimulate all Christians in their final devotions.

*Unto the Uttermost; or, Redeeming Influences of the Present Life.* By JAMES M. CAMPBELL. 6mo, 254 pp. Vellum cloth, \$1.25. Fords, Howard & Hulbert, New York.

Standing aside from the wrangling over phrases and the assumptions of positive knowledge so rife in these days of theological clashings, the author of this volume of discourses brings some fresh thinking to bear on the problem of redemption. He is evidently free from many of the ancient manacles and traditional ties; he recognizes no authority in religious matters but that which approves itself as truth; he holds firmly to the Hebrew and Christian Scriptures, but brings to bear some very interesting modes of interpretation on long familiar passages, by which he shows the essential falseness of the ordinary readings of them, and thus finds reason for turning some well-established theological batteries almost end for end, to do battle for hope instead of for despair.

Mr. Campbell is a preacher of the Congregational faith and order, one of that increasing class of earnest inquirers who are not afraid to say "I do not know," while yet they demand a hearing for their well-considered reasons for saying "I believe," but their faith is in God rather than in the wisdom of men.

The line of his contention in this most virile and thought-starting book, is well outlined in the titles of his chapters or discourses: *Unto the Uttermost*; *A Castaway Reclaimed*; *Grace Conquering Nature*; *A Pessimistic View*; *The Limits of Evolution*; *Modern Miracles*; *The Higher Environment*; *The Universality of Divine Providence*; *Redemptive Effort a Necessity of the Divine Nature*; *The Sin that Shuts the Door of Mercy*; *The Chief Danger-Point*; *Fluidity of Character*; *Judicial Blindness*; *A Common Spiritual Disease*; *Past Feeling*; *Bartering the Birthright*; *Death a Loss*; *The Finality of the Present*. It is evident that his view is one that



limits, not God's mercy but man's capability ; and while he is not dogmatic in assertion, he is singularly impressive in setting forth and emphasizing what all thoughtful men will grant—the vital importance of the present, in the formation and reformation of character. Nor is this a valueless element for consideration at the present time. Both schools of "probationists" will find much worth thinking about in Mr. Campbell's compact and weighty sentences ; and as has already been said by one critic : "No religious thinker, and especially no religious teacher, can read this book without a conscious addition to his store of knowledge, his power of thought, his impulses of active Christian feeling."

*Her Ben. A Story of Loyal Resolves.* By CARLISLE B. HOLDING. Price \$1.00. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York.

A nation must have passed through some great life crisis in order to produce a national literature which shall be abiding, especially in the region of fiction. Hence the superiority of the American story teller to the Canadian. "The late civil war was epoch-making" in many senses, especially in the field of literary activity. <sup>1</sup> Of the many stories of that period, *Her Ben* is certainly one of the ablest.

"*Her Ben*" is a slave, and the "Loyal Resolves" are the seeds of good sown in his childish mind by Uncle Jay, a Northern "Abolish." Uncle Jay is the type of fearless Christianity in a good cause. One of those men whose life is a sermon and contact with, an inspiration for good. The scene opens with the sale of Sally, *Her Ben's* mother, and closes with the return of Sally after long years—a free woman to her old home, and her re-union to husband and child. During those years *Her Ben* grows to manhood, takes an active part in the civil war, and a living proof of the power of Christ's evangel in the heart of a black. We will not further outline the story, save to say that it is crowded with dramatic incidents, quaint characters, and homely truths expressed in "darky philosophy." The strong-point of the writer is dialogue. And the many conversations in the "Negro quarters," will afford both amusement and instructions. This is a work to be placed on the shelves of every Sunday-school library ; and into the hands of our boys and girls ; for it is both adventurous and "wholesome," and therefore a capital antidote to dime novels.

*The Childhood of Jesus, and other Sermons.* By ADOLPHE MONOD. Translated by Rev. J. H. MYERS. Pp. 196. Congregational Publishing Society, Boston and Chicago. Willard Tract Depository, Toronto. Paper, 40 cents ; cloth, 75 cents.

Adolphe Monod, a Swiss Protestant minister, who died in 1856, was one of the most eminent preachers of his day. He lectured on theology and Hebrew at the College of Montauban from 1836 to 1852, and then became minister of the Reformed Church of Paris. Abbé Lacordaire, himself an orator of great power, said of him : "We are all children in com-

parison." It was a happy thought of the translator to give us these sermons from the great preacher. Any sermons would have been welcome, but these are peculiarly so, since they are about children and to children, and take up the problem of their Christian training and development in such a way as to be a help both to them and to parents. Parents should read them to their children, and by reading them learn how to influence their children for good.

*The Sabbath. What—Why—How.* By M. C. BRIGGS, D.D. Hunt & Eaton, New York. Cloth, 60 cents.

This is the second edition of an exceedingly able work upon the Sabbath. It is not simply a restatement of old arguments, but deals also with questions thrust up by the complicated civilization, and the multiplied and growing necessities of the present day. The argument on the change of the Sabbath from the seventh to the first day of the week is very strong, and in our judgment makes out clearly and irresistibly that the Lord appointed the change Himself. In the discussion of the right of the civil government to enforce the observance of the Sabbath upon all in the community, the author arrays before him the arguments of a large number of authorities, who speak with convincing power. The book will prove a source of strength in the hands of all whose position or duty calls upon them to become the champions of the home and of the working man, as well as an aid to all who would promote the wealth, health, happiness and religion of the people, and the security of the nation.

---

*Methodist Review* (New York), January-February, contains contributions on "The character of the Book of Joshua, and its relation and testimony to the Pentateuch," by Prof. H. M. Harman, LL.D., the first of a series of critical articles on the Old Testament books. "Jesus of Nazareth," by B. St. James Fry, D.D.; "The Methodist Episcopal Church in the South," by J. D. Walsh, D.D.; "Progress in Assyrian research," by Prof. R. W. Rogers, Ph.D.; "The Itinerants' Club," by Bishop J. H. Vincent, D.D.; and "Study of Science and the Christian Faith," by Prof. H. W. Conn, Ph.D. The article on "The Itinerants' Club" is of suggestive importance to Canadian Methodists. The Club is an attempt to organize the probationers for the ministry into theological classes "for promoting higher ministerial education under Conference auspices." Several clubs have been formed, which meet at stated times to study and attend lectures on the different branches of the course of study. A system of correspondence classes is also organized under the direction of appointed instructors, which will stimulate diligence, quicken thought, and promote helpfulness. The purpose is to form for young men a real school of theology, by which to overcome the superficial mere "pass" examinations on the "contents of a book" or "the views of the author," and secure an actual knowledge of the

subject by each student. The ground, taken and rightly, is that a minister of the Gospel is more than an exhorter, or an evangelist, or a pastor, or even a preacher—these he should be, but a teacher he must be. He, therefore, needs peculiar preparation that shall make him a student and a teacher. How to acquire and how to impart knowledge—how to get and how to give. As a means of increasing “the educating power of our present itinerant theological school,” it is suggested that, in addition to more definite work by the Colleges, that clubs be formed; that text-books be prepared giving the subject-matter in compact form, and a wide range of reading on the subject suggested. That examiners should be specialists in the subjects assigned them, and that once or twice a year the Conferences should bring to the Theological schools all the students and their examiners for lectures, conversations, drills, reviews and partial examinations. That a number of young ministers adopt a system of co-operative work for the reading critically of a number of authorities on a given topic, each taking notes, collecting definitions and making remarks, and then passing them around among the members. And that “the students should have an organ to contain helps, required readings, general and specific directions to students, analyses of books to be studied, questions and answers on professional topics, lists of the latest, freshest, most suggestive books, choice sermon-outlines, old and new, as a guide in the study of homiletics; the experiences of eminent students taken from their biographies or furnished autobiographically. Papers on useful and important topics to be discussed in Itinerants’ Clubs.” The organ to be the *Methodist Review*, and every student required to read it. The Editor of the *Review* has accepted the suggestion of Bishop Vincent, and opened a special department, called “The Itinerants’ Club,” in the March-April number. It is made up of replies from leading Methodist educators, including our own Dr. Douglas, to the question, “How shall the present plan of the four years’ Conference course of study be made more effective as a means of ministerial training?” In the next number the Editor will give “actual and ideal programmes for the use of the Itinerants’ Club.” There is here a means of training for young ministers that deserves the attention of our Conferences, Annual and General.

The March-April number of this *Review* contains articles on “The Prophecy of Isaiah,” by Prof. Strong, which may be read as an antidote to Brother Courtice’s *Deutero-Isaiah* argument in his article on “The Servant of Jehovah”; “Homer and Longfellow,” by S. D. Hillman, Ph.D.; “Philosophic Principles in Orthodoxy,” by J. W. Webb, D.D., which is an able contribution to apologetics, showing “that all the fundamental doctrines of Christianity are thoroughly philosophical, and that every permanent principle advanced by modern philosophy is in harmony with revelation, and that nothing in opposition has been able to stand.” “Aggressive Movements in Modern Methodism,” by Rev. W. A. Dickson; “The Christ of the Church,” by A. J. Nelson, D.D., in which is ably reasoned out, that the philosophy of Christianity is the personal presence of Christ in

His Church. "The Semitic Question," by W. Arthur Heidel, of Berlin, and "John Bright," by Jennie Fowler Willing. Also "Editorial Notes and Discussions; The Arena and Editorial Reviews." The "Aggressive Movements in Modern British Methodism," will be the most interesting article for Canadian Methodists. Having shown the rigidly conservative system of English Wesleyanism by which "it was retreating from the great centres of population, was totally unrepresented in nine thousand English villages, and had got out of touch with the burning social problems of the day," he traces the innovations that paved the way for the inauguration of the "forward movement." He regards the admission of laymen to Conference and the publication of "The Bitter Cry of Outcast London" as the primal causes, but Hugh Price Hughes as the prime mover and controlling genius. The success of the movement is owing to the purity of motive, tireless industry and passionate earnestness of Mr. Hughes by means of his organ, *The Methodist Times*, Sunday evening revival services, open-air meetings, the employment of Deaconesses or "Sisters of the People," and of a band of young men, the "Brothers of the Mission," the use of the lecture lyceum and stereopticon, temporal relief in the way of food, clothing and lodgings, and warm cheery rooms as counter-attractions to the saloon. The expense has been met by ordinary income and gratuities. "The employment of mission halls instead of churches, free seats, the best possible music, varied aid from large bands of workers, and brief, pithy addresses, have had much to do with the astonishing success." What has been accomplished in the cities under the direction of Hugh Price Hughes, is being done for the villages through Thomas Champness, aided by a band of consecrated young men as lay evangelists, and the weekly circulation of fifty thousand copies of his organ the *Joyful News*. The twin mottoes of the workers in this movement are "Convert in order to fill, and fill that we may convert."

*The Andover Review* (Boston). The January number contains "The Flying Spider," from an unpublished manuscript by Jonathan Edwards. "The Fulfilment of Prophecy," being the third of a series of articles on the "Methods and Results of Biblical Science," which shows "that the facts and doctrines of the New Testament are developed out of the Old, and thus it is that prophecy as germinal truth is fulfilled." "Endowments for Newspapers," a rejoinder; "Life in the Massachusetts Reformatory," a most valuable contribution to the "prison reform" movement. The prison is managed as a "benevolent institution," with a view to moral reformation, with the most encouraging results. "Revision of the Westminster Confession," being the address by Prof. Briggs before the Presbyterian Union of New York. "The Prospect of Theological Unity" is discussed editorially, with the conclusion that "the time is not ripe for the successful formulation of theological beliefs into a creed designed for assent only." He says: "Toleration is more necessary now than consolidation. Fraternity is more important than identification. Unity is more desirable than

uniformity." In the February number, on "What is Reality?" Part VI.; Mechanism transformed; "Unfair burdens on Real Production," a valuable contribution to economic literature on the side of labor, in which among other good points is shown that the "better distribution" of capital required is not necessarily an "equal division." "The Education of the Roman Youth;" "Influence and Independence," a discussion of individualism by two young ladies; "Some Criticisms on the Andover Movement" which while admitting the general benefits of the movement, ably points out its defects and incompleteness. "The Outline of an Elective Course of Study on Social Economics" is continued in this number, under "The Treatment of Crime and of the Criminal Classes." In the March number we have "Creeds as Tests of Church Membership," discussed from a Congregationalist standpoint. It affirms that "the Creed Test is unwarranted and also positively forbidden by the Scriptures." The conclusion is "Remove all barriers of creed from the sacraments." Make "personal surrender, consecration and obedience," tested by Christian character, "the beautiful gate to the Communion table." "The Problem of Pauperism" is a lucid paper on social economics, in which the various causes of pauperism are examined and the principles disclosed by these causes defined with a view to answer "How is it possible to relieve want and destitution without serious moral harm to the recipients, injury to the community, and, in the end, increasing the amount of suffering?" Accepting "They that are strong ought to bear the infirmities of the weak," as a universal Gospel principle, the author proceeds to show "what can be done by society through the state," to lessen pauperism, and what "the Churches can do toward creation of conditions which shall tend to the removal of pauperism." "A Modern Preacher" is a lively sketch of Agostino da Montefeltro, a Franciscan priest, whose pulpit eloquence, boldness and liberality are attracting vast crowds in Bologna, Pisa, Florence and Turin. His sermons are expositions of fundamental Gospel truths common to both Catholics and Protestants, in which he does not assail the errors of Romanism. A review of Prof. Allen's Life of "Jonathan Edwards" reveals the fact that while Edwards defended ultra-Calvinism theoretically, that practically he made God's goodness the basis and purpose of creation. Like many another of like creed, he was in intellect a Calvinist, but in affection an Arminian. The heart was broader and better than the head. "The Political Rights of Negroes," and "The Progress of the Discussion on Revision" are discussed editorially.

*Cumberland Presbyterian Review*, Nashville, Tenn. A quarterly magazine devoted to Theology, and the discussion of current religious, literary and scientific topics, and questions connected with Church work and moral reforms. It is similar in size and make-up to our own *QUARTERLY*, and is also just starting upon its second year, but the subscription price is \$2.50 per year. It is published by the Board of Publication of the Cumber-

land Presbyterian Church, and holds by a progressive form of Arminian theology and an aggressive method of Church work. Rev. John Morton's article on Drummond's "Natural Law in the Spiritual World," in the July QUARTERLY, receives an able criticism refuting the idea that Drummond "teaches the doctrine of fatalism." The reviewer thinks that Mr. Morton "has utterly failed to comprehend the meaning of the term, 'Natural Law.'" He holds "that government by law, in either the natural or the spiritual world, logically excludes the idea of fatalism." That it "implies intelligent forethought on the part of the governing power," who must be "greater than his own laws." He defines fatalism as "a power that controls all *things* and *beings*, not according to known laws, but rather without law." He says a law of nature exists only as a mental conception similar to parallels of latitude. He denies Mr. Morton's contention that the law of Biogenesis "holds sway" anywhere, affirming that it is "nothing more than that which the mind has discovered, that there can be no life without the touch of antecedent life." He contends that Mr. Drummond's position is that natural law "holds sway" nowhere, "not even in the natural world," much less "in the spiritual world," but "that natural law has been discovered in the spiritual world." "That at least some of the same laws which are found in the natural world obtain also in the spiritual world," and that "the application of natural law to the spiritual world has decided and necessary limits." Against Mr. Morton's charge of necessitarianism he says, "Natural law is not a power or a force to *necessitate* either a moral agent or anything else," arguing that when a willing moral agent complies with the natural laws of the spiritual world that spiritual results will follow. He calls attention to the fact that Mr. Drummond does not speak of *physical* but *natural* law in the spiritual world, terms which Mr. Morton seems to have substituted, and that the principle of law has to do with the "free agency" of man in both his physical and spiritual life.

*The American Catholic Quarterly Review*, January, 1890, contains "True Reform in the Teaching of the Old Testament," "The Tradition of the Gentiles," "Russian Orthodoxy and Russian Sects," "The Avesta and its Discoverer," "The New Crusade of the Nineteenth Century," "The First Period of Anti-Irish-British Diplomacy at Rome," "Magna Charta as it is," "The Higher and Lower Education of the American Priesthood," "Forty Years in the American Wilderness," "Our Recent American Catholic Congress and its Significance," "Scientific Chronology," with extensive book notices. There are two distinctively British articles, "Anti-Irish-British Diplomacy at Rome," and "Magna Charta as it is." The reader would imagine from reading them, that the Pope, of all men, had been in every age the champion of civil liberty. For him is set up the claim of having given to the Magna Charta whatever effect it has had in the past. And the writer of the former article thinks that he sees a future of unparalleled prosperity, and multitudinous increase in the population of the

green isle, if only the influence of the hierarchy be not disturbed, "on condition that she does not allow the Imperial Government to enslave the Irish hierarchy—bishops and priests." Such historic articles produce a strong effect upon the mind of any one acquainted with the great authors of the history of England and Ireland. But we cannot attempt elaborate discussion here.

*Christian Thought*, February 1890, contains "The service of Free Thought to Christianity," "The Limited Area of Christianity," "Christian Scientism," "Realism," "In the Middle," "Natural Immortality," and "Views and Reviews." In the April number we have "The Use of Retaliation in the Mosaic Law," a most helpful and interesting study, revealing a new meaning in the *lex talionis*, or Moses' law of retaliation, and exposing very forcibly the error of Count Tolstoi's interpretation of the Sermon on the Mount, which insists upon each individual literally obeying the instruction, "resist not evil." The article greatly aids us in understanding many difficult things in the teaching both of Moses and of Christ. Also a critical study of "Men of Literary Genius and Christianity," and other valuable contributions. The articles are those read at various times before the American Institute of Christian Philosophy, the membership of which is united in an effort to secure the best things that may be said in favor of evangelical Christianity recognizing, at the same time, that there is progress in the interpretation of Scripture, and in the application of it to the necessities of advancing civilization. The Institute greatly needs an endowment for the proper prosecution of its work. We would be glad if the attention of our readers who have enough to give something, might hereby be called to the consideration of this subject. Address, Rev. Charles F. Deems, 11 Winthrop Place, New York.

*The Theological Monthly*. Bain & Son, Toronto. The December and January numbers of this favorite periodical contain some able articles. The contents of the December number are: "French Versions of the Scriptures," "Concordances and Their Uses," "The Aorist of Recurrence in the New Testament," "Prof. Momerie on Inspiration," and "Christmas Carols." The January number has articles on: "What is Right?" "Humiliation of Christ," "Definitions Wanted—Theological." "Theology and Medicine," "Three Character Studies—St. Paul." The last two articles are especially interesting. The February number contains the following articles: "The Names of Christ; An Essay in Biblical Criticism. Chapter I, 'The Pauline Usage,'" "What is Faith in Regard to the Apostolical Succession;" "Counterfeit in Church Finance and Christian Giving;" "Discernment of Spirits;" "Religious Thought in Italy;" "Archdeacon Farrar's 'Lives of the Fathers.'" The last article is anonymous, and displays a good share of critical ability and research. The number is a very good one.

*New Englander.* In the January number is a telling criticism of the theological knowledge of the authoress of "Robert Elsmere." The character of the hero of that work is summed up in an epigram "that he was led to forsake the Church whose orders he had taken upon himself through the arguments of a book which has not been written, and because of a 'science of evidence' which has not yet appeared on our planet." The appeal of the authoress to German authorities is badly discounted. "For something like a quarter of a century they have been away from, rather than towards the attitude she assumes." "Strauss and Baur are in Germany out of date;" Rothe and Harnack, upon whom she depends, both fail her, Rothe even going so far as to "vindicate with great emphasis the claim of Christianity to an extraordinary supernatural origin." Harnack, a man of great ability and research, holds that "the hypotheses of the Tubingen school have proved themselves everywhere inadequate—nay, erroneous, and are held to-day only by a very few scholars." Recent discoveries of earlier manuscripts, and some hitherto unknown writings, have bidden a halt in the wave of destructive criticism. The catacombs now testify that at the end of the first century there were Christians among the servants of the Emperor not only in the Palatine Palace but also in the imperial family. There is also proof that early in the third quarter of the second century "the Gospel of John held a position of entire equality with the other three Gospels." President Porter contributes an article on "The Missionary Invasion of China," which is a complete and crushing reply to the assaults made upon mission methods by Lieut. Wood and men of like spirit. This is followed by an article on "Creed Revision in the Presbyterian Church," and strongly advocating such revision. The February number has an excellent article on "The Great Truths Fundamental in all Human History, Stated in the Three First Chapters of Genesis." Bellamy's theories in "Looking Backward," are dealt with in the last two numbers.

*The Homiletic Review.* In the January number, some of the leading divines of the day are represented in the Review Section. "Missionary Ministers," by Dr. Hall; "Preaching," by Dr. Peabody; "How to form a Minister's Library," by Dr. J. O. Murray (a very practical and interesting article with lists of one hundred most important books by Professors Patton, Green, Hodge, McCosh and Fisher); "Psychic Energy," by Dr. Kennard; and "Egyptology, the Schools of the Pharaohs," by Dr. Cobern. In the February number, Drs. Briggs and Peabody continue their articles. Dr. Upson writes on "Rhetorical Training for the Pulpit;" Dr. Hunt on "Venerable Bede;" and Dr. J. S. Ives on "Methods of work in the Country Parish." The Sermonic Section in both numbers has the usual full and varied array of sermons. The Expository Section is well sustained, and the European Department keeps the reader familiar with the run of religious thought in Europe. In the Review Section of the March number



the Dean of Princeton College, Dr. Murray, discusses "The Illustrative Element in Preaching;" Dr. Upson continues "Rhetorical Training for the Pulpit;" and Dr. Coburn his study of Egyptology, "The Universities of Ancient Egypt;" Dr. Pierson gives his impressions of "Rev. John MeVeil, the Scottish Spurgeon;" W. E. Griffin the "Homiletical Uses of the Song of Songs," and J. C. Fernald "The Ethics of High License." All the other sections are fully up to the high standard of this periodical. Under Miscellaneous we have "Pastoral Visiting;" "A Few Suggestive Thoughts from a Pastor's Experience;" and "Preachers Exchanging Views." This Review always has a choice store of useful matter.

*The Quarterly Review* of the Methodist Episcopal Church South, January, 1890, contains an interesting "History of Sunday-schools," an exhaustive discussion of the claims of Baptists relative to Immersion, as the only scriptural form of baptism, under the title, "The Stem Bap and its Kindred in the Septuagint." This article puts the benefits of vast learning within the reach of the ordinary reader, and is conclusive. A metaphysical study on "Matter, Mind and Spirit," "The Georgia Life of the Oxford Methodists," "The Child and the Church," "The Unity of the Human Race," an argument from Scripture; "Reminiscences of the Olden Time," "The Prophecy of Joel," "The Value of Well Defined Belief—Fragments of Religious Thought," "Some Incidents in Female Education," "The Rationale of Missions," and "The Editor's Table," fill up the number. The latter contains "A Wesleyan Irenicum"—a discussion of several living topics—especially the Wesleyan Doctrine of Christian Perfection, in a calm spirit, and greatly calculated to advance the true spirit of Christian perfection in those who read it. *The Quarterly* is eminently happy in securing contributors who say what they mean, not in riddles, but in plain language, directly spoken, and which can be read with ease and pleasure, and certainly with profit.

*The Atlantic Monthly*, devoted to Literature, Science, Art and Politics, January, February and March, 1890. Next to Harper's, this is the oldest, and it is in many respects the best, of the American magazines. Beginning its career with the highest aims, it has for about thirty-three years made steady progress, and has in its chosen departments spoken critically with a voice that always commanded an attentive hearing. These three numbers contain fine and high-toned fiction, choice poetry, literary reviews, scientific, artistic and political articles from the ablest of living writers, and of rare critical value.

*The Methodist Magazine and Family Repository.* (Chicago). The January number has much valuable reading for the family from the pens of prominent writers, on a variety of subjects. February and March is a double number, filled with matter helpful to the spiritual life.

*Our Day* (Boston), in its fifth volume, continues a vigorous fight in behalf of every Reform. A new department has been added under the head of "Vital Points of Expert Opinion." In January, the leading articles are "Sunday and the Saloon in Cincinnati," "Commerce and Christianity," "Self-contradictory Claims of Catholics," and "Edward Everett Hale and Edward Bellamy on Nationalism." Under *Questions to Specialists*, "Should Clergymen Smoke?" is answered in the negative by a large number of ministers and others. The articles in the February number are "Unsolved Negro Problems;" "Free Trade and Protection," by Hon. W. E. Gladstone and Secretary Blain; "British Imperial Federation," and "The Critics of the Prayer Cure," in which *Faith-Healing* is stoutly defended in a review of the works of Dr. Buckley, Prof. Hodge, Prof. Whittitt and Prof. Tyndall, all against it. In the March number, Miss Willard, under the head of "Prospects of the Prohibition Party," gives up all hope of securing prohibition through either the Democratic or the Republican Party, and contends that it can only be achieved through the Prohibition Party by means of state and national legislation. In this number is begun Joseph Cook's fifteenth year of Boston Monday Lectures, in which "Dr. Storrs' Policy in Missions," not to accept as missionaries men who believe in a second probation, is ably defended. "Conciliation without Compromise in the American Board" is the position advocated toward those who imply that "it may sometimes be safe for some men to die in their sins."

*The Universalist Quarterly*, January, 1890, contains "The Underlying Principle of Missions," "Eternal Punishment, and the restoration of all things as the Bible Teaches," "Influence," "On Popular Study of the Old Testament," "The New Testament Account of Christ," "Hymns as a Basis of Christian Union," "The Public School Essential to American Institutions," "The Abyss, or Chaos, of the Ancient Cosmogonies," and a discussion of 2 Cor. v. 1-10. On great questions outside of theology, as the Public Schools, the body represented by the *Review* occupy the right ground. On missions, as the first article indicates, this people are advancing. We learn that recently they have sent out their first foreign missionary. We do not accept their teaching in relation to the condition of the finally impenitent, as, while we admit that it grows out of a great and generous regard for mankind, we do not believe that it is consistent with a fair interpretation of the sacred Scriptures.

*The Magazine of Christian Literature* (New York), closes volume one with March. These six numbers cover a wide variety of topics selected from leading authors touching the vital questions of practical Christianity. Under the heading of "Goodly Words" each number contains beautiful and inspiring selections from the writings of the Mystics. There is a well sustained literary department of "Book Reviews," a list of "Recent Publications of Theological Literature," and "Contents of Current Periodicals," also the "Concise Dictionary of Religious Knowledge."

*The Statesman* for January, February and March. This magazine grows in interest and value, and should be read by all students of the social problems of our times. The economic notes by the Editors are worthy of careful study; they show a close acquaintance with the pressing needs of the day and suggest practical methods of meeting them. Every intelligent woman (and what woman is not intelligent) should read this magazine, as it gives a prominence to woman's place and influence in the sphere of practical politics. Another feature of *The Statesman* is, it allows both sides of a controversy to be heard. In the March number the place of honor among a valuable series of articles is rightly given to the Editor's on "The Tariff; Legislation or Arbitration." In this article the relation of the tariff to commerce, to industry, to Congress, are fully discussed. The proposition is advanced and clearly proved "That tariff questions cannot be settled at the polls, but must be submitted to arbitration." It would not be fair to outline the argument here, but let every one interested in the material welfare of the country he lives in, read it thoughtfully. This article may be obtained for ten cents. The article in this number on "Coming Politics," by President Beaton, is a master-piece of logical deductions, while that on "Manual Training" shows clearly the advantages to be derived from this kind of instruction; one is, that it is a direct incentive to mental study.

*The Lutheran Quarterly* (Gettysburg, Pa.), for January. This number begins the twentieth volume of this able quarterly. Its contents are of solid character and are well written. The opening article, on "Emotional Methods in Religion," is an earnest protest against placing dependence upon them, inasmuch as emotion is simply obscure thought, and these methods are prodigal of spiritual force. They tend to fanaticism, and in many cases react in the direction of a dry and dreary formalism. Emotional upliftings are not seasons of probation, but preparations for probation. "The Temptation of Christ" is written from the standpoint of His impeccability. The third article holds that all baptized children are members of the Church. Other articles are: "Le Conte's Book on Evolution as Related to Religious Thought," "Without Temptation," "The Sunday Newspaper—an Array of Opinions Against it," "Beneficiary Education," and "The Liturgical Question." The last article gives at great length an interesting historical sketch of the liturgies used in the German churches. This quarterly is a great credit to the Lutheran Church in America.

*The Old and New Testament Student* (Hartford), edited by Prof. W. R. Harper, Ph.D., of Yale, and Principal of "The American Institute of Sacred Literature," is used by the above institution as an organ in promoting the scientific study of the Bible. An inductive Bible study on "The Life and Times of the Christ," based on Luke, is being carried through the monthly numbers beginning with January. Theological study in England

is brought before the readers by successive articles on "The Study of Theology at Oxford and at Cambridge:" "The Postexilic History of Israel" is continued, as also "An Outline Plan for the Study of the Epistles." The careful and earnest study of the English Bible inaugurated by this movement cannot but aid in solving the problem of supernatural religion as applied to common life.

*The Baptist Quarterly Review* (New York) for January opens with an excellent article on "A Restatement in Theology," in which Prof. Robins of the Theological Seminary, Rochester, indicates certain lines of thought, in a conservative, yet liberally progressive spirit, wherein "some points of evangelical belief may be restated in terms which shall be more in harmony with the general teaching of the infallible word and the testimony of the Christian consciousness, so that the old doctrines orthodox Christianity may receive new and living emphasis." Also other interesting articles on "Our Academies;" "The Bible View of Election;" "Emerson;" A symposium on "Do Baptists need Missionary Training Schools?" and the practical subjects discussed in the "Homiletic Department."

*The Chautauquan* (Meadville, Pa.). The March number closes the tenth volume of this Monthly Magazine, which is both the organ and a text-book of the great Chautauqua movement. The index to the volume shows a long list of papers—historical, literary, political, ethical, scientific and religious—all bearing upon the "required reading for the Chautauqua Literary and Scientific Circles;" besides reports of Annual Assemblies, Local Circles, and Graduating Classes, there are the "Question Table," "Library Table," "Editor's Outlook," and other practical and helpful lines.

*The Treasury for Pastor and People*. The February, March and April numbers contain: "Sermons," "Talks to Business Men," "Editorials," suggestive and clear cut, "Living Issues Discussed by College Presidents," "Leading Thoughts of Sermons," "Sunday-school Cause," "Mission Fields," "Helps in the Pastoral work," "Christian Edification," "Prayer-meeting Service," and other excellent articles contributed by a large staff of able writers. It will be found a valuable help to ministers and Christian workers.

*The Methodist Magazine* (Toronto) continues the vivid description of a "Canadian Tourist Party in Europe;" "The Last Voyage," by Lady Brassey; "On Horseback through Palestine," by Rev. G. J. Bond; Mrs. Barr's Tale of the West Riding, "Master of His Fate," and other interesting articles in each number, which makes it a most excellent family monthly.

*The African Methodist Episcopal Church Review* has fifteen articles, chiefly of the magazine type, together with editorial and book notices. This review is opening a field of useful and interesting work for the African people.

## THE CHURCH AT WORK.

---

---

### EVANGELISTS AND REVIVALS.

WE have not in the New Testament a full account of the degree or type of organization which prevailed in the early Church. One evidence of this is the fact that the advocates of Episcopacy and Presbyterianism, as well as of Independency, can readily find strong proof that their own system prevailed. Whatever prejudices on the subject of Church organization men to-day may bring to the study of the apostolic writings will find confirmation there. They can see in them what they bring to them.

It is not, therefore, remarkable if the exact functions of certain officers in the Church of the first century are not well understood now. The office of evangelist is an interesting example of this. What was the work of an evangelist? By common consent the whole Christian Church regards the writers of the four gospels as evangelists. But their office certainly included more than authorship, if, indeed, that work was an essential function of their office at all. Probably it was not. The name of the office means literally the messenger of glad tidings. They were this through their writings, but they might have been without them, as Philip assuredly was (Acts xxi. 8), also all preachers of the Gospel in ancient or modern times. They were inferior to the apostles, and they may have been superior to pastors and teachers. Beyond question they were if, in Ephesians iv. 11, Paul mentions the leaders of the Church in the order of their importance. His words are, "and He gave some (to be) apostles, and some prophets, and some evangelists, and some pastors and teachers." But if superior to pastors and teachers, it was because the messenger who goes as a missionary into new fields where the Gospel has not yet been preached, and

finds a church there, does a greater work than he who as pastor, guides and keeps together a church which has already been founded and organized. The impression which the gospels and the apostolic epistles are calculated to leave upon the reader's mind, is that the evangelists were persons acting under the direction of the apostles, and that they went as missionaries—as the apostles themselves did—into new fields, among peoples who had never heard the Gospel, preaching the word and bearing testimony to its truth. Indeed, no other idea of their work is possible if we take into our consideration the position of the Christian Church, and the condition of the nations at the time. It is not thinkable that these laborers simply went from one church, already well established in its work, to another, aiding the pastor to induce those who regularly heard him preach to join his church, or as a special attraction to draw strangers in to fill the unoccupied seats, and then to accept a share in the church's work and responsibility. The churches were not in resistance.

As nearly then as we can gather, the work of those who to-day are without contradiction called evangelists, is both like and unlike the work of those who bore the same name in the days of the apostles. They went anywhere and everywhere, preaching first in one city or village, then in another. So now. Their work was preaching, with little or no pastoral oversight of any particular church. So now. They were self-supporting—that is, they either earned their living with their own hands, as Paul the tent-maker, or were supported by the free-will offerings of those among whom they wrought. So now.

But again, their work was unlike that of the evangelists of to-day. They took their lives in their hands, and carried a new message to unwilling people. They went among pagan peoples. They looked for converting power in the Word and Spirit alone, not in the special gifts of the man who bore it. Conversions were not as now, the result of a revival of the power of old, well-known truths, but the fruit of a new revelation of truth working upon the hearts of men. Therefore, they expected that every preacher of the Word, whether an evangelist or pastor, would have a soul-saving ministry; and they did

not visit churches fully organized, with a pastor at their head, bringing gifts supposed to be complementary to his, both together effecting the conversion of many in a short space of time. Then, both evangelist and pastor, and the one as much as the other, expected conversions every day.

In the light of Gospel history, the work of evangelism is worthy of the most thoughtful and prayerful consideration. All that can be said on any aspect of it ought to be heard. It should be no cause of surprise if some mistaken notions have come to be generally received as all of the truth. For example, it is accepted by some as clear from the Scriptures that an order of evangelists was designed to continue in the Church for all time. But it is by no means conclusive on this point to quote the passages of Scripture which recognize an order of evangelists as proof, that those who to-day labor under the same name, are a divine order, and that churches which do not recognize them are not working according to God's plan. We may create a new office, give it a scriptural name, and then quote scripture to prove that those who are slow to accept our new office are fighting against God. Much error, at various times, has swung around just such a circle as this. Those who to-day assist pastors in leading people to a decision for Christ are to be honored for just what good they do. On that alone their claims must rest. No weight of influence can be added by claiming that they are the identical order of evangelists instituted by the apostles, for they are not. The self-supporting missionaries who go to China, Japan, India and Africa come nearer to that original order.

Nor ought any argument to be accepted from Scripture that the evangelist of to-day is a revival of an order instituted by the apostles, but which has been wilfully allowed to pass for ages into neglect and forgetfulness, but that now by returning to God's order the Church will again secure the divine favor, and walk joyously forward to more glorious victories than ever before. The recovery of lost power is a favorite theme in these days. Faith cure by anointing is claimed by its advocates to be a lost sacrament, which they would restore to its old place. So, also, the Church is charged with having neglected the second

coming of Christ. And now, again, this claim is made for the order of evangelists.

Again, the idea that the Holy Spirit is more ready to assist a few men who go from place to place at irregular intervals, preaching and singing, exclusive of other work, than He is to assist every faithful pastor, is very pernicious, and most damaging to any correct estimate of Christianity. No view of the work of the Holy Spirit on the human soul, assisting men in the love of goodness, and in the pursuit of it, is defensible and tolerable in relation to the divine fatherhood, except that His work is continuous and impartial, and limited to no time, class, age or race. The salvation of a man or of the race is not a question of the Spirit's efficiency in him, or of God's willingness, but of the degree of resistance that may be found opposing His work. The saving of a soul does not consist in bringing upon that soul the Spirit of God to aid and enlighten, but in winning the individual so that he will cease to resist the Spirit, who has always been striving to lead him into the light. When he yields the Spirit does His work without any entreaty from us. Human art and skill in the use of persuasions or alarms are necessary in winning men out of their spirit of opposition and resentment to God. One teacher may be more effective than another in this work. If by any means a general expectation can be created, by advertising or otherwise, that there is about to be what is called an outpouring of the Holy Spirit, but what actually is only a surrender of opposition to God on the part of many, that expectation will of itself greatly weaken the resistance to God in all who are thus in expectation. As men cease to resist God the presence of the Spirit becomes constantly more and more manifest to them. As men, like other creatures, move in multitudes, the act of one in turning from his opposition to God aids every other, and when once a current sets in, it is easy for the individual to flow with it, and so revivals in religion, just like revivals in everything else, become great facts. But God was as willing, and the Spirit as actively working before the revival commenced as while it continued. If this does not appear correct, let it be remembered that as long as men resist they neither realize the help nor the joy of the Lord, but when



they yield they are conscious of both. The Spirit is manifest in them as He was not before, though then present.

But in the conception of most Christian people the active work of the Spirit is confined to a few occasions, and to the presence of a few individual workers. Announce the name of D. L. Moody, and expectation at once arises with the consequent decline of resentment to God. A revival follows. Then comes the pondering upon the mystery of God's ways, that He will only work with certain persons. Then follows the conclusion, that the same results do not follow the labors of other men because they are not equally consecrated to God. If they would give themselves up to Him in the same degree, He could use them with the same effect. Of course, in reaching this conclusion, people presume to sit in judgment upon men who weep day and night before God, and to pronounce their condemnation, and this can only be an offence against both God and man, because it is most uncharitable but it is not so meant, for as the facts appear the conclusion seems so self-evident that no other decision is possible.

This pernicious view of the marked partiality of the Holy Spirit could not exist if only the fatherly love of God to all were properly realized. What seems the mystery of the Divine working would be reduced simply to the different degree of wisdom in different men, in the manipulation of human agencies. The proper observation and use of the same laws which govern a revival in the price of real estate in a large city will bring about a revival of religion, for God is always ready, willing, and working.

Again, the subject of conversions during a revival is worthy of being considered, and more in the case of revivals conducted by evangelists, than by pastors, because the pastor either has already a knowledge of the persons converted, and of the state of their mind and their thought, or he is sure to acquire that knowledge, so that a permanent bond of connection will be established between him and the converts. As seen in all recent great revival movements which at the time reached and moved the whole mass of Christian people in the cities visited, conversion was simply the coming of a person to some simple

formal declaration for Christ, whether by word or act. In the General Conference a common formula used by the chair when a show of hands is confusing and unsatisfactory is, "arise and stand until you are counted." With no feeling of lightness, we have often felt that in some of these great evangelistic movements, though that formula was not used, its meaning was realized in the case of converts. They who arose and stood to be counted, or to give their names to some worker to be afterwards forwarded to the pastor mentioned, were all included in the number of conversions. Now, every faithful pastor in his prayer-meeting and pastoral work, is all the time collecting names of persons in the same state of mind as those who stand up in revival services. It is the easiest part of his work to find people who desire to live a better life, and are willing to begin to walk in a better way; but they expect, as they say, a "thorough change," in which the tendency to run into their usual faults and failings will entirely disappear, so that they can follow Christ without any conflicts, and they hope to realize this in the revival, and so they stand up, and their names are forwarded to their pastor, who finds them just where they were before the meeting began. Others, who have not been attending Church at all, in a similar way turn toward a new life in the revival; but disappointed of the thorough change they expected, and not understanding that to cease to do evil and to begin to strive after excellence is a very great change in itself, and the only change they can expect, and that the Spirit will strive in them and aid them, and make them victorious in this strife, they soon lapse into their old life of neglect.

That considerable numbers are awakened and led to turn from sin to pursue permanently a godly life, of course, goes without saying. Then that test constantly presented of a comparison between the number of Christians converted in a revival, and those converted without one is not without delusion. Children trained in Christian families, taught from their first lisping to pray—and if any prayers are sincere theirs are—who have believed everything they have ever heard of Christ so perfectly, that they cannot understand what is meant when they are told they must believe

in order to be saved; and, so far as any personal trust is concerned, the thought has never entered their hearts that they can be saved in any way except by the death of Christ, these are led in a revival to stand up, and so are taught to ascribe their conversion to a revival, whereas actually the revival has done very little for them. Others who have been just at the point of decision, who have been led by the truth into the kingdom, except, perhaps, in a formal profession, embrace the opportunity of a revival and stand up, and are numbered as those converted in a revival. Now, if all the regular operations of the Church were discontinued entirely for twenty years, and then a revival began, the converts might justly be claimed as revival converts indeed, or among pagan peoples the test would give accurate results; but among families regularly in the church's work, hearing the truth and believing it, and where constantly new members are being added to the church, no one can tell just how much or little he is indebted to a revival. There are active churches which, with no show or ostentation, and with no publication of results, are gathering in new members every week, counting up to hundreds in a year, and no account is made of any great work; but if a revival, bringing together a dozen or more churches' into active, united effort, reports five hundred or a thousand names, it is esteemed a marvellous work of grace.

This whole subject requires that certain mists be cleared away from it. Christian people should not be allowed to think of the Holy Spirit's work as if He were put into commission which only a few travelling evangelists can open.

But, altogether independent of such a claim the practical usefulness of evangelists must be admitted. Great numbers are living happy Christian lives, who, but for their influence would not have been in the Church at all. They have also done a good work which is not generally accredited to them. In all the living churches there is a constantly developing activity in the line of mission work in the neglected parts of towns and cities which will do much to relieve the Church of its reproach on account of the unchurched classes. This has grown out of a clearer conviction of the priesthood of the people, to which

evangelists have contributed more largely than they receive credit for.

Hitherto the work of evangelists has been mostly irregular, so far as any organized church is concerned. It has been conducted as a private enterprise, rather than as guided and controlled by any church organization. This, in the judgment of many, is the best way of conducting the work.

But with a conviction that it is not the best way, others are calling for the regular appointment by each church of its own evangelistic workers. This would involve certain supervision. A committee on evangelism of the Conference, or of the whole Church, which would be better, would receive all applications for assistance from this class of laborers, and assign those designated to this work to their field from time to time, that is, to the local churches deemed most in need of assistance. It is not always the churches which most need special help from without that are the first to ask for it.

This committee should also make appropriations annually of the salary each laborer should receive. This is really an important consideration. A pastor will work faithfully for a month or two in revival services and gather in a hundred or more souls, and has difficulty to collect twenty dollars for special advertising. The people remember that he has his salary. But an evangelist comes to his church for a month, and the same success is realized, but the pastor has given his whole influence and done a vast amount of work in visiting and council, but he has been quite obscure in the public services, and when a collection is made for the special helper, the people remember that he depends entirely upon the people's free-will offerings, and because he has been constantly prominent in the public meetings they think he has done the work and they give him freely from a quarter to one half the amount their own pastor receives for the whole year. The work of evangelists will never be satisfactory, until, like other laborers, they receive from a duly constituted board a fixed appropriation for salary like other ministers.

And, yet, one more thing is the abolition of the sale of hymn-books in connection with revival meetings. Surely this must

come to an end. Such sales are unnecessary on any ground. Any man with competent abilities for an evangelist ought in one hour's time to find in the hymn-book used by any of the churches, hymns suitable for his service, so that he could turn to them and call them out on the instant. All the hymns that are special favorites for revival and other services can be found in the regular hymn-book of any denomination. More than from fifty to one hundred are not necessary. As for special solos, it is not a necessity that all in the congregation have them. They can be put within the reach of those who need them in the regular way of the trade. This peddling of hymn-books, upon which the evangelist has a royalty from the publisher, during revival services held by the evangelists is becoming a grievous offence to the religious sensibility of most excellent people old and young. Trustee boards and committees of management of revivals ought firmly to prohibit the practice during any revival. There are elements of incalculable usefulness in the office of evangelist, but it is capable of being brought into better shape, and being subjected to better direction, than in the past.

---

#### THE PRAYER-MEETING.

THE Wednesday evening prayer-service is the people's meeting, and not the preacher's; there are some who will come to the prayer-meeting, if the preacher will occupy the time talking or preaching. A word to the pastors: Keep your prayer-meeting *new*, just as you preach new sermons every Sunday and not the sermon of last Sunday, so keep your prayer-meeting fresh and interesting. Don't lead the meeting in such a way that every person present will know beforehand the order of your service (and this suggestion is just as applicable to the Sunday service as the prayer-meeting). Seek variety in your prayer-service, get young and old to take a part some way in the service; on no account let the same people "run" the meeting week after week. See that your singing is appropriate and lively; keep working to get from those who never pray, sing, or quote a promise to do so; every one who begins to be an active member

in the meeting adds strength and interest to the service. Be practical, get your people to invite others to the service; ask for volunteers to do this for the coming week. Urge short prayers and short experiences (not exhortations). At times *call upon* some to speak or pray, but especially the young men whom you wish to encourage. Bring in some incident of the week in Christian work, encourage others to give their experience in their personal efforts to do good since the last meeting. This will be a new idea to some, they have only thought of *getting good*, but you will be surprised how this will promote a lasting revival. Encourage your people to expect results every Sunday and Wednesday—harvest-times as well as sowing-seasons—all the year round, not simply for a few weeks in the winter. It will take time to get your faith up to this, it may be but once there, your church will become a live church, a growing church.

There is a craze just now for our people to do something *outside* of the church, in order, they say, to reach the masses. It's a good thing to go out of the home and save a neglected child of the street, but, if in doing that, you neglect two of your children at home, your good done *outside* of your home becomes evil. We are making puny efforts to save the heathen abroad, and are neglecting the heathen, worse than heathen, in our own cities, nay more, in our own congregations.

If the flame in yonder lighthouse can be so adjusted that it will burn brightly and will not go out, let the keeper spring into the small boat and rescue the sailor on the wreck; but if to save that one man, the light must be neglected, burn dimly or go out, and hundreds on the ocean and in the storm, who are looking for that light, find it not, and perish, the keeper is guilty, criminally guilty, though he was trying to do a good work. His business under the circumstances was to stand by the light, his post of duty. Many in our churches are criminally neglecting their duty, and hoping that some one else is keeping the light burning that is to guide a storm-tossed world into the harbor of peace and rest. Lesson: Work *in* the church first, after that, all work possible to be done. *Christian life* first, not mere church membership.

## APPLIED CHRISTIANITY.\*

NOTHING can compare in magnitude and importance with the work of the Christian Church. It has engaged the best thought and entire affections of Father, Son and Holy Spirit throughout the ages. It has absorbed the interest of angels, and ought to receive the unbiased consideration and hearty co-operation of man. Its magnitude and importance are apparent from what has been undertaken to do, and what remains to be done. In the command "Go ye therefore and make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you," is set forth the work undertaken; and judging by numbers, after over eighteen hundred years of effort, the greater part is yet to be done. Of Evangelical Christians in actual church communion, but a very small fraction are earnestly engaged in overtaking this divinely assigned work or take any lively interest in its accomplishment. It must be apparent to every one that the great need, in order to secure the required result, is complete organization of all the members of the Church for definite work, and thorough systematic method in carrying forward that work. Organization and method are as necessary in the work of the Church as in the work of the world. Politics

\* *Parish Problems; Hints and Help for the People of the Churches.* Edited by Rev. WASHINGTON GLADDEN. 8vo, 490 pp. The Century Company, New York. Cloth, \$2.00.

This volume represents the wisdom and experience of the representative men and women of all the leading denominations on "The Pastor's Call; Parish Business; Parish Buildings; The Pastor at Home; The Pastor at Work; Helping the Pastor; The People at Work; The Sunday-school; and Worship," in seventy-seven different articles. No pastor or church officer can afford to be without this book.

*Methods of Church Work. Religious, Social and Financial.* By Rev. SYLVANUS STALL, A.M. 16 mo, 320 pp. Funk & Wagnalls, New York. William Briggs, Toronto. Cloth, \$1.75.

This is a Companion volume to the above, and both are recommended by the Theological Union for after-ordination study in the "Course of Reading for Probationers." This work covers almost every possible department of Christian work, and almost every variety of method.

is organized, labor is organized, business is organized; and in order to secure the greatest possible success, religion must be organized. The Church must be organized, not only for worship, devotional meetings and Sunday-school work, but for all the varied services that it is possible and proper for the Church to perform—such as social life, benevolences, reformatory enterprises, missionary activities, intellectual development, recreational entertainment, financial responsibilities and personal work. The Church should organize itself and arrange the multitude “by companies in ranks, by hundreds and by fifties,” that under the direction and blessing of Christ, they may all eat and be filled.

It is most important that each member be *joined* to the Church and not *fastened* to the pastor, to this end there must be some means of interesting members in the work of the Church, and in each other. There must be a feeling of individual responsibility to the Church, and of personal acquaintance and intercourse among the members. “The Church should be in the truest sense a genuine *brotherhood*, a fraternity of Christian workers knowing no social barriers or class exclusiveness.” To promote this, as well as to influence for good those who are outside of Church membership, it is absolutely necessary to organize the Church for general visiting and individual, face-to-face, hand-to-hand work. There is a power in personal contact that can never be secured by public addresses. A leading politician has said, “That the secret of political success is face-to-face talks—personal and direct conversation with men. I would give more for a five minutes’ talk to a man, after a hearty shake of the hand, than an hour’s bombardment from the platform. There is a power in personal interview and conversation that can never be obtained and exercised over men by long-range oratory. Personal conversation is the most invincible weapon on earth. It enables us to exercise a most effective element of power—the *social*. The Church never increased its disciples more rapidly than during the first century, when every disciple felt himself a preacher, and talked face-to-face with the people. The Church should not forget that preaching is not merely talking from a pulpit or platform, but is uttering Christ’s truth, whether in the



pulpit or out of it, whether by the tongue or by the pen. Conversation is a great element of power which the Church is unwise to neglect. No politician can neglect it and be successful, and I just as firmly believe in it as an indispensable instrumentality in the conversion of souls."

That this was Christ's idea is plain from His commission: "Go ye into all the world and preach the Gospel to every creature." All were to go and to go to all and "preach," *i.e.*, publish as a herald, proclaim openly. All were to be itinerant preachers, "And as ye go, preach, saying, etc." Such also is the plan of the Holy Spirit, as shown in Acts viii. 1-8; xi. 19-21. "And they were all scattered abroad, *except* the apostles. . . . They therefore that were scattered abroad went about preaching the word." Notice, it was not the Apostles but the great body of the disciples that "went about preaching the word," *i.e.*, personally instructing men in the word concerning the good news that pertains to Christian salvation. Also, "they travelled . . . speaking the Word," *i.e.*, individually talking about Jesus, telling what they felt and knew about salvation.

Without doubt the Church is neglecting this powerful method of organization for personal work as a means of "winning souls," and controlling the multitudes for good, and is depending almost entirely upon the delivery of its message to the crowd, where the personal is lost in the general. Speaking to everybody in the mass often influences nobody in particular. As suggested under "Practical Notes" in the January number of the CANADIAN METHODIST QUARTERLY:

"'To each one his work' is a well recognized business principle, having Scriptural authority. It may seem strange, with all the Guilds, Societies, Bands, Associations, Leagues, etc., etc., that we have in our churches, to say that organization is the one great lack of Christianity. Comparatively few of the entire membership of any one church is actively engaged in systematic Christian work. There is no such organization of our forces as places a definite work upon each member, and makes him feel that he only can do that. 'All at it and always at it' used to be said of Methodism, but it cannot be repeated to-day. Our preachers, instead of trying to do the work of one hundred, ought to learn how to set the one hundred to work. Thousands of Christians are spiritually dying of *ennui*. 'Nothing

to do,' because not given something to do. Even where some few are engaged in work, how unsystematic and spasmodic it is. We need to introduce into our church work that strict principle of thorough organization that characterizes every well-regulated business: 'A work for each,' and 'each to his work.' Fancy a business house that employs as many hands as is represented by one of our churches letting them go to work in the same voluntary, semi-organized, haphazard way. What would become of any great manufacturing establishment, or of a retail or wholesale business managed upon such a plan. The permanent success of any business is owing to the fact that it is so thoroughly organized that 'it runs itself.' 'To each one his work;' not one admitted or retained for whom there is no work, If any one does not do 'his work' he is discharged. Why should not 'the children of light' be at least as wise as 'the sons of this world' in methods of work?"

The one good reason why "the sons of this world (age) are for their own generation wiser than the sons of light" is that they adopt wiser and more systematic and practical methods. What business house depends for sales upon the auctioneer (pulpit) style, or the advertisement (church notice) means, or even the circular letter (religious tract) effort. All, however good, are supplemented by an army of salesmen (personal workers), travellers seeking business and waiters attending customers. The Church needs its army of workers, *travellers* outside and *waiters* inside. The fact is, the pew should do the preaching and working, the pulpit, the teaching and training, and both, the praying and believing. The Church should be a co-operative society for corralling sinners, and not an entertainment committee for coddling saints. Pious selfishness must be supplanted by self-supporting piety. The enthusiastic purpose of every Christian should be "to every man his work, and to every soul the gospel." But this can only be accomplished by the most perfect organization possible. The most successful working Churches are those most systematically organized for Christian work. Mr. Spurgeon is said thus to address every person seeking admission to membership in his Church: "Well, if you are received what individual work are you going to take up and carry on for the Lord?" As a result he has now enrolled in his parish register 5,756 communicants, who represent just so many *willing workers* under his leadership. He saves his own strength by doing nothing that his parishioners can do

equally well. Methodism was, in the beginning, well organized through the class-meetings, for the development of the religious emotions and spiritual life of its members, and by its army of lay-preachers and exhorters for evangelistic work.

#### PLAN FOR ORGANIZING THE CHURCH FOR WORK.

Now that the Methodist Society has become not only an evangelistic movement, but a pastoral Church, it is necessary that attention also be given to organization for practical work. As a means of securing such organization the following plan is suggested for forming a band of "Consecrated Willing Workers." Preach on the necessity of organized Christian effort, circulate the following or a similar tract on plans and methods and distribute the Consecration Pledge,\* then call a meeting of the church membership for organization. Form all who take the pledge into a Band, the pastor being president or general superintendent, appoint a general secretary, decide on the committees, or departments of work that will be undertaken, carefully select suitable persons as chairmen of committees or superintendents of departments. Then call these together and divide the circuit, station or mission (the district contiguous to the church) into wards, appointing a sub-chairman or deputy-superintendent to each ward. Then assign each Willing Worker, or, if possible, every church member, work in connection with one or more of the committees or departments. Each committee should meet for organization under the direction of the chairman, appoint a secretary, arrange plans of work and allot all its members work on the sub-committee for each ward. All superintendents, chairmen and secretaries should be pledged Willing Workers. Members shall report to the ward chairmen, and these to the superintendents of the departments, who shall keep themselves in constant communication with the pastor as to work being done; and each, at least once per quarter, submit a report to the church at the general prayer-meeting. Meetings of the Willing Workers' Band and of committees should be held regularly, say

\* The Pledge Card may be obtained by addressing Rev. A. M. Phillips, 11 Avenue Place, Toronto, Ont., for fifty cents per hundred.

for half an hour after prayer-meeting, for reports and consultation concerning the work, and for conversations on methods of practical Christian work under the direction of some one previously appointed. Let there be occasional Workers' Training Classes formed, and addresses given on the best means of doing the work of each department, and also in kindred subjects touching Christian work.

LETTER OF ENLISTMENT FOR PERSONAL CHRISTIAN SERVICE.\*

*"My heart for Christ, and my hand for the Church."*

BRETHREN,—Believing that you, as "God's fellow-workers" and "fellow-helpers to the truth," are interested in the extension of "the kingdom of heaven" on earth, and in the prosperity of this Church, I address you this letter, inviting you to unite with us in a definite scheme of Christian work. Our success as a Church will be in proportion as it receives your hearty co-operation by actively undertaking one or more branches of specific work.

You will recognize that the business of the Church is to carry out the purpose of Christ; and that the purpose of Christ was "to seek and to save that which was lost." The business, then, of the Church is to save sinners, in the broadest and fullest sense of the word *save*. Such a salvation as contributes to the physical, intellectual, moral and spiritual needs of the world. The Church exists not as an ark of refuge for a select few, nor as a ferry-boat to transfer idle passengers to glory. Neither is it a mutual life insurance company to secure against loss of the soul, nor a close corporation of pew-holders, nor a social set, meeting weekly for an agreeable musical and literary entertainment of a religious sort. It is not even simply a school for moral instruction, nor an hospital for spiritually sick and feeble folk. The Church exists pre-eminently for work as well as for worship. It is a brotherhood of Christian disciples organized for Christian work. One great function of the Church, therefore, ought to be training disciples for work.

\* The "Letter for Enlistment for Personal Christian Service," with the duties of Committees, may be had in tract form at \$1.00 per hundred, from A. M. Phillips, 11 Avenue Place, Toronto. Order at once.

Christ, who is the head, regarded the Church as His body. But the body exists to execute the will of the head, and is thoroughly organized to that end, every member being intended to serve. In like manner, every Christian should perform some assigned duty in Christ's body—the Church—which should be systematically organized to carry out the object of His mission.

Certain it is that the purpose of Christ is that *all* should "go work to-day in his vineyard." None are called to be idlers. There is a place and work for every member of His body. Holy living, secret and family prayer, private study of the Bible, liberality in giving, regular attendance upon the different Church services, and personal labor for the conversion and sanctification of souls, are among the supreme duties of Christian life. Leaving the performance of such duties largely to the promptings of the Spirit in the individual heart and conscience, I would cordially and earnestly request you to select some definite work as herein specified, in order that this branch of Christ's body may be more systematically organized, and every "member" have his own "office." "Seek that ye may abound unto the edifying of the Church." To assist you I have designated the following departments or committees for work, and ask you to make choice of those upon which you will serve.

"This whole plan proceeds upon the assumption that the Church is under obligation to minister to the physical, intellectual and spiritual needs of mankind. Christ never ignored the lower needs, nor can we if we would preserve an attitude of fidelity to the spirit of His life." Christianity is certainly an applied science and the Church should so present it to the world. I shall assume that you have connected yourself with this branch of the Church, not only for the personal benefits to be derived from Christian fellowship, but also for the purpose of aiding, according to your ability, to carry forward the work of Christ. That you may have proper opportunity to use the talents and gifts of grace given of God, "also to learn to maintain good works," and "be not idle nor unfruitful," you are asked to fill out the accompanying blank with the names of Committees you will have time and ability to work upon.

Read Ex. xviii. 13-26; Judges v. 23; Matt. xxv. 14-30; Mark xiii. 34-37; Luke xiii. 6-9; John xv. 2; Rom. xii. 4-9.

COMMITTEES OR DEPARTMENTS OF WORK.

*Pastor's Aid.*—This Committee having systematically divided the work, shall first take a Church census of the District by visiting every house in the locality to ascertain where the inmates attend Church, Sunday-school and Bible-class, taking the names and addresses of all who attend this Church or no church in particular. From the information secured a directory shall be formed of the members of the Church and congregation, and the Committee shall have such an oversight of the locality as will enable them to note and report promptly all removals to or from the District. When visiting, where possible religious conversations should be held, and in every case those not in connection with some other Church, should be invited to this Church, Sunday-school and Bible-class. Non-attendants at Church, Sunday-school and Bible-class, and all special cases shall be reported to the chairman (or superintendent), who shall promptly refer them to the pastor and to the chairman of appropriate committee. This Committee will not only visit strangers to invite them to the different services of the Church, but frequently call upon non-church-goers, the neglected and the outcast, to win them for Christ, and also visit occasionally new-comers and new members, to encourage them and make them feel at home in the Church. See 1 Cor. xii.

*Care of the Sick.*—This Committee shall visit any member of the congregation that may be sick, provide volunteer watchers when necessary, and nurses if needed, and practicable; and do what it can to cheer and aid, if possible and necessary, by material comforts; also take notice of such cases of sickness of persons unattached to any Church where visits would be acceptable and promotive of good. See Matt. xxv. 34-40.

*Relief of the Poor.*—This Committee shall seek the relief of any cases of destitution occurring in the District covered by our work; solicit gifts of clothing; food or fuel for distribution; endeavor to provide clothes for children who would otherwise be deprived of Sunday-school privileges; and generally seek to relieve the burdens of poverty resting upon the poor, endeavoring to obtain employment for such as are worthy, and report-

ing all special cases to the pastor and the steward of the Poor Fund of the Church. Read Psa. xli. 1; Prov. xix. 17.

*Christian Welcome.*—This Committee shall endeavor to overcome the conventional stiffness and lack of hospitality towards strangers and others that characterizes too many churches. And, instead of passing them by, extend to them a kindly greeting and cordial welcome, whether they be in the pew, the aisles or the lobby of the church. Members of the Committee shall be at the doors, both at the opening and the conclusion of every service, to give a hearty welcome to strangers, introduce them to others, and secure names and addresses for the use of the Pastor's Aid Committee. They will also address cards of invitation to guests at hotels and boarding-houses near the church. See Matt. vii. 12; Heb. xiii. 2.

*Look Out.*—This Committee shall labor to find out and influence "non-church-goers" who spend the time lounging at home, walking the streets or loafing at corners, or in sitting-rooms, and the "occasionals" who sometimes drop in at one church and sometimes at another, for the purpose of making them "regulars" at the Sunday services, week evening meetings and Sunday-school and Bible-classes. The members of this Committee will also be scattered through the congregation, to notice and introduce to others those whom they have invited; and also to do *button-hole work*, by watching for those who seem interested and influenced during the public service, then personally and lovingly inviting them to stay for the "after meeting." Read John i. 40-42, 45-47 and Luke xiv. 21-23.

*Social Means of Grace.*—This Committee will take a special interest in the prayer-meeting and the class-meetings as a means of promoting the spiritual life of the Church by developing and strengthening an intimate Christian fellowship, and securing a real communion of saints. It shall be their duty not only to give their personal attendance and support, but to solicit the general attendance of others, especially the unconverted, the convicted and the back-slider; to secure the regular attendance and hearty co-operation of the entire membership,

calling upon absentees and reminding them of their duties and privileges. This Committee will also establish mission and cottage meetings, and hold services at the houses of the sick, aged or infirm; and endeavor to secure the full attendance of the members of the Church at the Quarterly Love-feast and Sacrament of the Lord's Supper. It may also be charged with the duty of selecting topics and leaders for the prayer-meetings and subjects for conversation in the class-meetings. See Heb. x. 23-25; Mal. iii. 16-18.

*Sunday-school and Bible Study.*—This Committee shall endeavor to bring into the Sunday-school those who do not attend elsewhere, and visit absentees upon notification of absence for two Sundays. They will endeavor to promote the systematic study of God's Word by bringing adults into regular attendance at the Bible-classes, and by securing a methodical and careful examination of selected portions of the Scriptures. They will also co-operate with the officers and teachers in promoting spiritual work among the children and young people of the Church. See John v. 39, xvii. 17; Acts xvii. 11.

*Tract Distribution.*—This Committee shall distribute tracts, cards or leaflets in allotted districts at specified times. Each tract, card or leaflet should have printed on it a cordial invitation to attend the services of the Church. They may adopt such means for raising a Tract Fund as may be deemed advisable.

*Temperance and Social Purity.*—This Committee shall provide for the promotion of total abstinence *from*, and the legal prohibition *of*, alcoholic beverages, by means of special sermons, public addresses, temperance prayer-meetings, distribution of literature, circulation of the pledge, and by visiting and laboring to reform the victims of intemperance, and watching over and encouraging those who are endeavoring to reform, bringing them to the meetings and services of the Church, so as to lead them to the saving power of the Gospel. They will also endeavor to promote temperance principles among children and young people. The Committee will also seek to elevate public opinion



regarding the law of personal purity, and the maintenance of the same standard for men and women by means of sermons, lectures, literature, addresses to men and women separately, and by the circulation of the White Cross or Social Purity Pledge; and endeavor, where possible, to rescue the fallen. See 1 Cor. x. 31; 1 Thess. v. 22; 1 Cor. iii. 16, 17; vi. 19, 20; 2 Cor. viii. 1.

*Missions.*—This Committee shall promote the interests of the Missionary Anniversary, the Woman's Auxiliary and the Mission Band. They shall provide for missionary prayer-meetings, and present at such meetings items of interest from Home and Foreign Missions, and endeavor, when necessary, to supplement by personal solicitation the public appeals for missionary contributions. See Matt. xxviii. 19, 20; Rom. x. 14, 15.

*Evangelistic Work.*—This Committee shall devote itself to personal effort for "the winning of souls." Each member shall keep a written list of unconverted persons in whom interested, and who are most likely to be influenced by that member or members, pray for them daily and by suitable means endeavor to win them to Christ. This work to be done unassumingly and in confidence, but as far as possible they will bring the persons on their lists to the prayer and class-meetings as well as to the public services. The Committee will also take special interest in the Sunday-evening service, endeavoring by personal attendance, invitation and welcome to secure the attendance of others, especially of the unconverted, at the inquiry meeting. They will work and pray for the salvation of souls at each service, and at revival meetings do all in their power to make them interesting and successful. See Prov. xi. 30; James v. 20.

*Floral Offerings.*—This Committee shall provide flowers for the pulpit on Sunday, and distribute them to the sick at the close of the services. They shall also have regard to the beauty, neatness and attractiveness of the church, school-room and grounds; and take charge of the decorations of the church on special occasions, as Christmas, Easter, etc.

*Social, Literary and Musical.*—This Committee shall promote the social interests of the Church by providing for the mutual acquaintance of the members of the congregation by occasional social evenings and "At Homes." They shall provide intellectual entertainment by occasional lectures, and musical and literary programmes; and also provide for the singing at the week evening prayer-meeting and, when necessary, at any special religious services.

Please sign your name where indicated, detach this from the circular and give to your pastor. If there is anything you are willing to do, not mentioned under the different Committees, state it in this blank.

Trusting in the Holy Spirit's aid, I will endeavor to work for God and humanity on the following Committees:

*Name,*

*Address,*

---

## READ PRACTICAL NOTES.

---

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

---

THE following from a Japanese subscriber is a sample of encouraging words coming from all parts of Canadian Methodism: "It is a matter for thankfulness to God that our Church has at last roused itself to do what, it seems to me, should have been done long ago, and that as a result we have so excellent a publication."

Thank you, brother. Now will you and all our subscribers show the QUARTERLY to others, and persuade them to subscribe. We should double our subscription list.

**BIND YOUR QUARTERLIES.**—To give THE CANADIAN METHODIST QUARTERLY a permanent place in your reference library, get it bound. Only costs 50 cents. Send in your sets to Rev. A. M. Phillips, in care of the Methodist Book Room, Toronto, and they will be bound in cloth and returned for that amount. In each case money should accompany order, and the address be given in full. Attend to it at once if you wish to avail yourself of the offer. Volume I. (1889) of the QUARTERLY, bound in cloth, may be had for \$1.50, or unbound for \$1.00. Send for table of contents.

A LADY subscriber writes of *The Angelus*: "I expect that as often as I look upon it to have continuous enjoyment. It is such a picture as one would never tire of; there is something so calm and restful about it." Such a beautiful photo-etching of this popular painting cannot but cultivate a spirit of devotion in every home where it hangs. We will still continue to furnish this \$1.00 picture to our subscribers for 25c.

FROM all over we have heard that "the January QUARTERLY is the best number yet issued." We believe it, and we intend to make every number the *best*. It is a great pleasure to know that OUR QUARTERLY is appreciated, but dollar bills are the best votes of thanks. Think of it; we are giving for one dollar what could not be got in any other similar publication for *two*. We want five hundred new names on our subscription list next month.