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THE LIGHT AND THE LANTERN.

*Being a prayerful contribution toward a workable theory of Inspiration.*

A GOOD many years ago one Pilate, a Roman Procurator, asked the question, What is truth? It is not recorded that the Son of Man gave any answer to this query. This fact led me for some years to suppose that truth could not be defined; that like life it was so concrete as to elude definition. I now prefer to think that, while truth is definable in words, the character of Pilate was so essentially false that he could not have appreciated the definition had it been given.

It is most instructive to observe how the common coinage of our language is stamped with a higher value by the spirit of inspiration. Such a word as faith, for instance, which stands in ordinary acceptation for intellectual acquiescence in any statement, becomes, in the usage of inspiration, the golden link which unites a soul to God, and that power of an endless life which gives direction to all the activities of a consecrated nature. The word *πνευμα* in the Greek signified wind, air. Under the impress of Christianity it came to mean the spiritual part in man, and was even applied to the third person in the Trinity.

In like manner the word truth has a divine as well as a human meaning. Its human meaning is conformity to fact,

that which is as distinguished from that which only seems to be. It is assured knowledge, a correct representation to ourselves of that which seems to be. But its divine meaning is much more important and profound. It is but a portion of knowledge. It is that portion of knowledge which is convertible into moral force. Jesus said, *I am the truth*, because everything in and about Him, every word and act, His whole character, was a force making for righteousness.

In the ordinary sense of the word truth, it may apply to philosophical, mathematical or scientific certainty of any sort. But I think that a study of the New Testament, and especially of John's gospel, will show that the inspired writers apply the Word in a much higher sense to God's Anointed One. "We beheld His glory—glory as of the only begotten of the Father, full of grace and truth." "The law came by Moses, grace and truth came by Jesus Christ." "Ye shall know the truth, and the truth shall make you free." "Everyone that is of the truth heareth my words." I think it must be apparent to every thoughtful mind that in these and many other instances the Word of God uses the word truth to signify that portion of knowledge which has the attribute of moral force, or, in other words, makes for righteousness.

Yet while truth may be defined in the abstract, by setting forth its capability, it is only when that quality of knowledge which is called truth coalesces with the heart that truth in the concrete as a working force comes into existence. In mechanics, when two pieces of iron are to be welded, they are each raised to an equally intense degree of heat. This being reached, the mechanic may effect a weld. When some chemical combinations are to be produced, the elements entering into them must each be raised to a certain degree of heat. When that precise degree is reached there is a flash, and the chemist knows the combination he seeks has been effected. It is thus, in the transmutation of the abstract into concrete, personal truth. The knowledge which comes to us from heaven is warm with the fires of eternal love. And when the ardent truth-seeker brings the heat of his desire into contact with the Word of God, that combination which we call truth takes place within him; the

potential truth is clothed with the attributes and powers God intended it should possess within the soul. It is fitted for its God-given work. The Word of God is called the truth because, like Moses' bush, it is ever burning with divine fire; ever ready to meet the ardency of the truth-seeker, and melt the knowledge of the letter into coin, bearing the impress of the spirit of truth.

Knowledge, which so many seek for and find, believing they are finding truth, must be content to live in the mind, the antechamber of the soul; but truth, as God's High Priest, passes into the Holy of Holies, and ministers before the Lord. Knowledge is but the lantern, truth the flame within, which illuminates the soul with the light of God.

Brethren, we are called to be preachers of the truth, and to be preachers of the Word of God. And the question comes up so often nowadays, how much of the Bible is lantern, and how much is light; how much is jewel, and how much is the setting of the jewel; how much is gulf stream, and how much is ocean; how much is truth, in the high sense in which I have defined it, and how much is simply knowledge.

I have noticed very frequently that the senior brethren of the Methodist and other orthodox Churches, when counselling the junior brethren about how and what to preach, have warned them to preach only such parts of the Word of God as were readily convertible into moral and spiritual power. We have been admonished,

"What we have felt and seen,  
With confidence to tell,  
And publish to the sons of men  
The signs infallible."

And I think we are all agreed that true preaching is testimony in the Holy Ghost, and is confined to matters to which we may witness. "Ye are my witnesses of these things."

Almost every ordination sermon and address which I have heard for years has implied that, in the material for homiletic discourse furnished by the Bible, there is a wide diversity of value. The question why one part of revelation should be preached with more insistence than another, if directly asked,

I suppose, would be answered by the statement that it contains more moral force, more of the material of which character is made, than other parts of the Bible.

I am not aware, however, that any attempt has been made to classify the contents of the Word of God in respect to their relative value as vessels containing truth; or, in other words, I am not aware that anyone has sought to state the proportion of truth found in the different vessels held out to us by the hand of inspiration.

A little reflection will show us that the truth of God is revealed to us by two methods in the Bible. We will see that God reveals Himself through divine intervention in the history of chosen individuals and of a chosen nation. This kind of revelation necessarily bears marks of an evolution of truth conditioned by the moral obtuseness of those who were the subjects of God's care.

But we will also see that the Divine Being has revealed Himself to the consciousness of the individual prophet by special inspiration for the comfort and stimulation of the people. Here I am bound to say the theory of evolution, however constructed, breaks down, for in the confessedly earliest writers there is as deep insight into the nature of God, and as profound a realization of the purity and holiness of the divine law, as in any part of the Old Testament.

But laying this distinction aside, let us classify the contents of the Bible according to what we will venture to call their face value, studying it by cross sections, so to speak. Standing first in value as the very core of saving truth we have such a far-reaching and affecting statement as "God is love." This has a direct force and bearing upon our moral nature. "God so loved the world that he gave his only begotten Son," etc. This application of the fact already stated is also truth of the highest order, because it links man and God together, and, when received, results in a mighty and marvellous moral uplift.

Next in order we may place such conceptions of truth as come to us in the parables, for instance. The special interest of the parable is its form. It mediates between the mind and soul, and deepens the impression made upon our nature by

calling into operation both mental and spiritual powers. And it wins our sympathy because it receives illumination and enforcement from our daily life. But the real worth of the parable is not in the story, but in the underlying fact concerning the nature and will of God which it reveals and impresses. In the parable of the Prodigal Son, for instance, it is not the beautiful Eastern story which does us good, but the revelation it conveys of the persistent love of God. It is this truth that the Saviour breathes into us through the veil of the parable.

Inferior in value to parables as containing much less moral force, we may, for instance, consider the institutions of Moses in regard to the tenure of land. Christian civilization, under the domination of the spirit of Roman law, regarded the regulations of Moses as antiquated, inexplicable, and to be put away with the lumber of a bygone age. But since Henry George has expounded his theory of a single tax on land, the Mosaic political economy has sprung into importance, and has been the means of drawing believers in the single tax to the Holy Book; and if through these laws of Moses the great truth of the divine care for the human family becomes impressed upon the social reformers of our age, even these ancient portions of the Scripture will be found to be full of moral force. And, frankly, I dare not draw the line and say that anywhere in the Bible there are writings under which we cannot find inspired truth for the regulation of life and the development of character.

We may have been too eager to assimilate the Word of God, and because we have found certain portions which are not food for us or for our age, we may have too hastily concluded that it had not been and never would be food for the race at any particular point in its history. The knowledge of the Word of God can only become truth to the individual in the presence of a hungry demand for it, for that only is truth which passes through the chemical process of digestion and builds up character. And we know not but before the world's history is complete some spiritual purpose will be incidentally served by every statement which the Book contains. It is altogether too early in the day to declare that any portion of the Bible is useless. Heaven and earth may pass away, but not one jot or one tittle of the law till all be fulfilled.

It seems to me to stand out upon the very surface of the question that wherever there is revelation of truth, in the higher sense of that word, there must be inspiration. It must be heaven-breathed. It seems clear, also, that the measure of the inspiration of the various portions of the Bible must be the measure with which they are filled with truth, truth which could come only from heaven. Applying this test of inspiration to the Bible, we may reach various useful conclusions.

Take such statements again as "God is love," and "God so loved the world," etc. It is evident, upon a moment's reflection, that these statements are heaven-breathed; they are inspired; they are truth; when brought in contact with the heart, they are easily convertible by the spirit of truth into spiritual power. They are all light and no lantern; they are jewels which need no setting except the human heart.

Look now at the parable of the Prodigal Son. The parable is a lantern, the truth concerning the love of God is the light within it. So far as we know the facts narrated never took place, and in the lower sense of the word it may not be true; but in the deeper divine sense it is absolutely true, for it conforms to the heart of God, and moves upon us with a mighty spiritualizing power.

The truth in the parables of Christ was God's truth, and was in Him by virtue of the fact that He was the fulness of the Godhead bodily; but the expression of the truth was the elaboration of his exquisitely fine mental constitution. The human nature and capabilities of Christ entered into the forms of the truth He uttered, but its substance was entirely divine.

To the prophets in their measure was committed the truth of heaven, and at the same time to them was committed the responsibility of elaborating the truth according to their own intellectual powers and capacities. It therefore appears to me that inspiration, in the high and proper sense of the term, is confined to matters of revelation; to that substance of truth in the Bible which it was necessary man should learn directly from God. I think this is all the Bible claims for itself. This view of inspiration does not contravene any passage of the Bible of which I am aware. Such passages as "He spake by

the mouth of his holy prophets, which have been since the world began;" "God, who at sundry times and in divers manners, spake in time past unto the fathers in the prophets;" and "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness," are in harmony with this conception of inspiration.

But besides those deliverances from heaven which came to the individual seer, and those which were given through the guiding hand of God in history, there are various portions of the Bible which are not given us as revelations of God except indirectly. Primarily they are records of human history; the books of Chronicles, for instance. I believe there was a divine influence exercised upon the minds of those who compiled the Word, securing the selection of such materials as would best serve to set forth the great truth that God moves in the sphere of human affairs, and that He is King of kings and Lord of lords. If anyone choose to call that a form of inspiration I have no quarrel with him. It is only a matter of words, and I am prepared to accept his formula of words so long as I can be true to my own thought, and preserve the honor and the dignity of my conception of the divine nature.

The general method of inspiration, perhaps, cannot be better set forth than by using an illustration supplied by Samuel Harris, in his work entitled "The Self-Revelation of God." He supposes a father living with his son, and revealing himself as father both by what he does, and by counsel and instruction. The son meanwhile, from early childhood to manhood, keeps a diary containing a record of his father's acts and teachings, and also the impressions that he derived at the different stages of his life from his father's conduct, counsel and instruction.

The same thing has occurred in the production of the Bible, with this difference, that the Eternal Father has continued the education through centuries by revelations to individuals and nations. The boy's father did not dictate the record. He taught his son truth, and the boy formulated it as best he could. Probably the boy did not always catch his father's full meaning, but what he did understand was sufficient for his moral training. The truth was given by the father; the form was moulded by the boy.



In the Bible the form or clothing of the truth often has only a local adaptation, and we all know that the work of the expositor is to lay aside the clothing, and reveal the truth, that he may apply it to the spiritual needs of the people. It has sometimes been a surprise to me that we are so jealous of the form, when we most applaud the preacher who is most successful in lifting truth out of the setting in which it is found in the Bible, and placing it in the forms of our daily life, and that we are so anxious to study theology, which is just a determination of the fundamental truths of the Bible and their systemization into convenient scientific formulæ. It is because truth can be taken out of the forms in which we find it in the Bible that it is profitable for doctrine, for reproof, for correction and instruction in righteousness, and that it answers the supreme purpose of inspiration, furnishing the man of God thoroughly unto all good works.

To sum up that to which we have so far attained, we may place it under the following propositions :

1. Truth is that portion of knowledge which is convertible into moral force.

2. The *truths* of the Bible are directly revealed and inspired by God. They set forth the attributes of the divine nature, and the relation of each of these to mankind.

3. Christ, being the fulness of the Godhead bodily, was the embodiment of all truth. The revelation of the truth which He made was the product of His own peculiarly gifted mental nature.

4. The prophets and apostles were made recipients of truth according to their capacity, and they set it forth according to their ability, the divine efflatus being upon them, both in receiving and in imparting their message.

5. Besides those portions of the Bible written under the impulse of the Spirit of God, there are other portions placed in the book under the superintendency of heaven, though not primarily produced with a view to being placed in the record. They however furnish instruction respecting the sovereignty and care of God, and are profitable for instruction in righteousness.

Perhaps I may venture to point out certain advantages which will accrue to the cause of God by this conception of the origin of the Word of God. Inasmuch as the agency of God is found only in the revelation of the truth, and in guiding its utterance so far as is consistent with the freewill of the human instrument, if there be any misconceptions they are not chargeable upon God, nor do they imply any defect in His perfect nature. It also obviates the force of the so-called higher criticism. Higher criticism is a question of labels. It is a question as to whose name the various books should bear. But since the truth, wherever found, is God's truth, it matters not who wielded the pen which gave it a place among the holy records.

Certain objections also of a less learned sort fall powerless to the ground. The caviller lifts his voice against the story of Jonah; yet though it may deviate from historical exactitude, just as the parable of the Prodigal Son may do, still it has beneath it a quantum of truth of the utmost value. Let us not ostracize such men. Will not a man be saved if he believes the truths the Bible contains, though he may have some difficulty in accepting the medium through which the Bible presents the truth? These things may cause us no trouble, but shall we cut a man off who believes God fights for righteousness, although he finds it difficult in obeying the apostolic injunction to prove all things, to accept the belief of some, that astronomical laws were suspended in favor of the army of Joshua?

It should be the duty of Christian teachers to make the Bible as easy of acceptance as possible, providing nothing is surrendered which will furnish men unto good works. If we insist upon more than the Bible claims for itself, we add fuel to the flame of opposition; but if we hold fast only to what it holds fast to, we are in a fair way to virtual unity of thought amongst all earnest souls.

This view of the Word of God will keep us always looking alertly for more expansive conceptions of the truth. We must be careful not to limit the truth to the setting in which we find it, for however expanding to us the expression of truth may be which is found in the Bible, truth itself is greater than human words can express. In the nature of the case, no human statement of divine truth can be final.

“Man’s love ascends  
To finer and diviner ends  
Than man’s mere thought e’er comprehends.”

“Mahomet’s truth lay in a holy book ;  
Christ’s in a sacred life.”

“So while the world rolls on from change to change,  
And realms of thought expand,  
The letter stands without expanse or range,  
Stiff as a dead man’s hand.”

“While as the life-blood fills the growing form,  
The spirit Christ has shed  
Flows through the ripening ages fresh and warm,  
More felt than heard or read.”

The view of the Word of God which I have this morning presented has for its ground the corroboration of our moral constitution, and thus makes our belief in it doubly strong. “Doth not nature herself teach?” said Paul, when desiring to make assurance doubly sure. And it is well that that which is to be most firmly believed unto our salvation should rest upon as many pillars of authority as possible.

It seems to me, further, that if we insist upon inspiration only where inspiration is necessary, namely, in the revelation of unknown truth, and upon divine superintendency in respect to other portions of the Bible—notably, the Books of Kings and Chronicles—we will entirely relieve the perplexities of the most devoted people of our Church. They will find rest and strength in this view, and we will wonderfully increase the confidence of the aggressive forces of Christianity.

This view of our holy book will also aid in giving proper direction to its study. Unfortunately the Bible has been studied for almost every conceivable purpose under the sun. It has been regarded as a sort of museum. It has been studied as a mine of theological doctrine, and its admirers have sometimes tortured it by pressing into the work of interpreting the whole universe, truths which were uttered merely for spiritual edification. It has been studied simply for experience. Mysticism and fanaticism have been the outcome; but if it be

studied, as it should be, for the purpose of deriving therefrom saving truth and spiritual power to be used in practical activity, it will thoroughly answer its true purpose.

My own plan is to teach the truth that inspires me. The shortest and most convincing proof of the inspiration of the Bible is to be able to say, "I know it is inspired, because it inspires me. I know it is inspired, because it inspires the fallen and degraded to holy living." By its fruits it is to be known and tested. God is willing it should be so. The Eternal One has omnipotent faith in His own truth. His method may seem to us to be perilous, but He is willing to launch the Bible on the tumultuous waves of human thought, and trust it to reach the farther shores, bringing with it the most precious freight of human souls. He is willing to plant the tree in earth's soil, and wait through the centuries, and perhaps the millenniums, for the fruit. Our privilege is to eat the fruit, and our duty to testify that it is good.

If I may venture a word of exhortation in closing, I would say: Preach what inspires you most. Preach what fires you up. Let culture be as broad as possible, and there is no book so well adapted as the Bible to develop the mind; but preach only what is truth, moral force, material of character to you, for only this can *you* clothe with the attributes of truth for others. Show as much light and as little lantern as possible. May the live coal from off the divine altar touch our lips, purge our sins, take away our iniquity, and fill us with holy fire for the prosecution of our immeasurably important work.

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## PROGRESSIVE REVELATION.

"FIRST the blade, then the ear, after that the full corn in the ear." This is the divine axiom which at once defines and illustrates the law, or uniform method, of growth. This law is progressive—from the lower to the higher, each forward step possible when no preceding step has been omitted, and necessary to all succeeding steps. It is both an effect and a cause. It holds true in the vegetable kingdom, as anyone knows who, through a single year, has watched a flower as it passed from seed to bloom, or an apple as it proceeded from bud to fruit. All proclaim the dominancy of this law in the realm of the vegetable. Equally ready will be the admission that it relates also to the animal kingdom. Not so readily, however, do we go far enough to admit that it is universal in its application, because then it would sweep over into the realm of the mental and spiritual. We are more or less under the influence of the old view of inspiration, called "mechanical," and fear such an admission would render revelation impossible. We shrink from placing God's method of imparting truth to humanity under law. We are under the impression we do Him honor when we speak of revelation as being what we call "supernatural," a word which, however, in our thought really means the "unnatural." It might, on the whole, be as wise a thing to take His own word for it: "First the blade, then the ear, after that the full corn in the ear."

During the last quarter of a century the psychology of the child-mind has received an unprecedented amount of study. Educationalists have been the leaders in this department, and have not been slow to incorporate every result in some practical application. The effort is to conform all methods of education as closely as possible to the laws which control mental progress. If one word can be made to cover the modern theory of education it is "progressive"; if one law, it is the axiom enunciated by our Saviour. From the kindergarten to the college chair, that teacher is a sinner who digresses from the fundamental law of pedagogy, "from the known to the unknown." In nothing, and by no one, is it contended that a

child—or, indeed, anyone—can be put in possession of a thought, much less a clearly-defined and consciously-possessed truth, which is utterly unassociated and unrelated to previously obtained thoughts and truths. Such a possibility cannot be rationally conceded. This holds true not of truth purely intellectual, but truth of all kinds—even moral and religious. It is true not only for all the people of this age, but all the people of all ages.

Now we arrive at the specific statement of our proposition. The revelation of religious and moral truth in the Bible is gradual and progressive.

It is so, in the first place, because it must be so. Revelation must adapt itself in every age to the religious and moral capacity of that age. In fact, the advancement and conditions of the age must make both room and demand for the revelation before it will be given. A revelation given otherwise, even if possible, would be poor economy. But no religious or moral truth could be grasped by a Hebrew which was utterly unrelated to what he himself was. Certainly we can imagine such a thing, just as we can imagine the moon being a green cheese; but an imagination may be very far from being a national conception. "But," queries someone, "could not God, who makes all revelations, in His omnipotence, force into the human mind a thought or truth utterly unrelated to what that mind possessed before, and therefore not an outgrowth from it?" The answer must be, and with all reverence, No. He could not. Every universal and necessary method of mind by which we obtain and hold in conscious possession a truth of any kind (intellectual, moral, or religious), is the method ordained by God, since He himself instituted it. And to betray it, contradict it, would be the betrayal and contradiction of himself. You argue, certainly, for the miraculous suspension of the ordinary laws of mind at the moment of the interjection of a new and unrelated truth; this being your idea of a miracle. You can imagine this, but it is not rationally possible. God can and does work miracles; but it has yet to be shown that a miracle consists in the suspension or contradiction of a law. It is rather the employment of a law new to

us, or a new combination of old laws. A man seeing a balloon ascension for the first time might readily think it a miracle, because seemingly a suspension of the law of gravitation, when it is simply a new effect produced by a new combination of laws—laws old as the creation.

In the second place, never can it be found that a prophet ever gave expression to a new truth that he did not obtain after a manner perfectly natural. In every case we can find traces of a more primary and undeveloped conception of the same truth, and be induced to acknowledge that the circumstances in which the prophet found himself led up very naturally to the evolved truth. He may not have been conscious of all the steps leading up to the new and advanced revelation which God has made, for he was not a student of mental science, but the steps were there, notwithstanding.

Pray, let it not be understood that in any word written above there is anything but the fullest, gladdest confession that "in old time holy men of God spake as they were moved by the Holy Ghost." The contention is that the moving influences operated in fullest harmony with the mental and spiritual nature of these holy men. In other words, the method of the moving influence was in the deepest sense natural. It is astonishing what an antipathy we have to the term "natural." As Drummond, in his "Ascent of Man," says: "When things are known, we conceive them as natural, on man's level; when they are unknown, we call them divine—as if our ignorance of a thing were the stamp of its divinity." We are fearful if we admit that God in His work of revelation conforms His method to that method operating in the sphere which we are pleased to call natural, that therefore revelation will be robbed of its dignity and high authority. In truth, such a view of revelation dishonors God. It is tantamount to holding that the need of revelation was an after-thought—no provision had been made for it in the original constitution of man, and it had to be interjected by a method contradictory and unnatural. A glimpse of the truth from a higher altitude will reveal not two plans, but one, operating in all the departments of our human nature; one law of development working in both the physical and spiritual, and

possessing no more of the elements of the miraculous in one case than the other. Let me again quote from Drummond's book: "We know growth is the method by which things are made in nature, and we know no other method. We do not know that there are no other methods; but if there are, we do not know them. Those cases which we do know to be growths we do not know to be anything else, and we may at least suspect them to be growths. Nor are they any the less miraculous because they appear to us as growths. A miracle is not *something quick*. The doings of these things may seem to us no miracle; nevertheless it is a miracle that they have been done." We have no reason not to conclude that this same method of growth operates also in the sphere of the moral and religious, and, if so, revelation is progressive—is so now, and has always been so.

The progressive character of revelation has been illustrated by Prof. George Fisher: "A father corresponds with an absent son from his childhood. The earliest of these letters will naturally contain injunctions and counsels adapted to the situation, needs and temptations peculiar to a boy. He is exhorted, perhaps, to set apart a definite hour for play and a particular time for writing his letters. He is enjoined to retire to bed at nine o'clock in the evening. Particular regulations are laid down relative to his clothing and expenses. The letters for a number of years are composed largely of rules of behavior, affectionately but imperatively urged, and interspersed with that sort of instruction in morals and religion which would be easily apprehended by an immature mind. At length the son arrives at the stage of manhood and shows the moulding agency of this continued guidance. Then the father addresses him as a full-grown man, and communicates to him in one final composition the principles pertaining to life, duty and man's destiny, which he deems of the highest importance. The son collects all these letters into a volume. They all discover in different degrees his father's character and throw light upon the path of his duty. But he would be a simpleton if he referred to the earliest and latest without discrimination, and confounded the injunctions given to a schoolboy with the truths of that final letter. Rather would he test everything previous by the contents of this last communication."



The son in this illustration is the Jewish nation passing through all degrees of moral and religious growth, from Abraham to Jesus Christ. The Bible is the biography of that national life, and contains the record of God's teachings, adapted at every point to the moral and religious development. In the childhood of the nation abstract and general principles are not suitable, because the people cannot be safely left to guide themselves by applying these general principles to practical daily conduct. So God speaks to them with a definite command, "Thou shalt not do this," or "Thou shalt do that," and definite rewards and punishments are attached. Such was the character of revelation during the time of the patriarchs and of Moses. When the great prophets arose, we observe them looking under the particular injunction or concrete restriction for the broader, underlying principle which gave the injunction validity. "They place less emphasis upon the innumerable minute exactments for ritual and ecclesiastical life, and exalt a relatively few principles of veracity, justice, mercy, piety and faith."

The teachings of Jesus Christ are the culmination of the Father's revelation to the matured Jewish people. This revelation is now altogether that of principle, not of definite, concrete injunction. The Jews are now supposed to be able to apply these abstract laws to their daily life. Few, indeed, are the number of these laws, for in the broad, comprehensive grasp of the Saviour they are all summed up, crystallized in the one all-inclusive law : supreme love to God and equal love to our neighbor. All teachings before Christ are partial and imperfect, as fitted to a growing child. Some of these Christ specifically condemned, and others he declared defective. All contained some truth, but none was final and perfect when tested by the touchstone of the infallible and eternal truth of the Saviour's revelation. "After shadows and hints, and refracted lights of prophecy, breaks at last upon the world the Light that lighteth every man."

Leaving speculation and illustration, it will be interesting to turn to the Bible itself, and attempt to verify our position by tracing the development of some of the leading religious and moral ideas. We will follow the growth of the sanctity of the marriage

tie. Before Moses, the Israelites held the same views regarding the position and rights of women common to all their pagan neighbors. A wife was personal property—a chattel. She was purchased, and therefore the husband was at liberty to exercise his most arbitrary pleasure towards her—kill her, if he chose, renounce or divorce her at his discretion. Moses desired to lessen the injury thus possible to woman, and to protect the family life; but finding himself unable to entirely overrule the ancient practices, he laid restrictions upon the power of the husband as far as this: that a man could not repudiate his wife without first giving her a bill of divorce in which were written the date, place, cause of repudiation, and permission to marry again whom she pleased. It further enacted that the husband might again receive back the repudiated wife, provided, that in the meantime she had not taken another husband (Deut. xxiv. 1-4). Thus some limit was put to the husband's arbitrary prerogative, fuller recognition was given to the woman's marital rights, and greater protection to the home-life. It was far from perfection, but it was a long step in that direction—as long a step as the state of society then existing could demand or permit.

The Mosaic divorce law received the endorsation of Jehovah. He allowed it because of the hardness of the people's hearts. The Saviour, however, gave it an unqualified repeal. The semi-civilization and low moral development, which were formerly its *raison d'être*, can be no longer urged. He speaks forth the final word upon divorce, declaring it never valid except in the one case, adultery, and forbade the guilty woman ever to marry again.

In the matter of private revenge we find another most interesting starting-point from which to trace the progressive growth of a moral idea. Centralized governments of the modern type look upon crime as not simply against the individual person injured, but against society, and to be punished by society. In the patriarchal, or early tribal life, no claim was more universally acknowledged and enforced than that of private revenge. The right to take satisfaction for the injury inflicted, lay in the hands of the person or family

injured. The modern Vendetta, which makes it the sacred duty of every relative of a family, even to its last surviving member, to give up his life, if need be, that any insult done to the family may be avenged, is a well-preserved form of the ancient custom. The wandering tribes of Arabia are very faithful reproductions of what their ancestry was when Abraham and Lot were roaming these same deserts. The following incident is of double value to us, as it not only illustrates the law of private revenge in the tribal life, but relates directly to the study of progressive revelation in the Bible, for the Arab is first cousin to the Jew. One evening, when the author of "Kadesh Barnea" was travelling in Arabia, he found himself encamped unpleasantly near the black tents of an Arab tribe. In the morning one of his finest camels was missing. His dragoman, who was a sheik, accompanied by most of his clan as assistants, visited the neighboring encampment and accused the chief of the theft. The charge was acknowledged immediately. The chief claimed that he had a right to steal the animal, because a member of the tribe to which the camel belonged had once stolen a camel from him. It was but justice that he should steal one in revenge. The claim was admitted. The camel, however, was finally returned, lest the great American traveller would make trouble through being delayed. It was agreed, though, that the chief should forego his right only for the time, and might steal another camel when another opportunity offered itself.

Moses found the problem of private revenge awaiting his solution. It was most pernicious in the case of murder. The duty of retribution lay upon the nearest relatives of the slain person, who took it indifferently upon the real murderer or any of his immediate kin. These in their turn similarly watched and hunted the opposite party until a family war of extermination might follow. The one way to avoid such a rupture was the payment of a compensation, or blood-money, to the nearest friends of the murdered man. Moses undertook to lessen the evils arising out of this ancient custom by placing it under restrictions. He did not abolish it. The conception of a loving forgiveness was still beyond him. "Thine eye

shall not pity," he said (Deut. xix. 21); "life shall go for life, eye for eye, tooth for tooth, foot for foot." In fact this law of retaliation is an integral part of the Mosaic legislation. He, however, placed the right of private revenge under useful limitations. (1) The wilful murderer was to be put to death without the alternative of paying a money compensation. (2) The innocent slayer was permitted to find safe retreat in one of the six cities of refuge. (3) It was made illegal to take revenge on any but the person of the immediate offender. (4) Judges were provided to arbitrate between slayer and avenger.

The provisions of the Mosaic law were as humane as the age demanded and permitted. They were still, however, far from perfection. The purest and final teaching came with Jesus Christ when He absolutely abrogated the old principle of private satisfaction, and instituted that of long-suffering, sacrifice and tender forgiveness. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." This new commandment does not disclaim the right of society to protect itself by the punishment of criminals, but it forever forbids the taking of private revenge for personal injury.

A study which would most completely and exhaustively illustrate the principle of progressive revelation would be the development of the Jewish conception of God. Indeed, the Bible, as a history of the moral and religious progress of the Jewish people, is but the history of the progressive self-revelation of God. "In the record of this nation's life, in its privileges and its vicissitudes, its captivities and its restorations, its blessings and its chastenings, its seers and its law-givers, in all the forces that combine to make up the great movements of national life, God is present all the while, shaping the end of this nation, no matter how perversely it may rough-hew them, till at last it stands on an elevation far above the other nations, breathing a better atmosphere, thinking worthier and more spiritual thoughts, obeying a far purer moral law, and holding fast a nobler ideal of righteousness." Every step in this unparalleled

advancement from paganism to the first among nations in things intellectual and spiritual was the fruit of an ever-growing, constantly purifying idea of the nature of God.

The fathers and founders of the Israelitish nation stepped out from the ranks of the purely pagan when they declared for one God and refused longer to bow to wooden images. Nevertheless, their thoughts of God were yet most crude and semi-pagan. It was long indeed before they ceased to think of Him as confined to the particular locality in which were living the chosen tribes, and still longer before they conceived Him as protecting and directing any other peoples than themselves. Jehovah was the God of the Jews. Like nations more heathen, they attributed to their God passions very humanlike, and not always of the highest. They more than once speak of Jehovah in terms suggesting the irascible, changeable, jealous of many attentions, and appeased and gratified by sacrifice. Far indeed is the distance which the Israelitish mind must traverse, through experiences most varied and marvellous, from these early, feeble and imperfect conceptions of Jehovah to the ground upon which Samuel or Hosea stands, when they declare obedience and mercy better than sacrifice. Still farther is the distance to Jonah, who caught a glimpse of the universality of God's loving desire; to Job, to whom the inscrutable wisdom and awful majesty of Jehovah were made apparent; or to Isaiah and Ezekiel, who bowed before the omnipotence, infinite wisdom and holiness of God. Through many centuries more continues the widening, ever more purified and ennobled conception of God, until in the fulness of time came Jesus Christ, who is the brightness of the Father's glory and the express image of His person. In the Son, our Saviour, no longer do we shrink in fearful dread from a Divine Being wrathful and vindictive, pouring out direct vengeance upon His enemies, or measuring even-handed justice devoid of mercy to His own people. He is a Father who loves the whole world, and so loves it that he gave His Son, His only-begotten, that He might save it. Nothing exalted, nothing majestic, nothing holy ever conceived of God in all the past, but is retained in higher and intensified form in our ideal; but into our thoughts of Him have been infused a tenderness, a gentle-

ness, a yearning love, which have robbed our mental picture of its former hard, steely brilliance, and flooded it with a soft radiance and a mellowed sweetness which reaches our heart. "We love Him because He first loved us."

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HUGH S. DOUGALL.

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### BUDDHISM.

THE system known as Buddhism influences a larger number of the human race to-day than any other system of morals, religion or philosophy. Our most recent statistics give us the following census of the world—1882:

Buddhists	- - - - -	687 $\frac{3}{4}$	millions.
Mohammedans	- - - - -	196	"
Jews	- - - - -	6	"
Christians	- - - - -	407 $\frac{1}{2}$	"
Others	- - - - -	127	"
		<hr/>	
Total		1424	"

So far as these figures are trustworthy, Buddhism to-day influences nearly one-half the race, Christianity nearly one-third, all other religious systems less than one-fourth. We must not, however, convey a false impression by these statistics. Nearly nineteen-twentieths of these Buddhists are at the same time followers of Confucius, or Lao Tse, or of the Grand Lama, or addicted to Shin To or some other of the original native worships of the East. But very few are pure Buddhists. The reason of this will appear when we have further considered the inner nature of Buddhism. Buddhism was not originally a religion in the proper sense of the term, and in so far as it is to-day a religion, it is by a degradation or perversion of its original principles. It became a religion very much after the manner in which Comte endeavored to add a religious cultus to his philosophy.

By religion we understand one of three things: (1) The feelings or affections which arise in the soul of man toward the unseen power or cause of the universe. These may be the ter-

ror and dread of fetishism, or the confidence and sublime self-devotion of the most perfect Christianity; or (2) the conceptions of the nature and character of this unseen power which accompany these feelings. These may be of the lowest or most fictitious and superstitious character, or they may be in harmony with the most enlightened philosophy; or (3) the outward forms in which such conceptions and feelings express themselves as worship. Again we may have the most puerile frivolities, or the most becoming forms of reverence and adoration.

Tested by either of these three definitions Buddhism was not originally a religion, but was rather intended to replace a religion which was supposed to be worn out, and it was in that respect allied to Stoicism among the Greeks and Romans, or to Agnosticism in our own day. At the same time it far surpassed either Stoicism or Agnosticism in the lofty character of its moral teachings and in the positive character of the moral influence by which it sought to replace the effete religion.

But we cannot more closely or briefly give a positive conception of this great system than by a concise historical statement of its evolution in the mind of the founder, followed by a few extracts from his fundamental teachings, an outline of his institution, and a comparison of some leading features with Christianity.

Gautama was the son of an Indian prince. He would seem to have been a man of remarkable physical and mental perfection. He was wealthy. He was early married to a woman in every way calculated to make him happy. He was educated in the Hindu religion and in the Hindu philosophy of his age. It would seem that this philosophy taught a pantheistic conception of the universe, and a materialistic conception of the nature of man, together with a doctrine of the transmigration of Karma, which had many striking points of analogy to our modern doctrine of heredity. It was, in simple words, that when any man died, not his material or spiritual substance (for they did not believe in a substantial spirit), but the bundle of desires and passions which constituted his character made its appearance in some new being, perhaps in a beast, if it was not fit for a better form.

This philosophy became an integral part of his new system. Not so with the religion. The ancient Hindu religion as exhibited in the Vedas, as recently expounded by Max Müller, was a simple and comparatively pure nature-worship which recognized the divine power in the universe, and worshipped that power in its great natural manifestations, as the sun, the sky, the rain-cloud, the productive soil, etc. In the course of a thousand years this simple original recognition of God, which reminds us of Pope's "Lo, the poor Indian!" etc., had degenerated in an autocratic priestly caste, a mythological polytheism, or Olympus of gods, and an unmeaning, wordy set of rites and ceremonies which seem to have been utterly and deservedly rejected by the thoughtful and inquiring mind of Gautama. He tells his followers that "one good man is better than all the gods."

But the mind of Gautama was not constituted to rest satisfied with Epicurean personal enjoyment while great problems lay unsatisfied in the world around him. Three things especially filled him with questionings. These were poverty, sickness and death. These three things seemed to him to mar the happiness of man, and the question with which he began to wrestle was, How can man be delivered from these things, or rather from the wretchedness which they bring into human life? This question seems to have taken a most profound hold upon the man. With it before him, his wealth, his domestic happiness, his royal dignity, all seemed to pall upon his taste, and all ordinary gratification seemed utterly worthless. Like the writer of Ecclesiastes, he went about to cause his heart to despair of all the labor which he had taken under the sun. In fact the spirit of this book seems to be almost an exact counterpart of this stage of the experience of Gautama, leading to what is called in the Pitakas his great Renunciation, *i.e.*, his forsaking his home, his wealth and his kingdom for the life of a hermit. The asceticism of India was, like its philosophy, another of the institutions which came to Gautama from the past, and which in a modified form he finally incorporated into Buddhism. Its fundamental principle was that man's highest good is to be found in truth or wisdom, that there only can he



find satisfaction, and that wisdom can be best attained by contemplation, assisted by complete separation from worldly concerns, and by prolonged denial of all bodily appetites and even necessities of life. We have no information that Gautama accepted the religious aspect of this asceticism as meritorious before Deity. But he certainly in this way expected to find true wisdom and satisfaction, and spent seven years in the attempt. Coming at the end of this time to a state of almost absolute despair, we find him suddenly, like Paul, Augustine, Luther or Wesley, emerging into an illumination which became the beginning of a new life for himself and a new teaching for the world. This was the experience under the Bho-tree, and henceforth he was a Bhodi, or enlightened one. This enlightenment seems to have consisted essentially of two elements—a conviction (1) That all misery springs from unsatisfied desires. Get rid of these, cast out all lust, appetite, passion, ambition, all the grasping spirit, and outward things, even poverty, sickness and death, have lost their power to make miserable. (2) That all true satisfaction lies in knowledge and virtue; gain this and practice this, and the mind arrives at perfect peace. These two—extinction of desire and perfect repose of mind in the assurance of truth and right—this is Nirvana or heaven.

The elaboration of these two principles will appear from a statement of Gautama's chief doctrines. In the system of Buddhism there are, first, four noble truths:

1. Sorrow attaches to all the events of individual life.
2. The cause of all sorrow is desire.
3. The escape from sorrow is through the extinction of desire.
4. There is but one way to this, the path of virtue and enlightenment:

Of this path there are eight divisions and four degrees.  
Divisions:

(1) Right views. (2) Right aims. (3) Right words. (4) Right acts. (5) Right mode of livelihood. (6) Right effort. (7) Right mindfulness. (8) Right meditation and tranquillity.

Degrees or stages:

(1) The stage of conversion, which includes keeping company with the good, hearing the law, enlightened reflection, and the practice of virtue.

(2) The stage of those who will only return once to this world, in which enlightenment has proceeded to such a degree that the first evil states of soul are extinguished.

(3) The stage in which the first five evil desires are extinguished.

(4) The state of the perfectly enlightened, in which the ten evil states are extinguished.

These ten evil states are as follows :

1. The delusion of self. 2. Doubt. 3. Dependence on works (ceremonies). 4. Sensuality. 5. Hatred, anger, etc. 6. Love of life. 7. Desire for a future life. 8. Pride. 9. Self-righteousness. 10. Ignorance.

The end of this excellent way is Nirvana, or the going out or extinction, which has a twofold application : (1) To the present—the extinction of desire. (2) To the future—the cessation of the transmigration of the Karma, or bundle of evil desires, which, becoming extinct, no more enter a new body.

Such is the quintessence of the teaching of primitive Buddhism. You will see that it dismisses the idea of God, renounces the hope of a future life, and proposes the pursuit of wisdom and virtue with a view to the perfect serenity of mind here and the cessation of being hereafter.

To this exhibit of Buddhist doctrine I may add the eight commandments as a specimen of Buddhist ethics :

1. One should not destroy life.
2. Take not that which is not given.
3. Speak not untruth.
4. Drink not intoxicants.
5. Refrain from unlawful sexual intercourse.
6. Eat not unseasonable food at night.
7. Use not garlands or perfumes.
8. Sleep on a mat on the ground.

To these are added the observance of the holy seasons, giving of alms to the mendicants, and piety to parents.

These are for the laity ; the first five, of universal observance.

We may add a few words as to the organization by which this system of doctrine and morals was to be propagated : (1) Gautama gathered around him a band of disciples who, like

himself, gave up all the pursuits of common life, lived on alms, wore a yellow robe of the simplest material, and devoted themselves to the attainment of Buddhist perfection and the teaching and preaching of the doctrine. For these, special rules of life, including poverty and celibacy, were ordered. A corresponding female order was later instituted. Those who, outside of this order, accept the teaching and enter on the way are the laity. The mendicant order of the Buddhists now constitutes the oldest and largest monastic order in the world.

The later history of Buddhism may be told very briefly. From the outset it but very partially fulfilled the hopes of its author. But two men in all its history—Gautama and his most faithful disciple, Kasyapa—ever attained to Buddhahood or the perfect enlightenment, which brings Nirvana. This did not indeed prevent millions of men from accepting the doctrine and seeking rest from the ills of life in that which promised so much; but the power of the system lay not in its results, but in its appeal to the universal life-weariness which in every age has lain like a great pall over the masses of humanity, by a false promise of perfect rest. In the second or third generation, we find already the religious nature of man vindicating itself by setting up the worship of the solitary Buddhas. Before long doctrines of incarnation were added, either borrowed from the older mythologies or from Christianity itself, then touching the East, just before Buddhism in its modified form set out on its great missions to China and Japan. To-day Buddhism is little more than a formal set of rites in honor of the Buddha, accompanied by a set of teachings of the most dryly scholastic character. It has become a vast dead body without spirit.

Two or three sentences will suffice to set forth the likeness and the contrasts of Christianity and Buddhism. Both appeal to the spirit wearied of the sin and evil of life. Both promise rest—Buddha, Nirvana, and the Divine Christ—in these words: "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." But the One gives rest in the positive fullness of eternal life of love to God and man; the other rest, in that perfect knowledge of the vanity of all things which extinguishes desire even of life itself, and leads us out into the rest

of annihilation. Each makes the practice of virtue a part of the way of life. But the virtue of the one is the negative virtue of renunciation of all roots of evil because they bring sorrow; the other, the positive virtue of perfect joy in all good, because it is good.

The one fills eternity and immensity with the utter silence of Agnosticism, and shuts itself up to the narrow span of human life coming up, we know not whence, in sorrow, and going out by sublime self-abnegation into non-existence. The other fills eternity and immensity with the conception of infinite perfection, and links human life on to this perfect One as the child, held by the Father's hand.

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#### THE TENDENCY OF MODERN THEISM TO PANTHEISM.

SOME two hundred years since, the term Deism expressed the conception of the universe which in England and America was prevalent in fashionable literary circles. This notion was couched in the formula: "A created world and an indifferent outside God." The thought of England—Church included—as well as of the colonies of America, was sadly corrupted by this heresy. The antagonism of religion to that period found expression in the writings of Hobbes, Bolingbroke and Thomas Paine. This infidelity, in France took on the form of Atheism, and it was made practical by the frenzy of that mercurial people. Of course in such an atmosphere of unbelief and of practical ungodliness, spiritual Christianity could not without difficulty maintain an existence.

But mighty men were in the field contending for the truth. With Hobbes, Bolingbroke and others on the one side, and Paley and Butler on the other, there was a sharp and solid clash of intellects. Paley's design-argument stands as he left it, and the *analogy* is good to-day for the purpose for which it was written. Practically the victory was not then won. Logic may silence the muttering dissent of mind, but the more important and decisive work is to carry the fortress of the

heart. The Deist still responded, and with truth: "You hold that God interferes with the affairs of this world; that He answers prayers; this is a part of your creed—its basal article—and before we yield our ground we have the right to demand an ocular demonstration of its truth. We are not dealing with metaphysical abstractions, but with practical realities, of mathematical proportions, and we demand rational and appropriate proof that the Creator is moved to action by the supplications of His creatures." Learning and logic could go no further. Logic had fought its battle well, still the enemy held his ground. At this demand of the Deist, Reason stood aghast and was helpless.

At this moment the Wesley brothers and Whitfield appeared. In answer to prayer, God manifested His power, and England, Ireland, Scotland and America were shaken spiritually as with a moral earthquake. Nothing like it had the world witnessed since the Jerusalem Pentecost. In sullen silence Deism left the field, and may never return.

Nothing could be more natural than that this mighty revolt from cold and lifeless Deism should carry thought too far in the opposite direction. To the Scripture text, "Christ is all and in all," and to parallel passages, wide significance and marked emphasis were given. They were the standard texts of the preaching of that marvellous revival, but it is remarkable that their interpretation was confined to the realm of the spiritual. Wesley's keen analytical powers and masterly logic never allowed him to confound the material and the mental, nor the mental and the spiritual. The spiritual realm was to him the kingdom of heaven—a distinct and divine reality among men. In that world Christ was "all and in all." The vegetable, animal and mineral kingdoms existed outside the realm of spiritual, quickening and saving grace. These stood as monuments of divine power and wisdom, but not of redemption. Christ ruled in the realm of grace as He did not in the kingdom of nature. Much is said of Him and His work that must be limited to the work of saving sinners.

In worship, angels never sing "Worthy is the Lamb that was slain for us," as He does not sustain to them the relation

of Saviour. God "reveals his Son in our hearts," but not in blocks and stones. The redeemed may dwell in Him and He in them, for there is on both sides a capacity for such communion. There was a concentration of God's glory in the special work of man's redemption, and His active energy is diffused throughout every part of it.

But the thought of modern speculative philosophy and theology has not been content to rest on this ground. A blind excess of devout feeling has dispensed with reason and sought to make additions to the glory of God by making Him the force-element of every atom and of every part of nature. To admit that anything could exist that was not God, it is supposed deprives Him of a part of His glory. The idealistic philosopher charges us with Atheism when we affirm that more than one substance can exist. To save his theory from the grossness of holding to a materialistic God, he is compelled to deny the reality of matter, and he gives us as the universe what he calls "the infinite"—an extreme abstraction and its "activities."

Whatever there is in this notion, and we confess there is not much, though it is the basic idea in an extensive system of metaphysics, is the baldest Pantheism. It does not permit us to conceive of God *and* nature, but compels us to think of a God-world or a world-God. Fortunately the advocates of this theory hold it simply as an abstract conception, having no practical bearing whatever. Its champions did not contemplate that it would be made the basis of a scheme of healing the sick, known as "Christian Science," and hence they are not wholly responsible for the miseries and the deaths that heresy has occasioned. Till further attempt is made to fit idealism to Christianity, its fancies and vagaries can do but little harm, mostly because nobody can make anything out of them.

Is God immanent in nature, or is He transcendent? are questions on which speculative theologians are not agreed. Both conceptions are materialistic and vicious. The first is chemical and the second mathematical—as if in bulk God is not only commensurate with things created, but that he laps over. To be a thorough-going modern orthodox theist, one must hold

that God in essence as a sort of infusion is immanent in all things. We must give to the attribute ubiquity space relations, and the idea of "the all in all" of Christ's relation to His spiritual kingdom must be extended to the mineral, vegetable and animal realms. It is at this point that a false philosophy is given us, and that the Scriptures are grossly perverted, resulting in the rankest Pantheism. The material property of extension is applied to God, and location ascribed to Him. The fact is, material things are related to each other in space, but space itself has no relations. It does nothing, and nothing is done to it. Still God as a Person of divine essence or substance exists in space, for the idea of outside of space is an absurdity. Space is room in the constitution of nature for beings and things, and it can have no limits. God's knowledge may be boundless, ubiquitous, infinite, but in thought we materialize Him when we give Him space locality and space relations. Therefore it is not philosophy, but a figment of the imagination, inflated with devout feeling, that requires us to infuse into and fill all substances with the divine essence, so that He "is all and in all."

But modern Theism does more than this. The advocates of the immanency of God require us to believe that God is not only in but a part of every atom, every compound and every living thing and being. Matter is defined as "without distinguishing characteristics," "without properties," "void of force," "inert," "passive;" and Bishop R. S. Foster affirms that there is no such thing as "physical causation," "the energy that appears in things being God's energy." This philosophy logically carries its authors further than they intended. Their conception of things is really the conception of nonentity. Nonentity only is without properties, and the existence of properties implies energy. This class of theists, among which we reckon Bishop Foster, logically occupies the ground of the idealist. But let us grant that matter is void of force, and that the energy which appears in matter is God's energy, then what follows? If the energy developed by gunpowder is divine power, is not the powder divine? We thus reach the conclusion as pantheists, and as a class of modern theists, that

“God is *all* in all.” Matter, *as matter*, disappears. The flame that consumes a martyr is simply a divine activity. Were not God in the malaria, the monads and the microbes, putting forth His energy, there would be no pestilence, and the sick in the hospital would never recover till God withdrew His presence, or at least His “energy.”

This form of Theism also regards God as attraction, gravitation, mechanical law, chemical affinity and repulsion, together with all the mighty and complicated forces of nature. The cyclone, the drought, the earthquake, fire and flood, are but different modifications of His activity. Creation, *per se*, amounts to little or nothing—a mere appearance, where nothing appears and appears to nothing. We are thus given as an object of worship a nature-God. The energy manifested by a hyena or a tiger should as fully command our reverence as the loveliness of the Gospel, for it is equally sacred and divine. God cannot be divided; He must be accepted as a whole, if at all.

Theists have been led into this terrible caricature of the All-perfect God by confounding His attributes with the work of His hands. When they say God has incorporated His wisdom in the things He has made, they mean that the things have never been separated from His essence—He is still in them as heat is in the candle-blaze; *per contra*, we hold that God’s wisdom and power, as attributes, exist only in Himself. Creation bears only their stamp, their insignia, the impress of their purpose, their design, their contrivance, their skill, etc. In the honeycomb we see not the skill of the bee, *as an attribute* of that insect, but the results of its activity—its work. In the mustard-seed we see the handiwork of God’s wisdom and power in the form of a contrivance, or as an expression of His divinity. God gave existence to things, and the impress of their divine origin can never depart from them; but God, in essence, is no more in them than the mental essence of the machinist is in the engine he has constructed. Closely as God is associated with the works of His hands, He is *no part of anything He has made*.

We may, therefore, think of God as a Being, as a Person, a Creator, and of finite things as separate from Him and wholly unlike Him. We may deal with nature—its things, its creatures,



its constitution and laws, as such, and nothing more. In killing a viper we need not think that we have put a quietus upon an activity of the Almighty. In the effects of the terrible dynamite we see only an artificial play of nature's laws. Creation, as a coin, bears the image and superscription of its Maker as a part of itself, and stands as a witness of Him. The higher—the more glorious—we conceive nature *per se* to be, the more fully it declares the glory of its Creator.

Modern Theism teaches that the immanence of God in nature—in every atom, in everything and being—is necessary to its continued existence. This support is rendered by Him by being in and forming a part of each thing. God is thus undeified by being made an element in metaphysics. To sustain this vagary, the Scripture, "He upholdeth all things by the word of his power," is quoted. It is forgotten that when we touch the constitution and laws of nature we have passed from the material to the intellectual and moral elements incorporated in them. These, as far as we understand them can be formulated in language. Two atoms of hydrogen and one atom of oxygen, uniting and forming a molecule of water, obey the law or nature which the Creator gave to their being. The cane plant, in putting together in a certain way eleven atoms of carbon, twelve of oxygen and twenty-two of hydrogen, forming a molecule of sugar, yields obedience to what the word of His power has established in it. The grape is commanded to use, or it is so made that it *must* use, twenty-four atoms of hydrogen in forming a molecule of sugar. It is thus that the heavens, and all things great and small, by obedience to the word of His power, as written in the nature He gave them, declare His glory. The will of God, as it existed in the beginning, still continues, and it is expressed—proclaimed—in their obedience to their own nature, by the things created. God's will, considered not as an attribute, but as a purpose, is incorporated in the nature of the subject as His word to it. True to self is obedience to God.

To purge theology of its Pantheism, and allow the spiritual kingdom of Christ to stand forth in its individuality, purity and power, we have only to consider that God is no part of the

worlds He created. He is what He was before anything was made, and would remain unchanged were the universe blotted out of existence. By His word He created, and the word spoken was left—incorporated—in the things made. The moral law, erased from the nature of man by transgression, was re-written on the tables of stone, to be transferred back to him again by the Holy Spirit. Where that is fully done, in obedience, he will but yield to a law of his being like other departments of nature.

Nature's laws are God's thoughts, hence absolutely perfect. To modify would be to mar them. It is of the first importance that all intelligence understand these laws that they may conform to them. This could not be done were God ever and anon arbitrarily interfering with them. Better that the tramp put an obstruction on the railway track than that God interfere with man's will, and thus destroy the foundation of His moral kingdom. The cyclone and the harvests are dependent upon the same source—the sun—and better an occasional cyclone than harvests never. When we have fully incorporated the Psalmist's conception of God's law in the universe, and further reflect that God and his law, as His thought and purpose, can never be separated, we shall be saved from both the Scylla of Deism and the Charybdis of Pantheism.

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#### PULPIT BIBLE READING.

ONE of the earliest uses made of the Scriptures was its public reading. The first command regarding it was that it should be publicly read. It was written for this purpose. Especially is this true with reference to the Epistles. The service in the Jewish Church, even down to the time of Christ, consisted essentially in this method of worship. Pulpit Bible-reading is older than pulpit-preaching. The injunction to read the Word precedes the command to preach it. Reading the Bible publicly is, then, the first species of preaching we have any record of in either secular or sacred literature. Christ, the divine Master of human eloquence, wrote no books, built no

temples, but confined His teaching solely to the instrument of oral discourse—to *reading, reciting and opening* the Scriptures. Like the great Athenian educator, who “would rather write upon the hearts of living men than upon the skins of dead sheep,” so our divine Teacher, when He read the Word, the people said, “Did not our hearts burn within us?” Here is divine elocution! Oh, that we might reproduce His tones, feel his thoughts, and render His emphasis!

The clergyman in his official capacity holds a threefold office. First, he is to speak for his congregation to God; this he does in the public prayer. Second, he is to speak as a man to men; this he does in the sermon. Third, he is to speak as God to men; this he does in reading the Scriptures. The sermon is man talking to men. The prayer is man talking to God. The Scripture lesson is God talking to men, and is, therefore, the most essential and vital feature of all public worship. Thus it is that he who publicly reads the Scriptures stands between God and man—a herald, a prophet, an interpreter to the audience—for he conveys a meaning, right or wrong, in every utterance. From this standpoint, the office of reading God’s Word cannot be second to reading man’s sermon.

It will be the province of this paper to discuss the following questions:

1. Why is the public reading of God’s Word so uninteresting and so uninteresting to the average congregation?
2. What are some of the most common faults or defects in ordinary pulpit reading of the Scriptures?
3. How may we as men, called of God to publicly read His Word, do that more effectively?

That the average congregation does not obtain as much as is obtainable from this part of the public service, no one will deny. Good public readers are few. Good public readers of the Bible are still fewer. Effective pulpit Bible-reading is one of the fine arts, and to some of us it is one of the lost arts. An English authority says that not one clergyman in a hundred can read a chapter correctly, and not one in a thousand can read a chapter effectively. Readers who read other literature with

emotional and intellectual expressiveness read the Bible in a dull, lifeless, drowsy and cheerless manner. What, then, are the causes and explanations as to why the Scripture lesson is not more interesting and instructive to the congregation ?

(1) It is because of the opinion which the clergyman has regarding the subject of public-reading in general. There is fear of being thought affected, artificial, pompous and professional. Indeed, no greater reverence can be shown the sacred Scriptures than by reading it with all its wealth of meaning, and not shorn of its strength, sentimentalized and masculated out of all human proportion. We are to reproduce in ourselves the subjective conditions that were the motives of expression in the prophets and apostles. The best Bible reader will succeed in making these ancient worthies live, instead of keeping them floating about over the heads of the audience in a nimbus of false glory. The gulf between the audience and the writers is too great, whereas the gulf between the reader and his listeners is too little. The hearers are led to admire, but they admire inhabitants of another sphere, taken out of the range of everyday affection and sympathies, aspiration and hope, and not of the active burning present. We may give the audible utterance to the words, but the medium that should be freighted with holy sentiments and vivid emotions goes to the pews empty and hollow, and therefore meaningless and senseless. It requires the same management of the voice, pitch, stress and inflection to bring out the meaning, and the feeling, in the various passages of the Bible, as it requires to give the same clearness and feeling in any reading, hence vocal training and elocutionary teaching lie at the basis of effective pulpit Bible-reading. The Bible is a live book. It is as much alive as Shakespeare, or Cicero, or Milton, or Tennyson. Its poetry, history, dramatic incidents and letters, should be read as such. The clergyman who learns to *read* can read his Bible well, if he will. There is a sacred elocution, whose standard is raised for the direct purpose of reaching the souls of men. It has a gravity and dignity of demeanor, a simplicity and godly sincerity, and an earnestness of purpose, which do not characterize other standards of public-reading. In the

Scripture reading, as in no other literature, there are two voices—human and divine—the voice of the reader and the voice of God.

(2) The Scripture lesson is sometimes used to fill up the time, or because of an established custom. In some churches it is called one of the introductory "forms" of worship. The minister says everyone has a Bible, and can read it at home. This part of the divine service should be of absorbing interest, and not a perfunctory, unmeaning exercise. The people should be encouraged to bring their Bibles, and follow the reading with their eye as well as their ear, so that the truth will be fixed in the memory through two senses. When the clergyman thus aims, with heart culture and vocal culture, to express the author's thoughts pleasantly and correctly, his reading becomes a continuous comment, an oral commentary, and the reader himself becomes both an interpreter and expositor.

(3) Another reason why the average hearer is no more interested, and derives no more spiritual utility from this part of the divine service, is the subordinate place the Word occupies in public worship. It is too often considered simply as one of the adjuncts of the sermon. A short lesson must be read in a hurry, to give plenty of time to an anthem, which no living soul in either world can understand. This unpardonable and flippant rapidity shows a contemptuous disregard for God's Word, and makes the reader more of an auctioneer than a divinely-appointed priest. It is this intolerable dulness of indifference and unconcern, pervading this part of the service, which produces apathy and weariness, and is unendurable to devout worshippers. Pious and intelligent worshippers demand that the reading of God's Word shall not be called a preliminary exercise. They ask that it shall have the first place in our worship. It contains their own experience, and they love to hear it properly read. That eminent English divine, McAll, once said: "If the Lord had appointed two officers in his Church, the one to preach the Gospel and the other to read the Scriptures, and had given me the choice of these, I should have chosen to be a reader of the inspired Word of God." Some clergymen have a reputation for indifference to this so-called "preparatory"

exercise, as though the sermon was the prime instrumentality in soul-saving, as if it were the "*Ultima Thule*." We are not always so sure regarding the inspiration of the hymns, and occasionally we may even doubt the verbal inspiration of the sermon; but the Scripture-reading is lifted above the realm of doubt—it is a message from the Holy Spirit, alive and life-giving, and should be suitably chosen and faithfully read.

(4) But a great difficulty in the way of correct and effective pulpit Bible-reading arises from the fact that the seminaries have not emphasized its importance, nor has the Church any recognized liturgic authority upon the matter. There is no literature upon the subject. It is said that there are over six thousand commentaries upon the Scriptures, but as yet no volume has been published upon the vocal exegesis of the Bible. It is true, the art of pulpit Bible-reading is not so much a question of teaching as training. It has more to do with practice than theory. It is more a matter of discipline than instruction, and more of culture than learning. But while we are patiently waiting for a much-needed volume upon the art of expression in sacred reading, let us hope that these few crumbs, dry as they may seem—but they are fresh and warm—may aid us a little in the performance of this part of our holy calling.

Most effective pulpit Bible-reading, then, is attained by avoiding some of the most common and noticeable faults. But what are these common and noticeable faults, as the first step toward the conquest of a fault is to know that fault and its origin?

1. Conventional mannerism, sometimes called "ministerialism," is the progenitor of a whole race of these faults. Most isms have their origin in the brain, but this is a nasal ism. It is a nosey whine, a sort of a holy tone. It is the assumed, put on, pathetic or plaintive tone of voice that degenerates into this clerical whine—a relic of those days when the language of Canaan was droned through the nostrils, and it was then regarded as a vocal indication of a peculiar type of piety. Pat's advice to his pastor was, "Let him come out from behind his nose and speak in his own natural voice." The chief defect of this mannerism, and all other mannerisms, is that it turns the attention of the audience upon the reader instead of what he is reading. The

prevailing characteristic of all good public reading is conversational, and no literature is better adapted to this style than the Bible, which should be read from the pulpit as one talking earnestly to a class in the Sunday School, or as we would talk to a friend or one we loved. Dr. C. G. Finney had remarkable gifts as a pulpit conversationalist. Not that we are advocating the business-like air or the colloquial method in reading the Bible. This would destroy the exalted character of the Scripture emotions, and detract from the grandeur and pathos of the divine message. Conventional-reading, with sometimes a snuffle through the nose—a tone supposed to be reverential, but which is old womanish—kills out the spirit and makes a mockery of the grand words of the Holy Scripture.

The drawl, the whine, the holy tone and the chant, and all such artificial cultivation of mannerisms, which make our pulpit Bible-reading perfunctory and heartless, are neither religious nor sensible. A brother clergyman was reading those serious words of our Saviour, "He that hath ears to hear, let him hear." In a sort of a sing-song, churchly drawl, he read it thus, "He that hath yaws to yaw, let him yaw." What a parody upon the reading, where every word was filled with a soul! It is easy to exaggerate the defects of the clergy in this matter, but we have very frequently heard the lessons so read that, apart from a familiar word here and there, we should have been unable to affirm in what language they were written. This was our experience as we heard God's Word read in the great cathedrals of Europe.

However abrupt and contrasted the ideas may be in the passage, they are read with the sameness of voice, which, however musical it may be, begets a monotony that is tiresome. There is an up and down in thought, feeling and voice. We may by the use, or misuse of emphasis, and by the art of trained vocal exegesis, read up or down, or even read out the divinity of Christ. Our voice is a spiritual barometer, indicating the atmospheric conditions of the soul. The voice is an invisible actor concealed in the actor, a mysterious reader concealed in the reader. God never intended that we should speak our words without their appropriate and peculiar tones, for the organs of

speech can be easily and naturally trained to gracefulness and elegance. We are always in nature endeavoring to express our sensations with a truthful vocality. It is one of nature's laws that sound everywhere corresponds to sense. It was Bunyan's opinion that even a hen has five distinct calls in its voice. A monkey utters at least six distinct and different sounds to express its feelings, and Mr. Darwin has detected four or five modulations in the bark of a dog. So in the reading of God's Word the voice that reaches the audience will correspond to the sense, or to the spiritual impression produced in the reader's own soul. Some readers make lasciviousness sound as sweet as love, and strife as musical as joy. An effective reader of the Decalogue, by his vocal interpretation, will make murder horrible, adultery vile, and theft mean.

2. Another error to be avoided is the dictatorial method of reading the Scriptures. The reader is not a dictator. Sometimes the Bible is read in such a pompous style and with such an effeminate and professionally pious tone as to create contempt in the minds of a common-sense audience. A pompous, authoritative style, as though the reader himself was the author of the moral law and was personally requiring obedience to it, is out of taste in reading any portion of God's Word. The personality of the reader must always be secondary. The reader is not to assume an intellectual or critical attitude. He is not a critic, not a spectator, not an intoner, not even an impersonator, but a sympathetic participator. To be one with the audience is the proper liturgic relationship. The reader is a fellow-hearer with the congregation, and this living connection must manifest itself in the tones of the voice. The dictatorial method is the official method. It is too demonstrative. It savors of irreverence. It strikes men's heads, if it hits anywhere. But religious truths are not at home in the head. That is not their place. The Bible is a manly book, and should be read to man's whole nature from the reader's own heart. The Bible should never be read as a creed or as theology, but as religion. Pet dogmas and isms are often read into the Scriptures through the art of vocal exegesis. The lesson is too often made a theological wedge for the sermon.



3. Another fault—not so common as those already mentioned, it is true—is, that some readers run into the dramatic method of reading the Bible. In narratives and also in lyric passages a reasonable degree of this vivid and graphic way of reading our lesson may be used with great effect; but this wholesale dramatizing the Scriptures should be severely denounced. No one can personate the Word of God. Every preacher must be actuated by his own dramatic instincts how far he should go in this direction. In others, again, the dramatic element, which is the human element, is lacking. The celebrated actor, David Garrick, once said to his pastor, as he came out of the pulpit, “You read your truth as if it were fiction. I read my fiction as if it were truth.” The dramatic reading of the Scripture is not necessarily the theatrical; nor does it mean rant, noise and fury. Less noise and more of the dramatic would be far preferable to less of the dramatic and more noise. This is what Sir Walter Scott called the big bow-wow style—small sense and large noise. In reading portions of the Bible, being the best specimens of the drama to be found in any literature, the minister is an actor minus the action. Who can tell the added effectiveness of our Scripture-reading if it were naturally and expressively read as Edwin Booth read Shakespeare? Why should this noted actor have been able to read the Lord’s Prayer so as the audience would weep, while when his pastor repeats it they went to sleep? When the soul-fire burns, the elocution becomes warm and vocal utterance is effective. Hard, harsh and unsympathetic tones become melody to heart and ear when the elocution is kindled in the heart.

In reading King Henry there is but the human voice, but in reading King James there is another voice—the voice from above.

Every minister’s ambition should be to read the Bible well, so that the people will understand it, love it and live it. The sole purpose of pulpit Bible-reading is vocal interpretation. Let us now look at a few suggestions that will aid us in doing this.

1. A general classification of the Bible with reference to expressiveness, according to manner of composition, will aid us in giving a more intelligent effect to its reading. There is—(1)

The narrative and descriptive style, which is simply telling a story from a book instead of from memory. (2) The didactic style, which should have directness and naturalness of tone to imply that these are spoken words and not written. (3) The prophetic style, in which the reader is the herald. (4) The Lyric passages, which includes the musical and rhythmical portions of the Bible, and require primarily an emotional type of reading.

2. Great aid may also be derived from classifying the passages according to their prevailing *sentiment*. As, for example, the ninetieth and ninety-first Psalms. The one is reverential and in the form of a prayer, and at times deeply solemn; the other is a note of confidence and courage. If practised aloud with this evident difference, the voice will respond to these changes. Take, again, the fifth chapter of Galatians. The first portion of the chapter is purely argumentative and unimpassioned, while the latter part presents one of the finest contrasts to be found in any language. In the whole world of word-painting I know of nothing more striking than the companion-picture, "the works of the flesh," "the fruits of the Spirit." An effective pulpit Bible-reader will suggest this contrast of sentiment in his vocal interpretation, as there is no truthful reading where there is no interpretation. If the language in which the Bible was spoken is a dead language, it must be read in a living language.

3. We must *know* and *feel* the truths we are to read, as no one can read the Bible to others who has not a clear brain and a warm heart. We must catch the peculiar spirit and genius of the language in which it was spoken and written. The division of the Scriptures into chapters and verses, and its punctuation, makes this essential, as there is a great difference between inspiration and punctuation. No reader can interpret to others what he does not understand and feel himself. Impression must precede expression. Nothing can be evolved which is not first involved. "Let your heart shout first. Never raise your voice when your heart is dry." The best Bible reader will not follow the rules of expression, but he will be governed by the laws of impression. There is nothing that can take the place of thorough critical and exegetical work.

Nothing should be left to inspiration. No book is read publicly as much as the Bible, and no book is read publicly as imperfectly as the Bible. There is no ecclesiastical merit in making our Scripture lesson unintelligible to a congregation. We talk of working and practising at our sermon, but how little time we spend in preparation to read God's Word to men? The Scripture lesson cannot be chosen at the last moment and read extempore. Not to study the details, shades of thought and transitions in sentiment, leads to a false emphasis, gives a questioning tone, when it ought to be positive, which brings doubt instead of encouragement to the hearers. Good reading, therefore, depends upon correct thinking, and to give the best expression the reader must be in an attitude to receive the best impression. "You read as if you had no God in you," said a French teacher of elocution to a theological student, reading the Scriptures.

4. In Nehemiah viii. 8, there is a description of good public Bible-reading: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Taking the obvious meaning of this, it is an excellent formula for clergymen. "Distinctly" "gave the sense," this implies that the aim of the reading is not an æsthetic one, but an intensely practical one—to give religious instruction—to move, interest and persuade.

In conclusion, then, intelligent reading plus sympathetic reading equals effective reading. The first requires clear enunciation, and just emphasis, and a distinct conception of the thought. The second requires sympathy with the sentiment, which involves some analysis of the subject-matter. Let there be a unity and variety in the selection of the lesson. Let it be adapted to the needs of the people, as the sermon is aimed to be. There should be life to inspire, force to impress, warmth to inflame, and grace to attract.

There should be a living sense of the Divine presence, an unlimited benevolence, a vivid imagination, great responsiveness, great simplicity of manner and character, purity of voice and soul, a sense and sacredness of the value of the human soul, and that the Bible is the Word of God to that soul.

*Westerly, R.I., U.S.A.*      JAMES T. DOCKING, B.D., Ph.D.

## REALISM IN LITERATURE.

THE realistic school of modern literature claims certain advantages over all the other styles into which the writings of the centuries may be divided, advantages said to place it foremost in the field as an educator of the public mind. As man is ever seeking Truth, and endeavors to cling to it when found, it may readily be inferred that this school claims to be true to nature, positively true, and incidentally it is said to be new. It is rather unfortunate that originality is mentioned at all; it tends to make us suspicious of the other claim, when we remember that human nature is the same to-day as ever, and that hundreds of brilliant writers of past generations have depicted it in as many different styles due to different forms of language, but with a marked similarity in all essential parts of the work. We are prepared for a new work from a new pen, and acknowledge originality in style to a certain extent; but that anyone has hit upon an entirely new method of depicting human nature and everyday life is a startling proposition, to say the least of it. But we are told that the newness of the realistic school is due to its truth. No matter what energy of intellect has been expended in the past, it has never reached the one desideratum, and the world has waited until now for a literature to reflect humanity as in a true mirror.

Now, before it can be admitted that the realistic, or any school, does faithfully portray everyday life, it will be well to consider whether it is really possible to so describe it, whether our language, copious as it is, has within it the power to give expression to all the ideas that enter the human mind and to form word-paintings of all scenes enacted in our midst. It is certainly not given to any man to be able to express *all* he thinks or feels; the power varies. In some it is altogether absent, in others more or less developed; but the most brilliant mind must resort to suggestion in the attempt to ultimately convey to another the state of the mind agitated by this or the other emotion. Scenes of beauty and of horror are alike admitted to be indescribable, and this very word employed in the admission that language is powerless to convey the ideas; that to

thoroughly understand the subject language is to be forgotten, and the Ego is to act in its own incomprehensible way to form mind-pictures as best it can.

In depicting scenes of beauty, language is far behind the painter's art; we simply compliment a writer as having made the most of inadequate means; while music is immeasurably superior to either in stirring the human heart and in defining what is altogether beyond description by other arts.

If the term "realistic" was not in use among the old writers, it was simply because they knew enough of human nature to know that they could never describe it just as it is. Attempt it they did, and English literature teems with sketches embracing, perhaps, every type of character; yet none are perfect, for the reason that no man thoroughly understands himself, not to mention his neighbors. Apart from the world of letters, there are keen judges of human nature everywhere; yet none so keen but that, after exercising his talents to our admiration to-day, he will be miserably deceived to-morrow. If an explanation of this be wanted at all, it lies in the fact that, while we are baffled in our efforts to fathom the ultimate of the physical world, it is hopeless to attempt the thorough analysis of mind.

But before even asking that this be conceded, admitting that we may not be correct in our estimate of the difficulty of true word-painting, we have to ask what special field has been chosen by the masters of "realism." Is it the tender solicitude of true affection, or the resignation of noble minds under affliction, or kindred themes? Does it revel in pastoral scenes of beauty, or in the grandeur of the warring of the elements? All these are true, but we are acquainted with the subjects ever since we began to read the model writers in our language. It must be some other theme that engages the vast intellect of the realistic school. We are at a loss. The theme must have truth and freshness to recommend it; but there is another qualification: it must tend to educate. But, stay; one may be educated in vice, as well as in virtue! We have it now—the new school gives us what is claimed to be true and fresh; we examine what is offered, and find it is also—vile.

If it does not bring us face to face with all that is wretched,

and cruel, and grossly sensual, then it is nothing; but this it does, without apologies—rather aggressively, indeed, as if determined that the world shall know just what vile emotions there are deep down in the human heart, and just how often they come to the surface in society around us; and this, it claims, society needs to be reminded of, in the face of the fact that there is not a page of sacred or secular history but proclaims it, not a parent, teacher or writer who does not endeavor to make it known, not a person grown to maturity who does not even intuitively know it.

There is, however, a most marked difference between the realistic school in its treatment of the vicious in human nature and the plain, matter-of-fact style of the true educator. The former must force itself upon our notice, the other is natural; and as there is but one way to force the nauseous upon us, that method is adopted—the style is gilded. Wherever and whenever an unpleasant truth is stated, we are suspicious of the intent if the slightest coloring appear. We see enough of evil around us in any great city; if we do not see it, and wish to read of it, then there is nothing more realistic than the court stenographer's copy. We will match that against any production of the continental school that has yet appeared. The serving up of the vile in a dress that invites perusal cannot possibly have the effect of creating a horror for it. It is much more likely to render the mind so familiar with what is vicious that the fundamental principles by which we judge of good and evil become entirely obscured. It is the aim of every good teacher to introduce object-lessons wherever possible; but if these are given at the expense of underlying truths, no real instruction is imparted. We might imagine a teacher succeeding in so training a mind that it could instantly, at the sound of a word, form a mental picture of a multitude of bodies revolving about the sun; but what would we think of that teacher if he never undertook to tell his pupil just why that picture was a true one, and what fundamental law was being obeyed? The picture itself is nothing; it is the law that is beautiful.

Many descriptive scenes that familiarize us with the good in our nature are presented as pictures only; no abstract truths

are taught. True, and the more the better; we will never object to wholesome pictures. They are a recreation, but they are so because they are pictures; and that is precisely why we object to the constant presenting to the mind of the lowest vices of man's nature—*they will become a recreation also.*

The bold effrontery of the realist is never so pronounced as when he endeavors to make us believe that in the vilest character tender emotions have still a place. He does with a vengeance, truly, play upon the truism that "man is not wholly vile." We would be sorry to think he is. But the more vile we find him, the less will we be inclined to take lessons from what little there may be of good in his nature. About on a par with this is the implied lesson that in the end virtue will triumph. There is nothing new in this; far older than our language is the simple phrase, "Be sure your sin will find you out," and it is certainly no new idea to weave a story around this central thought. It is the framework of almost every work of fiction with which we are acquainted, and we can only stand amazed at the cool assurance of any writer in this day who will declare that one great object of his work is to inculcate that idea, implying that it has hitherto been lost sight of.

Realism endeavors to defend itself, of course. "It depicts the degraded as the degraded is, and so imparts to one-half the world what the other half does." This is quite untrue; written characters can never depict human misery, and the one whose acquaintance with it is due to reading will not be able even to recognize it in real, everyday life.

"Vice ought to be brought out, unmasked and exposed." Yes, in the courts of the land it should be unmasked; in language unvarnished through the columns of the daily press it should be exposed—not in books intended for recreation.

"Realism is a triumph of art, in that it closely imitates nature." Hundreds of writers, quite apart from the realistic school, have endeavored to imitate nature, and have fairly well succeeded. The "triumph" is questionable. It depends altogether upon whether a feeling of horror is induced, or an unholy fascination. This latter, it may as well be said, is the aim of every realist so-called. In spite of the reiterated declaration of

the writer's own purity, there stands out the plain evidence that themes are discussed which it is known will best please the semi-educated mass of readers, the already vile, and those upon the threshold, removed from influences for good. How anyone can for a moment prefer a literature that familiarizes with all that is base to a literature that tells of a world fairly teeming with beauty, it is hard to understand, or how one can be for a moment deceived as to the feeble claim of "truth."

No writer upon healthy themes has ever laid claim to the power of truly depicting anything. Human nature is too varied; and we do seriously object to giving the palm to painters of the horrible. If we wish to become acquainted with a literature dealing with vice in cold blood, as it were, without any adornment whatever, there is nothing better than the pages of the Newgate Calendar. Indeed, it is quite likely that around the records found there the continental school of realism has merely thrown a little description of scene, a little dialogue, and served up a literature distinguished, as they say, by "freshness and truth."

But if, remembering how readily we can find misery in real life, we wish to take advantage of every opportunity to familiarize ourselves with all that is good, and beautiful, and really true, then there is a multitude of noble writers whose themes are healthy, tending directly to educate and to excite emotions of good-will to the whole world; we can scarcely believe that there will ever be much doubt as to which style is, in stern truth, genuinely realistic.

*Toronto.*

T. LINDSAY.



## Sermonic.

### THE WITNESS OF GOD.

*Text*—1 John v. 9.

“If we receive the witness of men, the witness of God is greater.”

#### INTRODUCTION.—FIRST EPISTLE.

IN his gospel the Apostle John sets forth the Divine Son, and in this first epistle he sets forth the Divine Life. The divine life must be a life like God's, and man is capable of a life like God's because he is a child of God. The epistle is an expansion of Christ's words, “Ye therefore shall be perfect, as your Heavenly Father is perfect.” Four elements in the divine life are made prominent in the epistle:

First. *God is light*; and the divine life must therefore be a walking in the light, a keeping of the commandments.

Secondly. *God is righteous*; and in the divine life we must be born to righteousness. “Whosoever doeth not righteousness is not of God.” The doing of righteousness is a sign of the new birth from God.

Thirdly. *God is love*; and the divine life must be a living in love. “He that loveth not abideth in death.”

Fourthly. The fourth element is the witness of the spiritual life to its own reality. God bears witness to His Son, and bears witness that this life is in His Son, and God's witness is through His Spirit and through His Word, written or spoken. It is at this point that the comparison is introduced between

#### THE WITNESS OF MEN AND THE WITNESS OF GOD.

“If we receive the witness of men, the witness of God is greater.”

There are two senses in which man bears witness, such witness as is considered reliable. He bears witness *of himself* in his works, and he bears witness *to his fellowman* in his words. In his works he bears testimony of himself as to his present powers and possible capacities, and the degree of their development. In his word he bears testimony to his fellowman, and the reliability of the testimony is the basis of the stability and progress of society. If man's word should fail to be reliable

testimony to his fellowman, manufacture, commerce, education, society and civilization would become impossible. We do receive the witness of men, and we consider it reliable. We proceed on it as true, not only in minor matters, but also in matters most important and most solemn. We not only accept the witness of men in matters of daily dealing, in the interests of the hour, but we accept the witness of men as the basis for plans that may stretch into months and years, and where millions of property and thousands of lives are concerned. We accept the witness of men, for instance, in the time-tables of the great railroad and shipping companies of the world, and make our plans for a year ahead, and visit all the lands of the earth, and reach home not twenty-fours astray in calculations that covered twelve months or more. These great corporations must keep faith with the people, and try to bring their trains and boats up to printed standards, but they do not always succeed. They cannot direct their trains and boats as successfully, accurately and noiselessly as God directs His planets. An eclipse, or a transit, or some such event in the courses of the heavenly orbs, is on at the minute, and there are no delays, collisions or accidents. In this view the witness of God is greater than the witness of men. It is on higher ground as to reliability, as to accuracy, and as to wisdom. The stars of the heavens can be mapped out as accurately as the streets of the city, and the movements of the planets foretold more confidently than the movements of railroad trains or steamboats. Now let us rise from the reliability of man's testimony in his words to the scope and force of his testimony in his works. It is in his works that man bears witness to the dignity and capacity, to the resources and development, of his nature. For convenience and clearness in presenting this theme, it may be said that the works of man fall into different departments. There is the department of labor and invention; here you meet with such as Arkwright, Watts and Edison. There is the department of legislation and government; here you meet with such as Pericles, Solon, Mazzini, Bismarck. There is the department of inspiration in various branches; inspiring thinkers like Socrates, Kant, Bacon and Browning; inspiring military leaders like Alexander, Napoleon, Gordon; inspiring adven-

turers and discoverers like Columbus; inspiring missionaries and prophets like Savonarola, Francis Xavier, Livingstone, Paton. It is wonderful to think how some men have been able to stir, move and sustain their fellowmen. There is the department of instruction, of tested, approved and classified information; here you meet with the masters of the exact sciences. In all these and other departments of work you have the witness of men to the greatness of man. The cause must be competent to produce the effect, and if you look on all these works as the effects, and man as the sufficient cause, you begin to know the greatness of man. In this sense, also, the witness of God is greater; it takes higher ground; it ascends to levels where man cannot follow. Look at some of the departments of man's activity which I have mentioned, and consider God's relation to them. When God acts in the realm of invention it becomes absolute creation, something that is always and away above man, and the record of it is in the first chapter of Genesis. When God acts in the realm of legislation, it is the promulgation of eternal principles of law, and the record of it is in the Ten Commandments or in the Sermon on the Mount. When God acts in the realm of instruction, it becomes authoritative revelation, the light of which begins to shine in nature and culminates in Scripture. When God acts in the realm of prophetic inspiration, the prophetic utterance rises at times to the level of reliable prediction; *i.e.*, the prophet is moved to utterance, not only by a grasp of the forces that are, but also by a grasp of the forces that are to be, and the record of it is in the prophets. In any realm and every realm of thought or action, the witness of God is greater than the witness of man; there is that in it which is superhuman. It is because of its being a step above or a step beyond human capacity and achievement that we see in it evidence of divine activity. This superhuman divine energy, this greater witness of God, is not anti-human, is not anti-natural, and is supernatural only when you limit nature to what is physical—animal or human. The *superhuman* is in nature as well as in the Bible, in life, vegetable and animal, as well as in the Word of Eternal Life. We are glad to find God in both. The witness of God to

which John refers is partly through the Divine Spirit and partly through the Divine Word, both testifying to Christ and the eternal life that is in Him. We propose to give up the rest of this discourse to the one branch, the Divine Word. Have we a

WORTHY RECORD OF GOD'S WITNESS IN THE BIBLE ?

*The Bible is not discredited as a witness for God in opening with the first chapter of Genesis.*

I cannot go into any minute discussion here, but I can say in a few words two things of which I feel well assured :

1. The first chapter of Genesis, in its account of the origin and nature of man and of what preceded him, is not likely to put us to shame. In its account of chaos and cosmos ; in its account of the dawning light, the separating worlds, and the outlining continents ; in its account of the origin and progress of earthly creatures under germinating processes and natural laws, the first chapter of Genesis finds reverent admirers in Professor Dana, of Yale University, and Sir William Dawson, of McGill, both of them geologists and scientists of international reputation.

Professor Dana says: "Geology has ascertained many details with regard to the earth's life, and the upward gradation of the various tribes ; but the grand fact of the progress and the general order in the succession were first announced in the cosmogony of the Bible." Sir William Dawson bears similar testimony.

2. There is an additional truth to be remembered. Not only in its revealings of nature, but also in its social and moral light as to the nature and needs of man, was the record ages ahead of its time. It seems clear that the record comes from a time when there was a great darkness of heathenism over the nations, from a time of polytheism and polygamy. Against surrounding polytheism, it stands for one God, the Creator. Against surrounding mythology of the most fanciful kind, it stands for an intelligible progress in the origin of earthly things. Against surrounding polygamy and social corruption, it stands for a single, pure love between one man and one woman, for

the sacredness of sex and, the sanctity of home. We can confidently send forth this message as bearing truth which the world should know and practice.

*The Bible is not discredited as a witness for God by containing what some have been pleased to call the mistakes of Moses.*

*The nature of the Mosaic legislation is most interesting and marvellous.*

Moses had to face a problem that still troubles the world: the problem of government, of self-government, of constitutional government; the problem of society, of a true, stable and salutary condition of society. Where can you find a satisfactory middle-ground between tyranny and despotism on the one hand, and confusion and misrule on the other? Bondage in Egypt had not naturalized the Israelites, neither had oppression broken the spirit of the leading families. When Moses and the multitude went forth from Egypt they were fleeing from bondage. Were they to fly into bondage, or into anarchy, or into something better than either?

Translated into modern form, the problem is this: Where can you find a stable and satisfactory state of society between the absolutism of Russia and the anarchy of the French Revolution? Moses, under the inspiration of God, found the solution long ago. The solution lies in wise laws, clearly promulgated and righteously administered, and in God-honoring institutions reverently observed. Moses gave the people a written system of laws concerning the land, the health and wealth, the morals and social usages of the people; and he embedded in the code a holy place, a holy day of convocation, and becoming ceremonies.

We talk about great questions being put up for solution, such as the marriage question, the Sabbath question, the temperance question, the question of constitutional government. We need not spend time in experimenting in these problems, for the principles for their settlement were revealed from God long before we were born. The marriage question was settled in the garden of Eden, the Sabbath question by written law at Sinai and in

principle at the Creation, and the temperance question in the Mosaic legislation. Constitutional self-government was the leading feature of the Mosaic system.

It is our business to make new applications of these old and wise solutions. Let me give briefly two illustrations, one in which the Mosaic principle was ignored, and another in which it was honored. The question of constitutional government was up in Germany under Frederick William IV., when the people asked him to grant them larger liberties, freer industry, free institutions and a larger share in the Government. He declared that he would have no scrap of paper between him and his subjects—meaning thereby that he would govern according to his own will, and not according to the settled principles of a constitution. Absolutism may refuse scraps of paper, but it may keep scraps of men between the Sovereign and the subject. Dark days for Germany followed that decision. Moses did not object to the scrap of paper; he rather honored it in the form of two tables of law and a written system. The same question was up in England when the great barons, the tenants-in-chief of the Crown, took up arms to redress their grievances, and met their Sovereign, King John, on the banks of the Runnymede, near Windsor. The Magna Charta was a grand scrap of paper between the Sovereign and the subject; so was the Petition of Right and the Bill of Rights; and England, by adopting the Mosaic principle, became the Mother of Parliaments, the land of freedom and unfettered industry.

To sum up briefly, the formation of a federated nation out of a company of exiled families in the wilderness about Sinai, with an organic law and a written constitution, and a form of government guarding the rights of all classes in the community, was not a mistake on the part of Moses, but a magnificent achievement of wisdom, human and divine, for the good of the race.

*The Bible is not discredited as a witness for God in its Messianic elements and Messianic prophecy.*

Messianic history is the highest form of a simple truth, viz., that history moves forward with divine meaning and force.

Is God in history or is it only man? Is divine sovereignty in the forms of wisdom and love in our history, or is it merely an unintelligible riddle made up of man's follies and collisions? If you believe that there is divine meaning in the progress of the race, and that divine forces work with the human, then you have taken the first step in the Messianic argument. The further step necessary is simply to discern that the divine meaning and divine force are pre-eminently present in the history of Abraham's descendants for the good of the race, and that these culminate in Jesus of Nazareth, of the seed of David.

This evidence does not take its strongest form in the relation of prediction to the rise and fall of empires east and west of Palestine; nor does it take its strongest form in the relation of prediction to minute events in the career of the Messiah; nor is it dependent on texts of disputed interpretation; nor is its force broken by the recent discussions as to the nature of the Old Testament writings. There is a whole series of Messianic elements in the Old Testament, in its sacrificial system, in its symbolic worship, in its announcement of the advent of a kingdom of God of a wholly different character from anything that had preceded. This kingdom was to include both Jew and Gentile, and was to establish peace and righteousness under a royal Messiah.

These elements are throughout the Old Testament, in the law of Moses, in the Prophets, and in the Psalms. They all find their fulfilment, their realization, their completion in the Jesus of the New Testament, whose kingdom for eighteen hundred years has exerted the mightiest and most beneficent influence on mankind. This argument stands in its divine force clear and strong whenever and by whomsoever the books of the Old Testament were written.

Whenever Genesis was written, it was written before Jesus was born, and it stands recorded in Genesis that in Abraham and his seed should all the nations be blessed. Now, what were the prospects of such a result? Abraham's descendants secured an independent and forceful position under David and Solomon, but never afterwards. They were a weak people, an exiled people, and a tribute-paying nation. When

Jesus of Nazareth was born it seemed most unlikely that Abraham's descendants should bear blessings to mankind, and the promise of Genesis has not a worthy fulfilment to this day except as it is true through Jesus Christ. Whenever Deuteronomy was written, it was written before Jesus was born. It foretells the coming of a prophet like unto Moses, and no such one appeared except Jesus of Nazareth. The other prophets of the Old Testament were great reformers or great teachers, but they were not great initiators and legislators like Moses. There has been no one like him except Jesus of Nazareth. It has well been said of this Hebrew prophecy: "Demanding the most searching criticism from the start, it has endured that criticism in all ages, such criticism as no other prophecy has been able to endure, such as has in fact beaten into ruins all other prophecy. A still more searching criticism it is passing through to-day, that abiding the test its truth and reality may conquer and sway mankind."

*The Bible bears evidence of being a witness for God because it is the culminating point for the revelation of great truths, such as the fatherhood of God, the spirituality of worship, and the value and vailancy of vicarious atonement.*

We are told that much that is in the Bible can be found elsewhere, that the Bible has no monopoly of revelation. We have no interest in denying the statement; indeed, we have no right to deny it with the Bible in our hands. The Bible does not claim for itself any monopoly of revelation. Great truths are otherwise revealed. *Nature is revelation.* The heavens are telling. The heavens declare the glory of God, and the firmament showeth his hand-work. Day unto day uttereth speech, and night unto night showeth knowledge. *Man is revelation.* Great truths are revealed in the common reason and the common conscience of mankind, and are consequently found in all literatures.

These may have the light lighting every man that cometh into the world, but the light is neither so strong nor so clear as it shines in the Bible. Max Müller has made a special study of



some of these literatures, and in his preface to the "Sacred Books of the East," he says: "I confess it has for many years been a problem to me how the sacred books of the East, by the side of so much that is fresh, natural, simple, beautiful and true, should contain so much that is not only unmeaning, artificial and silly, but even hideous and repellant." *The Bible is revelation; it is the culmination of revelation. It is revelation through redemption.* This can be illustrated in the light poured upon such great truths as the fatherhood of God, the spirituality of worship, and the value and vailancy of vicarious atonement.

The first of these is an impossible conception under polytheism or pantheism. The Son from the Father's bosom makes the culminating revelation of Fatherhood. Nowhere are the shackles of externalism in worship smitten with such precision and power as in Christ's conversation with the Samaritan woman, when He said, "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." It is only in the revelation of the Bible that the truth of atonement reaches its proper elevation, when the Son of God abrogates all imperfect and dying symbols by offering himself once for all and forever.

*The Bible bears evidence of being a worthy witness for God because it stands foremost in the literature of power.*

There is a *literature of information*, books to which we go for knowledge. The text-books of the various sciences are examples. This literature is increasing very rapidly, and needs constant revision as knowledge increases. There are fields of investigation in which the writings of twenty-five years ago are out of date now. There is a *literature of beauty*. This grows more slowly. It is the product of poetic genius, and is dependent on a natural or a cultivated taste for appreciation.

There is a *literature of power*, books to which we go for energy. This literature is always fresh, written up to date, for the problems of character and conduct remain much the same. Examples of such are found in "Augustine's Confessions,"

"Pascal's Thoughts," Thomas à Kempis' "De Imitatione Christi," and Bunyan's "Pilgrim's Progress." These have restrained, impelled, inspired, and thus helped to mould character and shape life. The vibratory quality found in these books which most thrill us is due to biblical truth in them. The Bible is the mightiest book of power in the world for nations or for individuals. It is perfectly hopeless that any one man can ever master the whole literature of information; it seems equally hopeless that the multitudes of men will ever be elevated and saved by the literature of beauty, or of information, but the individual and the nation can be filled with the power of the Word of God. Men may not listen while we prove that the Bible is inspired, but they must see and feel it if our lives are inspired toward its holy standards.

*The Bible bears evidence of being a worthy witness for God in being the great book of resurrection.*

It distinctly and repeatedly asserts a resurrection from the dead, and a resurrection of the dead. The general resurrection that is to be is assured by the resurrections that have been, especially by the resurrection of Jesus from the dead. The evidential value of an authenticated resurrection is marvellous; it is superhuman, it is divine. The whole mission of Christ was at stake when He undertook to raise from the dead the son of the widow of Nain, or when He called Lazarus to come forth from the grave, or when He foretold His own resurrection after three days.

That so great an intellect as Robert Browning's felt the force of this is evidenced by his poem, entitled, "Strange Medical Experience of Karshish, the Arab Physician." Karshish, "the vagrant scholar," writes to Abib, the sage at home, telling him of a meeting with Lazarus after his resurrection. The story led to this reflection:—

"The very God! think, Abib; dost thou think?  
So the All-Great were the All-Loving, too."

The great men who have been founders of other religious systems never attempted such a thing as a resurrection. Why? Because they were men, and felt not the power to rebuke death

and the grave. Christ did, distinctly. He says: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I HAVE POWER TO TAKE IT AGAIN." Where will you find such a marvellous production as the fifteenth chapter of 1 Corinthians, with its triumphant note, "O death, where is thy sting? O grave, where is thy victory?" Do you halt incredibly at this power of resurrection? Then let me halt, too, and let us think together. What this earth and its millions need, more than anything else, is this very power to raise the dead. The stiffened, frozen, barren earth needs it every springtime. The dead seeds of the granary need 'it before there can be any waving harvests. Can the scientist bring it on the scene? No, he is powerless—as powerless as the poor lunatic visited by Professor Schleiden. The Professor found a man by the stove, stirring something in the saucepan over the fire. "I have black puddings, pigs' bones and bristles," said the man, "and now I only want the vital warmth." The scientist is as successful as the lunatic in producing life. The dead consciences, the dead affections, the dead reasons of men need this power, or there is no hope. Is it not true of every Christian, "You hath he quickened, who were dead in trespasses and sins?" The cemeteries of our land demand this power, or they will bury more than the dust of our friends. If there be no power that can raise the dead, then darkness impenetrable settles on a world of graves and leaves all hearts without hope. But with the Bible we have our Easter Day, and when Easter suns the sod, cloud and clod break into glory and all nature thrills with God. The resurrection and life of nature every springtime is but a faint emblem of what shall be for this human race when all that are in their graves shall hear the voice of the Son of God and shall come forth. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

God bears witness in regeneration, the divine power that annuls spiritual death, and in resurrection, the divine power that annuls physical death; and behold, the witness of God is greater, and life reigns over all.

*Kingston, Ont.*

A. C. COURTICE.

## OUTLINE STUDY OF THE LIFE OF THE CHRIST.

## III.—PREFATORIAL.

1. *Introductions to the Gospels.*

- (a) Prologue of John's Gospel, i. 1-18.
- (b) Dedication of Luke's Gospel, i. 1-4.
- (c) Preface to Mark's Gospel, i. 1.
- (d) Superscription to Matthew's Gospel, i. 1.

2. *The Ancestry of Jesus Christ.*

- (a) The Genealogy by Matthew, i. 2-17.
- (b) The Lineage by Luke, iii. 23-38.

1. *Introductions to the Gospels.*

- (a) Prologue of John's Gospel (John i. 1-18).
- (1) The pre-existent Word or Revealer in His own nature (vs. 1-5).  
When, Where, Who, What He was.
- (2) Is revealed to man for man's salvation (vs. 6-13).  
Rejected by some, Received and Reflected by others.
- (3) Reveals God in human nature as the Father (vs. 14-18).

The Revealer became the Revealed, and the Personal God was manifested as individual man. Jesus Christ was God's incarnate Son.

The prologue is a theological interpretation of the life and work of Jesus, and forms the keynote of this Gospel. From this standpoint, as a conclusion, the whole Gospel narrative should be studied. The following synthetic statement of it may be made:

“John sought to designate the essential nature of Jesus Christ as infinite and eternal, sustaining an inner changeless relation to God which was the basis of the incarnation and saving work of the Redeemer. The incarnation is conceived of as a certain special manifestation which the Logos adopted quite in accordance with His nature. He is the perpetual medium of revelation; the bringer of life and light to men, and His revelation in humanity was a historic illustration of His eternal nature and action. He is the universal principle and agent of revelation; He has been perpetually operative in the world. In every time He has touched the lives of men, and His revelation of Himself in the incarnation is grounded in what He essentially is, and in those relations which He has ever borne to the world which He has made and in which He has dwelt. This thought is illustrated and amplified in the second and third sections of the Prologue drawn from the historical manifestation of the Logos (Revealer) in Jesus Christ. When He came in human nature, some, even of His own people, acting in their free self-determination, rejected Him; but those who did accept Him entered by faith into loving fellowship with the Father. In Christ the

fulness of revelation, as in comparison with that made in the Old Testament times, became personal. God came close to men in a life which revealed the very heart and disposition of God to men, so that they might know Him as their Father, and thus truly realize the Fatherhood of God and the Brotherhood of man."

The propositions laid down by John in his prologue, to be subsequently proven by the things which he writes, may be briefly generalized as follows: (1) The historical Christ of Scripture was a supernatural yet natural personality who revealed God's nature and character to man, and exhibited a perfectly developed manhood (physical and spiritual) to God and to man himself. (2) The Word denotes God revealing himself or revealed, as distinct from that of God which is unrevealed and incomprehensible, and reveals who and what God is. (3) This Revealer was existing in the very beginning, and eternally in the most intimate relation to God the Father, having the same nature, yet possessing a separate personality. (4) Through this personal Word, or Revealer, God made all His self-revelation to man in creation, in conscience, in reason and in flesh. (5) He was not made, but through Him "all things," individually and collectively, "came into being," and He was ever one with the Father in life, love, purpose and work. (6) He was the source of all life, physical and spiritual, and through His life God was revealed to men, and man to himself. (7) The light or revelation did not overcome the darkness of the moral world, because it was forcefully resisted by wills opposed to God's will. (8) The purpose of this self-revelation was for the salvation of man through faith; to this end John, the messenger of God, bore witness to the Word as the Light, or Revealer of God. (9) Though this real, genuine revelation was ever coming into the world disclosing God to men individually, yet mankind as a whole did not recognize and acknowledge the Revealer experimentally. (10) Mark the development of faith and unbelief as here sketched. He came to His own inheritance, and His own people did not accept and welcome Him; but some did believe in His personal character, and for these He removed the external hindrances, and thus made it right and possible for them to become children of God

by partaking of a new life which was imparted by God alone. (11) The love and grace of God is manifested and magnified in that He has continually visited man and revealed Himself in all ages, making himself better and better known, and telling man what to think about Him and do for Him, showing that in the very darkest times "as many as received" the revelation He made His children, so that those are in spiritual darkness who keep themselves so by refusing to know and do His will. (12) The divine Revealer laid aside His eternal glory, and taking upon himself human nature, became man among men, Jesus Christ, and the Revelation himself as an only-begotten from a father, thus revealing the character of God as the Father. (13) John includes himself with others as witnesses of this historic fact, again bringing forward the Baptist's testimony, testifying because of the abundant and increasing experience of grace enjoyed by them, which surpassed the revelation that came by the law through Moses. (14) The only adequate revelation of God is made by the simple and sublime union of God and man, "the Word—the Revealer—became flesh," *i.e.*, Jesus Christ, the only-begotten God, being in the deepest intimacy and most active fellowship of love with the Father, interprets to us God as the Father, and brings to us all of the Father's love. It is the revelation of the Father through the Son. The Son is the living embodiment of the Father; to see the Son is to see the Father. (15) This revelation is the highest thing possible in all creation. Jesus Christ is truly unique; there cannot be more than one incarnate Son, but He has set at work a process by which He can impart to others for their redemption and perfection a share in His divine Sonship, and He is still spiritually present and operative in the world. (16) The gift of God's Son is the pledge to men of all other good (Rom. viii. 32) and the evidence of an all-sufficient Saviour from sin (Heb. vii. 25; 1 John iv. 14), therefore the great sin of men is in not receiving and believing on this revelation of God. (17) From the incarnation we are to take our idea of God, as well as form our conception of man. It exhibits the terrible nature and magnitude of sin, and God's condemnation thereof, as well as His love and righteousness

and the possible perfection of human character (Rom. viii. 3; v. 8; Eph. iv. 13). (18) The miracle of the incarnation makes natural and possible all the mighty works, wonderful teaching and marvellous love exhibited in the life of Christ. The entering of the eternal nature into a nature that had time beginning is an exhibition of conscious voluntary self-abnegation of His own prerogatives in God for man's sake, by which, though retaining His divine personality, He abandoned the exercise of His attributes, and this in order that He might merit and win man.

(b) Dedication of Luke's Gospel, Luke i. 1-4.

1. *Author's decision to write*: "It seemed good (after deliberation) to me also (among the 'many.')

2. *His reasons*: "Since, indeed, as is well known, many have taken in hand to draw up a narrative concerning those matters which have been fully established among us."

3. *His purpose*: "That thou mightest know the certainty concerning the (spoken) things wherein thou wast (orally) instructed."

4. *His method*: "Having traced the course of all things accurately from the first, to write unto thee in order."

5. *Character of the book*: A consecutive "narrative" of the assured facts of Christ's life as a true basis for intelligent faith.

6. *Source of information*: "Even as they which were eye-witnesses from the beginning, and became ministers of the Word, delivered them unto us."

7. *To whom written*: "Most excellent Theophilus (friend of God)."

This minute analysis is given because of the light that is thereby thrown upon the genesis of the Gospel and the origin of the Gospels. It might be thus synthetically stated:

"In view of the fact that different accounts of the life of Jesus have been prepared by a number on the basis of the tradition handed to us by competent witnesses, I have thought it wise, friend Theophilus, to investigate all things fully and accurately, and write out a systematic statement that you might be made sure of what you have been taught, and thus strengthened in the faith you already hold."

The author's dedication is just such as might be written by any historian writing for the well-being of an interested friend. The sources of his facts are such as are common to all historical writers. He shows the spirit of the historian, handling his sources, investigating his material, and arranging his facts in orderly development, so as to convert traditional

knowledge into historic certainty, in order to produce conviction. That this gospel is largely a translation and compilation from the "many" ephemeral, incomplete or unsatisfactory "narratives," is evidenced by a comparison of the pure classic Greek of the dedication with the rest of the book. The author "did not pose as an oracle or as the mouth-piece of an oracle." He makes no claim to divine inspiration, and seems not to be conscious of any special influence resting upon him. He seems simply to be possessed by an unselfish thought and purpose to do a great work. The significant absence of all reference to a divine inflatus, and the whole account as to origin being so purely human, makes it look as if there was no room for inspiration. Before we decide that there is no evidence here (or in the other Gospels) of the divine touch, it should be clearly understood that inspiration does not necessarily imply an abnormal condition. In the case of our author, he was for the most part to record facts that were recent, that had been witnessed, and that could be attested by persons still living. A fact is a fact, and cannot be made more true even by inspiration. The divine, however, is seen in that Luke, the Gentile physician, and not some one of the apostolic "eye-witnesses" or evangelistic "ministers of the word," was "moved" to do this work. Divine revelation to man can only be made through the human mind, and the vehicle of such revelation is inspired when the human purpose is lifted up to, harmonized with, moved by and lost in the divine purpose. The inspiration is also seen in the Holy Spirit's guidance as to the selection of the facts, sifting and winnowing the material, and testing their truthfulness under the divine search-light. Mind and heart, judgment and will, purpose and method of the writer, were animated by the Holy Spirit.

(c) Preface to Mark's Gospel, Mark i. 1.

1. *The title of the book*: "The beginning of the Gospel of Jesus Christ."
2. *The Divinity of Jesus Christ declared*: "The Son of God."

This preface or title might be put:

"The commencement (origin) of the glad tidings concerning Jesus Christ, who was believed to be the divine Son of God."

The author indicates on his title-page that his object is to



account for the "beginning" of the *good news of salvation* by describing the words and works of the *Anointed Saviour*, whom he declares the early Christians believed to be "the Son of God." He proceeds to establish the origin of the Gospel and the divinity of its founder by a portrayal of His public life. How it began and what He was, the author thinks, will appear from a recital of what He taught and wrought.

(d) Superscription to Matthew's Gospel, Matt. i. 1.

1. *The title of the book*: "The book of the generation (genealogy) of Jesus Christ."

2. *Jesus Christ's true humanity and real Jewish pedigree*: "The son of David, the son of Abraham."

It might be paraphrased thus:

"The book which shows by His family descent and public life that Jesus Christ is the true Jewish Messiah."

Luke placed emphasis on the fact that the Saviour of the world was the "Son of God," and John carried back that Sonship into a timeless eternity—He was God, and always was God. But Matthew is careful to place in the very title of his book, for the benefit of his Jewish brethren, the fact that this Jesus Christ is the Jewish Messiah, as proven by His descent from Abraham through the house of David. He then proceeds to establish this fact first by tracing His ancestry, and second giving illustrative sketches from His biography. This gospel is a statement and exposition of Christ's genealogy, to prove that Jesus was the promised seed of Abraham and Son of David. His ancestry and life, Matthew thought, were sufficient to establish His Jewish Messiahship as the real "Son of man," and announces this fact in the superscription to his book.

In studying the facts in the life of Christ, as recorded by each writer, we must bear in mind the purpose for which he specially used them, as suggested by the introduction to his Gospel, and the conclusion to which he seeks to lead his readers.

2. *The Ancestry of Jesus Christ.*

(a) *The Genealogy by Matthew*, Matt. i. 2-17.

(b) *The Lineage by Luke*, Luke iii. 23-38.

Because of their relation, it will be best to study the two genealogies together, making note of their agreements and differences. These tables were probably copied from public records, which the Jews kept with great care. They agree from Abraham to David, but vary from David downwards. Matthew traces the *descent* from father to son, beginning with father Abraham, and therefore is essentially Jewish. Luke follows the *ascent* from son to father, up to our common Father, God; hence is truly universal. Matthew gives the ancestry in three periods of fourteen names each, *v.* 17, viz, the Patriarchs, *vs.* 2-6; the Kings, *vs.* 7-11; and private individuals, *vs.* 12-16. Luke arranges the pedigree in eleven groups of seven names each. Matthew traces Christ's regal or legal succession to the throne of David through Solomon (see Matt. i. 20; Luke ii. 4), and thus proclaims him King of Israel. Luke gives the natural or family descent from David through Nathan, and sets him forth as the Son of man (Rom. i. 3; 2 Tim. ii. 8). Matthew's is the genealogy of inheritance; Luke's the lineage of natural parentage. The two genealogies seem to be given as genealogies of Joseph, and Luke calls attention (in *v.* 23) that he was the reputed, not real father of Jesus; but both probably also trace the descent of Mary, who was of the same tribe and family as Joseph, and in her own right enjoyed the privileges of enrolment (Luke ii. 5). They were probably grandchildren of Matthan or Matthat, and were therefore first-cousins. (See Numbers xxxvi. 7-9.) Taking "son" to have the larger meaning of "descendant," many make "son of Heli" equivalent to "son-in-law of Heli," and thus Luke gives in reality the pedigree of Mary. Others there are who regard "Jacob" of Matthew and "Heli" of Luke as brothers, one of whom performed the duty of levirate-marriage (Deuteronomy xxv. 6) to the other, so that Joseph was the natural son of Jacob and legal son of Heli, which, however, does not necessarily interfere with the theory that Luke gives the pedigree of Mary. It will be noticed that Luke does not mention any woman in his genealogical tree, while Matthew does, though he is careful to trace Christ's descent through Joseph, His putative father, since his Jewish auditors would not

have recognized any fulfilment of prophecy in a genealogy through the mother, which that age never recognized.

Luke confines the line of descent, in accordance with the custom of the time, to the male side of the house, and proceeds to declare the real ancestry of Jesus, not through Joseph but Heli, the father of Mary, first having guarded against the popular idea that Joseph was more than His reputed father. This will appear quite plain if "as was supposed of Joseph," in *v.* 23, be read parenthetically. In his denial that Joseph was the real father of Christ, and placing Heli as His true male ancestor, it was not necessary to mention Mary at all to establish His natural Davidic descent. He traces the pedigree through Mary's father, thus "Jesus . . . being the son of Heli," and then regularly follows the lineage upwards to David through his son Nathan. In the history of the infancy Matthew makes Joseph most prominent, and Luke with his careful accurateness Mary, who was probably one of the eye-witnesses he consulted. We may, therefore, infer that Luke desires to fix attention upon the real, rather than on the supposed, parent. If in Luke *i.* 27 the phrase "of the house of David" be made to qualify "virgin," instead of "Joseph," as it should do, this will be more apparent, and the words will have a real significance, in true accord with "the Lord God shall give unto him the throne of his father David (*v.* 32).

From these considerations, it seems clear that the Davidic descent of Jesus as a mark of His Messiahship is fully established *in law* by Matthew through His reputed father, Joseph, and *in fact* by Luke through His true human parent, Mary, both of whom were descended from David—one by Solomon, the other by Nathan. Jesus Christ was, therefore, *legally* and *really* son and heir of David. That He must be "of the house and lineage of David" to be the Jewish Messiah, appears from such passages as 2 Sam. vii. 12; Psalms lxxxix. 35, 36; Isa. xi. 1; Jer. xxiii. 5; Matt. xii. 23; John vii. 42, which both genealogies were designed to prove, a fact that was never questioned by His Jewish enemies. Luke, when he has established this vital point in accordance with the all-embracing character of his gospel, pursues the line of the genealogy up to the fountain-head of the great human family.

Show how these genealogies indicate the author's thought of Jesus, the person to whom and the purpose for which he wrote. Both accounts as to the historical fact may be stated briefly: "The family records of the Jews showed that Jesus the Christ was the rightful heir of David, the natural descendant of Abraham, and through Adam the human Son of God." Thus He was proven by descent to be the Jewish Messiah and the Gentiles' Saviour.

#### IV. PREPARATORY TO THE NATIVITY.

1. Birth of the Forerunner Announced, Luke i. 5-25.
  2. The Annunciation to Mary, Luke i. 26-38.
  3. Mary's visit to Elisabeth, Luke i. 39-56.
  4. The Annunciation to Joseph, Matt. i. 18-25.
  5. Infancy and Growth of the Forerunner, Luke i. 57-80.
1. *Birth of the Forerunner Announced, Luke i. 5-25.*
    - (a) The Country Priest's Home—Childless, vs. 5-7.
    - (b) Zacharias in the Temple—Vision of an Angel, vs. 8-12.
    - (c) The Character and Work of John Predicted—Prayer Answered, vs. 13-17.
    - (d) The Mute Priest—His Wife Elisabeth, vs. 18-25.

This section may be synthetically stated:

"In the reign of Herod of Judea, there lived a 'country' priest, Zacharias, and his wife, Elisabeth, godly people, but childless in their old age. An angel appears to him in the temple during the exercise of his priestly office, and announces that a son shall be born to them in answer to prayer, to be named John, who shall be a lifelong total abstainer, a Holy Ghost-filled Elijah, a great moral reformer, and the forerunner of the expected Messiah, the results of whose work shall bring joy and rejoicing. He is struck dumb for asking a confirmation of this, but returns to his home, and the announcement begins to be fulfilled."

Notice that it is the painstaking Luke who alone gives an account of the birth of John, with its attendant marvellous circumstances. The details of the narrative differ from the current theological notions of the time, which testifies to its truthfulness as an historical fact. The circumstances connected with the birth of John were calculated to quicken the development of Messianic faith in the chosen priest and his wife, and the remembrance of them would awaken and deepen new spiritual thoughts in the aged pair, all of which prepared the way and influenced the development of the character of the Forerunner. Consider the affliction and reproach upon a childless Hebrew home; how the removal of their disgrace would

be looked upon as a direct act of God; and that John, like Isaac and Samuel, was regarded as a child "born out of due time," and also received as one full of promise and divine purpose. Study the life and character of Zacharias and Elisabeth as belonging to a priestly race—the one Levitical, the other Aaronic—in the light of, "And they were both righteous before God, walking in all the (moral) commandments and (ceremonial) ordinances of the Lord blameless." Account for the seeming incredulity of "Whereby shall I know this?" announcement to be of divine authority; in view of the upright, godly life above described, and the probable family blessing ardently sought for as indicated by "thy supplication is heard." Notice that John, *i.e.*, "bestowed of Jehovah," was announced as a harbinger of widespread joy, because he would be—(1) A powerful instrument in God's hands; (2) Specially dedicated to God by a life-long Nazarite vow, and "filled with the Holy Ghost"; (3) A great spiritual reformer and restorer of the prophetic order; (4) A herald preparing the people for the coming Messiah by changing their lives and conceptions. Study Gabriel's announcement to Zacharias, and its results to himself and his wife, noting the effect his punishment would have on them. Consider the feelings and meditations of the "silent" husband and "hid" wife during the months of absolute retirement, in anticipating their high calling, sacred charge and added responsibility. See the bearing of all the afore-mentioned circumstances upon the faith and life of their future son.

2. *The Annunciation to Mary, Luke i. 26-38.*

(a) The Salutation of Gabriel to the Betrothed Virgin, vs. 26-29.

(b) The Message to Mary Announcing Her Son Jesus, 30-33.

(c) Mary's Question and Acceptance of the Announcement, vs. 34-38.

The synthetical contents may be given thus :

"The Angel Gabriel, sent of God to Nazareth, salutes as divinely endued with grace a virgin named Mary, who is betrothed to one Joseph. He allays her astonished fear with an assurance of divine favor, and announces that she shall give birth to a son, Jesus, who shall be generated by a direct act of the Holy Spirit. He shall be a son and successor of David forever, a great and holy king over the house of Israel, and also the Son of God. As an encouragement to her faith, the angel tells her that Elisabeth, her aged kinswoman, too, is to bear a son, according to God's promise. Mary accepts submissively the message of the angel, and he departs."

Note that Luke, the physician, is the only writer who shows how the Son of God, coming to redeem the world, became the Son of man. There must have been a spiritual preparedness and ripened receptiveness of the highest order of grace upon the part of this meek and pure-hearted maiden, as shown by her reception of the message concerning the birth of Jesus. Study the character of Mary in the light of its development through the long line of a royal and priestly ancestry, and of verses 28, 29 and 38, so as to see the fitness of this best of women to be the mother of the most perfect flower of humanity. Observe the devout humility and obedience of a virgin who is called to do and be that which, though inexpressibly exalting, is associated with much that is humanly incredible and perilously humiliating. Examine the meaning of "betrothed," and think of the effect her betrothal to Joseph would have upon the thought of Mary concerning the promised Messiah. Was she wrapt in Messianic desire when the angel broke in upon the solitude of her home? Notice how, in answer to the question of maidenly curiosity, her supernatural faith is encouraged by an unsought sign, and her final response of assent becomes in reality a prayer or "Amen." Hers was an absolute self-surrender to the divine purpose; her troubled thought having been as to the manner of its accomplishment, and not as to her public reputation or social relations. Consider what is implied in the announcement respecting the human and divine nature and work of Jesus.

3. *Mary's Visit to Elisabeth, Luke i. 39-56.*

(a) Meeting of Mary and Elisabeth, vs. 39, 40.

(b) Elisabeth's Hymn of Praise. A Beatitude, vs. 41-45.

(c) Mary's Hymn of Thanksgiving. The Magnificat, vs. 46-55.

(d) Mary's Return Home after Three Months, vs. 56.

This section may be thus synthetically summarized:

"Mary immediately hastens to her cousin Elisabeth, who, as she enters, is led to salute her as the mother of the Lord, and blesses their faith with assurances of fulfilment. Whereupon Mary sings of God's mercy in exalting her as well as all lowly ones, putting down the haughty, and fulfilling His promises to Israel. After three months' visit Mary returned to her own home."

Consider the reasons for and circumstances of Mary, a

betrothed maiden's journey of over one hundred miles alone, to her cousin Elisabeth's. Note the significance of "arose in these days and went with haste," from Nazareth, without opening her heart's secret to anyone. The natural touch of the narrative is its own evidence of truthfulness, and does not bear the marks of the invention of contemporary Judaism. Study the whole as throwing further light upon Mary's faith and character, and as showing the need and helpfulness of sympathy. Mark how the surprised Elisabeth returns the salutation of her unexpected visitor in violation of all Eastern customs. Whence does Elisabeth get the information contained in her apostrophe to Mary? Notice how her beatitude passes from the mother to the holy child, and her song becomes the first "Hosanna to the son of David;" and also how she couples her own faith with Mary's in *v.* 45, and makes it the "Amen" of the canticle. Make a special study of the contents of Mary's response in its personal and general aspect. It is a mosaic of Old Testament quotations based upon the song of Hannah. Compare 1 Sam. ii. 1-10; Ps. xxxiv. 2, 3; xxxv. 9; cxi. 9; ciii. 17, 18; xeviii. 1; Isa. xxxi. 8; Mic. vii. 20, which shows a familiarity with Old Testament Scripture. It possesses the characteristic parallelism of Hebrew poetry, as does also Elisabeth's hymn, and may be divided into four strophes—(1) Verses 46, 47, Mary's praise of God; (2) Verses 48, 49, Reasons for her rejoicing; (3) Verses 50-53, His mercy extends to all who fear Him; (4) Verses 54, 55, This mercy is in fulfilment of promise. From this ode construct a description of Mary, and arrange the fundamental traits of the Diety as to nature and character from the deeds described, noting the conditions on man's part by which these deeds of God seem to be determined. Mark how this hymn illustrates God's mercy toward them that fear Him, in lifting them up, in protecting them, and in fulfilling His promises on their behalf. Think of the reasons why Mary must break up her friendly communion at the end of three months, and imagine her feelings as she returns to the home of her friends and betrothed.

4. *The Annunciation to Joseph, Matt. i. 18-25.*

(a) Joseph's Determination toward His Betrothed, vs. 18, 19.

(b) Joseph's Dream. The Angel's Message, vs. 20-23.

(c) Joseph's Action toward Mary, His Wife, vs. 24, 25.

The synthetic statement might be as follows :

"The birth of Jesus, the Christ, was thus: His mother Mary was betrothed to a righteous man named Joseph, who, when he found she was with child, suggested to himself to put her away privately, but after much thought he is encouraged and induced by an angel of the Lord in a dream to take her as his wife on the assurance that this which is conceived in her is of the Holy Spirit, and that the child to be born is to be a Saviour. He at once married her and became a father to her son Jesus. The evangelist declares Him to be an Immanuel in fulfilment of prophecy."

Joseph, the village carpenter, and Mary, were among those who were waiting for the consolation (salvation) of Israel. On her return Joseph became acquainted with the condition of his espoused, which caused him much painful perplexity and anxious thought. Note his determination to save her and the child from open shame by private divorce, because he did not wholly discredit her explanation. His trial of faith ended with an angelic announcement through a dream-vision, which resulted in the removal of all doubts and the immediate marrying of Mary, the fatherhood of whose child he assumes by giving Him a name. Study the character of Joseph as "son of David," and in the light of the incidents of this section; also the nature and work of the Messiah as revealed and described therein. Carefully weigh the full significance of the names, Jesus, *Joshua*, "Jehovah saves," and Immanuel, "God with us," *i.e.*, His revealed character as a companion. Combined, they mean, "Jesus is God with us as our Saviour from sins and as a present companion." See how Matthew, for the benefit of his Hebrew readers, applies the fulfilment of Isa. vii. 14, to "The promised child," remembering that verses 22, 23 are his and not the angel's words. Here is the announcement of a spiritual kingdom.

5. *Infancy and Growth of the Forerunner, Luke i. 57-80.*

(a) Birth and Circumcision of John, vs. 57-66.

(b) The Hymn of Zacharias—The Benedictus, vs. 67-79.

(c) The Early Years of John, v. 80.

The following is one of many possible synthetic statements:

"The child of Elisabeth is born amid rejoicing, circumcised and named John by mother and father, contrary to the judgment of their neighbors and relatives. The father at once recovers speech and praises God. These



things move all who hear of them to wonder and fear, and to consider the future of the child, for the power of the Lord was believed to be with him. Zacharias, filled with the Holy Ghost, uttered a prophetic song praising God for His coming, in fulfilment of prophecy, in the Deliverer, after preparation by John, by the offer of forgiveness, by reason of His mercy, for the work of rescue and restoration in the house of David, and ushering in the way of peace. John grew in physical and spiritual strength, and was in the deserts till he began his work."

Mark the circumstances of the naming of John and the events attending it. Note that the unbelief of Zacharias had struck him both deaf and dumb, and that faith unstops his ears and loosens his tongue—it is always the case; why "they marvelled all" when the father and mother agree that "His name is John." Notice that those things were so "noised abroad" that Luke would be able to get a well-attested report from possible eye-witnesses. Consider carefully the outlook of *v. 66* as applied to this God-guided child. Make a study of the *Benedictus*. As the *Magnificat* connected the Old and New Testament songs of worship, the *Benedictus* preserves the continuity between Old and New Testament prophecy. As Mary sang of God, the keynote of Zacharias' song is "salvation," in the sense of rescue and restoration, deliverance and forgiveness. The one turns our thoughts toward, the other fixes our eyes upon, the world's Redeemer from sin. The mosaic construction of the hymn illustrates the familiarity of Zacharias with Old Testament Scripture. See *Psa. xviii. 2; xcii. 10; xcviii. 3; cxi. 9; cxxxii. 17; Isa. ix. 2; xl. 3; Ezek. xvi. 60*, etc., showing almost every phrase to be a quotation. Lindsay divides the hymn as follows: "(1) The coming of the Messiah, 68-70; (2) His mission and work, 71-75; (3) The relation between the Messiah and the infant John, 76, 77; (4) The story of the Messianic advent and salvation, 78, 79." In studying the contents, consider the spirit and feeling expressed toward God, and the sweep of the prophetic vision of the inspired priest; also his conception of Messianic forgiveness, peace and salvation, and their source in the mercy of God.

See how *v. 80* is a complement of *v. 66*, the latter giving a glimpse of John's childhood, the former a picture of his youth. The physical and mental development of a child under "the

hand (power) of the Lord" early showed "to what kind of man he would grow." "The boy was father to the man." Compare the childhood of the Baptist with that of Samuel (1 Sam. ii. 26), and of Christ (Luke ii. 40, 52), and note any differences; also any ways in which the training of the Messiah and His Fore-runner differed (Matt. xiii. 55). On account of the age of his parents John may have been early left an orphan; but in forming a conception of the "growth" of his "strong" spiritual character and stern, rugged manhood, the influence of the "righteous" couple, and the early associations of a devout rural home must be considered. The bold preacher of the "desert" "crying in the wilderness" is a product. Carefully estimate all the factors that produced him. John was well born, being the son of a priestly race; and well bred, breathing from his birth an atmosphere charged with righteous living and Messianic expectancy. The strong, manly character of John was the resultant of godly heredity, holy environment, right instruction and proper discipline. These four acting on the right plane and in the same line will always produce a good man. His moral and religious training was under the direction of parents who took their proper places as priest and priestess in their own home, not merely at the temple and synagogue, and taught him the Scriptures, explained the ceremonies, spoke of the Coming One—all as a part of family worship. They also would early impress his mind with the divine revelation connected with his birth, and the divine purpose revealed concerning his life. All these facts, together with his study and meditation "in the deserts," account for the depth and maturity of his Messianic conception. Among the forces by which he "waxed strong in spirit" must be estimated the fact that he was a Nazarite "for life" and "filled with the Holy Spirit, even from his mother's womb," hence "the child grew" with the consciousness of his whole life being entirely consecrated to God. Nor must the second stage of his preparation for his life-work be lost sight of, viz., that "he was in the deserts till the day of his showing to Israel." It may be that upon the death of his parents, dissatisfied with the religious life about him, he withdrew where he could have real spiritual

communion with God, study His word and hear His voice free from the formalism and controversy of the time. He developed the prophetic, not the priestly conception, and emphasized the spiritual not the sacrificial in religious worship, taking his ideal from Isaiah, who seems to have been his favorite prophet. From this circumstance in John's life may we not learn the wisdom of temporary retirement from the world for study, meditation and prayer in preparation for ministry to men? Review the whole section, carefully noting each elementary item and the meaning of each term, especially such Gospel words in the song of Zacharias as—Redemption, deliverance, forgiveness, righteousness, holiness, service, light, peace and salvation.

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### In Memoriam.

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

SINCE our last issue the Rev. D. G. Sutherland, LL.B., D.D., has passed to his rest. When this REVIEW was commenced in 1889 he was placed by the Theological Union on the staff of Editors-in-Council, and contributed many thoughtful and scholarly articles, especially in the form of book reviews, to its pages. An extended review of his life, character and work by one of our editors will appear in an early number of the *Canadian Methodist Magazine*, and will be perused with interest by many who loved and admired one of the very best men in the ministerial ranks of our church. He fell asleep in the peace of Christ Tuesday evening, March 12th, and with services graciously marked by the presence of the Holy Spirit, was laid in the tomb on Friday, the 15th inst.

## The Itinerants' Round Table.

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### THE PURPOSE OF THE BIBLE.

IT is an accommodating arrangement in modern bookmaking which enables us by the reading of the preface and a glance at the index to grasp not only the purpose of the book, but also the order in which that purpose is developed. But the Bible has no preface and no index. No man has ventured to prefix such modern conveniences to the sacred collection of writings; and even had anyone such presumption, his additions would carry no more authority than would his private opinion. God has left it to the individual student to so read as to discover its real purpose and divine meaning. But not every student makes this discovery. Even yet, as Peter found in his day, there are people unlearned and unstable who wrest the Scriptures unto their own destruction.

The old allegorical philosophers taught that the sacred writings are a gigantic system of symbols and types covering profound and secret meanings. The deciphering of these hidden truths was possible only to those who were initiated and possessed the coveted key. It was very much the same sort of theory as that put forth by Ignatius Donnelly in support of the Baconian authorship of Shakespeare. And in a sense—but in quite another sense—this old allegorical teaching is true. Not every student possesses the key. Who then? Only those who are in perfect sympathy with its purpose, and who to some extent are under the sway of its principles. That this is what might be expected will be suggested immediately if we recall the fact that to just such readers were the various books and letters of the Bible originally addressed. Not against enemies, but for friends; not to put to rout heretical unbelief and controversial opponents, were these sacred pages penned, but to support, comfort, teach those in open sympathy with the Jehovah of the old covenant or the Christ of the new. It is not strange, therefore, if no other but such as these attain the inner purpose and high meaning of the Bible. Nor is this living sympathy between writer and reader, as a condition of correct interpretation, peculiar only to the Bible. It is a general condition. Who so well as the mother can understand the letter from her son? Who better than the farmer can read a work on agriculture? Who like the musician can fathom the deep passions which stir the composer's soul? And who but those in fullest Christian sympathy with Him "who knoweth our frame," who "was made perfect by suffering," who hath been "in all points tempted as we are," can best read the writings which He has inspired?

What, then, is the purpose of the Bible? Believing as Christians do that the Bible, old and new, is inspired, that its formation was devised, controlled and closed by the Holy Spirit, it follows from our faith in God as the all-wise, that the Bible must have a purpose simple and foreseen. In every book there will be that which contributes to this end. Running through the entire collection, written "at sundry times and in divers manners," there will be a golden thread, a sustained purpose, binding it into one whole. Other and varying elements may lie along the line of this thread, may be the vehicle in which it is carried, but they are all subsidiary and secondary—not ends in themselves. This golden thread running through poetry and prose, science and history, philosophy, prophecy and song, is the self-revelation of God, a revelation which culminated in Jesus Christ, its highest, fullest

realization. But Christ is not an end unto himself. As a Saviour He came that "we might have life, and that we might have it more abundantly." In short, the purpose of the Bible is Redemption—the redemption of humanity from the power and results of sin. Saying this all again and more generally: The purpose of the Bible is not to teach science, history, philosophy or literature, but religion and morality, and these alone. Once and forever this fact should be written never to be forgotten.

The golden thread spoken of above as binding the contents of the Bible into one perfect whole, might perhaps with more fitness have been termed a golden ring, of which the head and jewel is our Saviour. He is the final authority in all things moral and religious. To this high position He laid claim, but not a word does he utter as authoritative in other lines. He had no other lines. Nor is He a bare teacher; He did not occupy a college chair as professor of systematic theology and of ethics. He was the living embodiment of these things. They existed in Him not as ideal, but as real; not in theory, but in fact. He said: "*I am* the way, the truth and the life." Those then who learn most from Him listen to no finely-spun theories and nicely-split distinctions, but we walk with Him over the valley and around the mountain in social, genial chat to the home of His friend Lazarus, or we say "good-night" to Him as He leaves us, and in the gathering shadows fades from our sight as He climbs the hillside. We know that high up yonder amidst the tense stillness, with never an eye to see but the twinkling stars, or an ear to hear but those of angels, He during the long night communes with His Father. Or we watch the tear which steals down His cheek as He stands by the tomb in Bethany. We hear the heaving sigh as He bends over the bier of the widow's son. Or we shrink in the presence of that fiery flash of indignation which drives from the desecrated temple the money-loving Jew. And oh! our souls sicken with sympathy as we witness that awful struggle in Gethsemane, a spiritual battle upon which hung the fate of humanity. Not, therefore, in the abstract, but in the concrete, do we learn from Jesus truth, moral and religious. Not merely from what He says, but by what He is, do we enter into the full meaning of His command and invitation, "Follow me."

What Jesus is as teacher and revealer, in the same sense and purpose is the Bible. It is one form of the material embodiment of His spirit. He is human and divine, so is the Holy Writ. Like the Divine Teacher, it teaches religion and morality, not in the abstract, but in the concrete. The Bible is not a text-book on theology and ethics, but we find the principles with ever-growing definiteness lived out in the heroic lives of the prophets, exemplified in the histories of nations, illustrated in the biographies of men, moving the deep passions of the poet, formulated into maxims by the wise, and embodied in scientific narration. Moral and religious truth are to the Bible what life is to the human body. Life requires a body in which to reside and manifest itself. It must have a medium, but the medium, the body, is not the life. They are distinct and not to be confused. This distinction we now proceed to make, but we must handle our dissecting knife with care, else it may be—as unfortunately too many anatomists have found—that in the dissection of the body, the life, the essential thing, has escaped us, and there be naught left but dry and dead bones.

In the effort to make clear the relation which the secondary elements of the Bible, as science and history, hold to its primary purpose, it is to be emphasized at the very outset that in every case where a sacred writer lays claim to inspiration as a guarantee for his teaching, his claim applies only to religion and morality. Nowhere within the Holy Scriptures is a claim or hint of such a claim made for infallibility in science and history. Such claims are modern and non-biblical. They are the product of controversy,

not of revelation. After the mechanical and verbal theory of inspiration became the commonly accepted doctrine of Christendom, it followed logically that all historical records in the Bible, all references to the workings of nature, must be declared infallibly correct. This was a deduction from a theory, not an induction from biblical investigation. It asserted that no critical research in annals not biblical could ever prove in the Bible the slightest deviation from absolute truth in a date, a number, or a fact. Any theory or purported discovery not in perfect harmony with the incidental references in the Bible is by this fact proved false. You see the supporters of the mechanical view of interpretation, having a theory to defend, did not try to fit their theory to the facts and prove it thereby, but at all hazards endeavored in their laudable but mistaken zeal for the authority of the Bible to make facts fit the theory. Well, as might be expected, trouble arose. The Old Testament writers always speak of the earth as standing still, the sun and moon moving around it. The sky, to them, was a solid expanse supposed to be set upon pillars like mountains, and to contain openings like doors or windows. Above this solid sky or firmament was an inexhaustible supply of water, which, passing through the opened doors or windows, fell upon the earth as rain.

Now, if the Old Testament writers are to be accepted as inspired, and therefore infallible authorities on questions scientific, the mediæval Roman Catholic Church was perfectly consistent in its attempts to defend the old Hebrew cosmography. It is not surprising that the monk Copernicus was for so long a time afraid to advance his belief that it was the earth, not the sun, which turned around once in twenty-four hours, and it was in the interest of truth that the Church should force Galileo to recant his statement that "the earth moves," and then imprison him all the rest of his days lest he should tell anyone that he disbelieved his own recantation. It was a kindness to Christianity to burn Bruno at the stake because he would not renounce such unbiblical and heretical views as advanced by Copernicus and Galileo. When Des Cartes, the founder of modern philosophy, published a theory of the universe not like that indicated in sacred Scriptures, he first apologized to the Church for doing so, and obligingly offered to change any part of his theory which conflicted with the Church theory, but he also wisely left the country lest he should be punished.

When we of this generation read of this early ecclesiastical opposition to scientific reform, it is a question with us whether to be angry or amused. But a great silence would be to us pre-eminently more becoming, and we should meditate deeply upon the divine admonition, "Let him who is without sin cast the first stone." Remember that all these cruelties and stupidities were in a very honest defence of the Bible—its supposed infallibility on matters scientific. We are, many of us, doing this very same thing, but we come at it from an entirely opposite direction. Very unwillingly have we been forced from the old position, but the voice of God, speaking out from the volume of the book called "Nature," has been imperative. We admit readily enough now all the certainties of scientific research, but we strive, oh so fearfully, by every possibility of twisting and enlargement, to force an interpretation upon all the biblical references, scientific or historical, which will make them agree with modern views. We are still endeavoring, as did the old Church fathers, to establish the biblical writers in the possession of infallible resources of knowledge past the possibility of their own imagination. As of old, we pour out all the anathemas of the Church upon that daring man who will make no more claims for the sacred Scriptures than they make for themselves. Verily history doth repeat herself!

And what does it profit? Who has not witnessed the heroic, but in every case vain, efforts to vindicate the Hebrew tradition of creation—to reconcile it with the unquestionable verdicts of geology? Would it not be better to keep in mind the real purpose of the Bible—moral and religious, not scientific and historical? Why not frankly admit that the sacred writers possessed the same conceptions about nature, had open to them the same sources of historic information common to all their contemporaries? Not to do so is to claim more for the Bible than it claims for itself. Not to do so is to forget its real meaning and purpose. Not to do so is to burden ourselves with the protection of the Holy Writ from its so-called weaknesses, and, in the event of our failure, to make more infidels thereby than we can save.

*Couriland, Ont.*

HUGH S. DOUGALL.

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### NOTES ON BIBLE STUDY.

BIBLE study is the most essential test of discipleship: "If ye abide in me, and my words abide in you," etc.; "If ye continue in my word, then are ye my disciples indeed;" "As new-born babes desire the sincere milk of the word that ye may grow thereby." How can a person know his own shortcomings, his own weaknesses, his own spiritual needs, without the study of the Bible? This is the only book which shows us what we are and what we may become. The only way a person can overcome doubts, temptations, passions, evil imaginations, unholy thoughts, is by means of Bible study applied to his or her own life in order to purify it, and enable one to meet the daily conflict.

To have any continuous spiritual growth it is absolutely necessary that we have continuous Bible study. Prayer alone is not sufficient. We must not monopolize the conversation. Give God a chance to speak to us through His word.

De Quincey divides all literature into the literature of knowledge and the literature of power. The Bible is the literature of power: "I am not ashamed of the Gospel, for it is the power (dynamite) of God."

As teachers, if we would retain interest and enthusiasm in our classes, we must *keep growing*. In going through the country you would rather drink from a running stream than from a stagnant pool. The teachers that scholars will follow with enthusiasm are those who are continually growing in spiritual life. To have the true secret of leadership in Christian work and be successful, we must study that leader of all leaders—Jesus Christ. He said: "I came not to be ministered unto, but to minister," etc.; "I am among you as one that serveth;" "He that would be greatest, let him be the servant." Here lies the secret of leadership in things spiritual.

#### HOW TO STUDY.

1. *Have a settled conviction of its divine authority.*—If there is any doubt here, little interest will be felt and no progress made in Bible study. "The seed is the word of God," "Blessed are they that hear the word of God and keep it," "They spake the word of God with boldness," "Faith cometh by hearing, and hearing by the word of God." Forty-six times in the New Testament and many hundreds of times in the Old Testament is this word given. Let your grip on this fact be firm and sure.

2. *Love the Author.*—There will be little trouble about Bible study if there is a growing love for the Author of this blessed, wonderful book.

Lack of this personal love for the Author is the chief cause of indifference in this matter.

3. *Have a regular time.*—Self asserts itself daily. The devil lays more than one snare daily to entrap you. Surely it must be every day if you are to win in the battle. Let it be unhurried and uninterrupted. The morning is generally the best. Let each determine. Remember it *takes time to be spiritual*. Are you willing to pay the price?

But you say, "*I have no time.*" The crying evil of the religious life of this day is, *too many meetings*. Is that a good excuse?

"Is there time to do the will of God?" "Yes."

"Is it the will of God that I should grow spiritually?" "Yes."

"Has any man ever grown spiritually without the study of the Bible?" "No."

Then there is time for Bible study.

4. *Become familiar with its general construction.*—Thirty-nine books in Old Testament: Five (Pentateuch), twelve historical, five poetical, five greater prophets, twelve minor prophets. Twenty-seven books in New Testament: Five historical, fourteen Pauline epistles, seven general epistles, one prophetic.

Get its divisions and general *lay-out* well in hand.

Study life of Christ with the aid of some good outlines and such authors as Stalker, Andrews, Geikie, Hanna, Edersheim.

5. *Become familiar with the great remedies for diseased souls.*—What it says about:

- (1) Man's ruined nature.
- (2) Sin and its consequences.
- (3) Christ, the sin-bearer.
- (4) The invitation to be saved.
- (5) Repentance.
- (6) Faith.
- (7) Assurance.
- (8) The Holy Spirit, etc., etc.

A knowledge of where to find these great remedies and how to use them can only come from patient effort. There is no royal road. If others are to be won for Christ, this is the way. This is the unoccupied field. The eunuch's question: "How can I expect some man should guide me?" still rings in our ears.

6. *Study for yourself as well as to teach others.*—There is a danger here lest we see the application of truths to others, never to ourselves.

7. *The manner of Bible study.*—

- (1) Be alone.
- (2) Let the mind be detached.
- (3) Don't be side-tracked.
- (4) Note the difficulties and look them up later.
- (5) Be thorough.
- (6) Record your results; study with a note-book.

8. *Methods.*—

- (1) Book at a time.
- (2) Topically.
- (3) Parables.
- (4) Miracles.
- (5) Biographically.

Always ask, What is the message for me to-day? *Record it.*

9. *Memorize Scripture.*—This is of great importance, as the Holy Spirit cannot "bring to your remembrance" what has never been in the mind.



10. *The Spirit of Study.*—

- (1) Earnest, intense.
- (2) Child-like.
- (3) Depend upon Holy Spirit.
- (4) A prayerful spirit.
- (5) A practical spirit.

“All that the Lord hath spoken, we will do.”

## SOME RESULTS.

1. God's Word will remove doubt and keep you from unsound doctrine and false views.
2. God's Word will destroy confidence in yourself and give you a strong hold on God.
3. God's Word will silence the devil.
4. God's Word will make you wise about the traps and deceptions of the devil.
5. God's Word will purify your life and habits and actions.
6. God's Word will wean your affections from the greed and gain of the world.
7. God's Word will keep you from backsliding or growing cold.
8. God's Word will lead you into and keep you in the sunshine of His favor and fill your heart with peace ; therefore, Study, study, study.

*Y.M.C.A., Montreal.*

D. A. BUDGE.

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## Synopses of Important Articles.

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The article in the *Thinker* for March (London: James Nisbet & Co.) which will probably command most attention, is by Rev. Prof. Allan Menzies, D.D., who treats of “Comparative Religion and Christian Missions.” The new knowledge of non-Christian faiths must have an important bearing on the theory if not the practice of Christian missions. The simple theory held since the days of the Church Fathers, which divides the religions of the world into the false and the true, Christianity, with its preparation in Judaism, being the one true religion and all others false, must give place to the new conception of religions outside of Christianity as not false, but all, in their place and measure, true. Hence we are not hastily to condemn the religions of the world, but to seek to understand them. But if we recognize the ethnic religions as relatively true, and refuse to believe that all heathens are everlastingly lost, why send missionaries to the heathen? This question is important for the sake of our intellectual consistency, rather than from the practical point of view occupied by a working missionary. We find our sanction for missionary effort in the truth that Christ can do for men what we are sure no other messenger sent to the world by God can do. Those who have experienced what Christ is to the believer feel the same love which sent Him into the world stir within their breasts, and are constrained, whatever their knowledge of the faiths of heathenism may be, to carry or send the knowledge of Christ to those who do not yet possess it. This is a duty which arises directly out of Christian experience ; and while we continue Christians and know God as the loving Father of Jesus Christ, comparative theology can do nothing to lessen the obligation. An examination of

Christianity reveals its transcendent superiority over ethnic religions. It is the religious side of a civilization which is richer and more many-sided, and affects the whole population to a greater degree, than any civilization ever did before. It escapes, on the one hand, the dangers of a hard Monotheism, which represented God as out of sympathy with man, and on the other hand the evils of Pantheism, which, failing to distinguish God from His works, leaves the life without guidance and the conscience cold. The God of the Christian rules without a rival, and yet He is real, personal and human. He has in His nature such rich life and movement that He is not too far away from us, and His rule over the whole does not prevent His caring for the individual. Christianity bears evidence of being a universal religion. In offering it to the races of men we are not asking them to exchange one imperfect form of religion for another. It is not national but human. Whoever can understand the life of Jesus, a human life full of God, and capable of lifting up to God all who come into contact with it, knows enough to be a Christian. The simplicity of Christianity makes it universal. It is like bread : all can be nourished by it. It is like sunshine : all can rejoice in it.

*The London Quarterly Review*, London, England. The January number opens with "Puseyism and the Church of England." The number of January, 1894, contained an article on "Dr. Pusey's Life and Life-work," based upon the first and second volumes of Dr. Pusey's Life by the late Canon Liddon. The present article is based upon the third volume of the same work and comes from the same hand. But the reviewer has other valuable sources of information, which he uses freely and wisely.

The result is that "the means are for the first time available for forming something like a complete judgment on the merits of Pusey as a party organizer and leader." "And the fourth volume, whenever it may appear, can scarcely be expected to modify, much less to reverse, the judgment which the first three have helped to mature and fix."

Dr. Pusey was first brought prominently before the general public by his views on baptism, given in a tract, a sermon, and finally a book entitled, "The Doctrine of Holy Baptism." "In this volume he makes baptism to be the one means and channel of the whole Christian life at its initiation, whether for adults or infants." Thomas Mozley, who listened to the sermon referred to, informs us that the text was Heb. vi. 4-6, and that "the keynote was the word 'irreparable,' pronounced every now and then with the force of a judgment." To say nothing of "the exegetical ignorance" which could so misinterpret the text as to make it teach baptismal regeneration, the question of sin after baptism naturally arose. Is such sin, indeed, "irreparable"? Or, if otherwise, how can pardon be obtained? Time and time again was Dr. Pusey pressed for an answer, but hesitated to reply. "With an evasion which," as Bishop Wilberforce said, "seems to be the clinging curse of everything Romanistic," he declined a direct answer.

Gradually, however, it became more and more apparent that his remedy for wilful sin after baptism was the Confessional! "This was Pusey's consistent doctrine, although the fear of Episcopal censure led him often to use language which rather implied than straightforwardly expressed it—language which laid down the principle, but did not in full distinctness draw out the conclusion—and his practice for forty years was in strict agreement with his doctrine."

The following extracts will indicate other steps in the Romeward direction. In a letter to a friend on the Continent, Dr. Pusey says : "There is yet another subject on which I should like to know more, if you fall in with

persons who have the guidance of consciences ; what penances they employ for persons whose temptations are almost entirely spiritual, of delicate frames often, and who wish be led on to perfection. . . . I suspect the 'discipline' to be one of the safest, and with internal humiliation the best. . . . Could you procure and send me one by B. ? What was described to me was of a very sacred character ; five cords, each with five knots, in memory of the five wounds of our Lord."

In a letter to Keble, whom he made his confessor, he writes : "Hair-cloth I know not how to make pain. . . . I have it on again, by God's mercy. I would try to get some sharper sort. . . . Praying with my arms in the form of a cross seemed to distract me and act upon my head, from this same miserable nervousness. . . . I cannot even smite on my breast much, because the pressure on my lungs seemed bad."

We would like to quote more largely to show that Dr. Pusey's views of the priesthood, celibacy, sisterhoods, the Eucharist, etc., were like those already touched upon, substantially those of Romanism, and that he was engaged virtually in the endeavor to set up Romanism within the Church of England. But, for information upon these points, as well as upon what is perhaps the darkest feature of the whole picture, Dr. Pusey's own religious sadness and unrest, and the eagerness with which he looked about him for some suitable "priest physician" to whom he might make confession, and who would command the proper penance, instead of being satisfied with the intercession of the "one mediator between God and men, the man Christ Jesus," we must refer the reader to the source whence we have culled.

The reviewer closes optimistically, by pointing out signs of reaction against sacerdotalism in the English Church—a reaction to which, in his belief, these volumes of "The Life of Edward Bouverie Pusey," will in no small degree contribute.

We are more and more delighted with this *Review* of our English brethren.

"Man's Conception of God from an Historical Standpoint," by John W. Smith, LL.B., in the *Biblical World* :

Man has been a religious or worshipping being from the beginning. Worship presupposes an object worshipped, a something above man to be venerated, or possessing power capable of being exerted for man's advantage or disadvantage. Man has sought from some motive or other, and by one process or another, to obtain the goodwill and favor of his God or gods. Man's whole history exhibits a constant effort to place himself at one with his deity. All the sacred books, the fetishes and totems and the temples are evidences of his conceptions of God, and of his desire and effort to grasp the infinite and place himself on terms of reconciliation with his God. Why is this? Either from a primitive revelation, a process of reasoning, observations of nature, or a divinely implanted instinct or faculty. Can it be that the idea of God is inconceivable, unknowable, man's conceptions mere chimeras, and worship a superstition? In the past there has been a meagreness of accurate information as to historical religions. New avenues are now opened through explorations, philology, archæology, psychology, ethnography, mythology, folk-lore, and evolution or development. In all religions man has recognized—(1) a feeling of weakness in himself and a dependence upon a superior being or beings ; (2) a belief in his ability to reach his God or gods by the use of some form of sacrifice, offering or prayer ; (3) a like faith that, on the proper approach to that God or gods, his wishes, desires or hopes will be realized. We must view the different conceptions from the observer's and not from our own stand-

point. We will detect many errors in the progressing conceptions. The North American Indian thought of a Great Spirit who would assist him in the chase, and that Spirit he made his God. The Hebrew idea was that of a national God, with jurisdiction and power confined to the limits of Israel. The Christian conception is that of a Creator, a Heavenly Father, infinite in love and goodness, extending to and embracing, not only all nations of the earth, but every creature in whom is the breath of life. Do any two of us entirely agree in our conceptions of God, his attributes and power? Did the conceptions of God entertained by Calvin coincide with those of Luther or Melancthon? We cannot expect to find the truest conception in the lower forms of civilization. It is not reasonable to read into the laws of Moses, the psalms of Israel, or the religion and morals of a later age. The great streams of thought in religious life are subject to many modifying influences and obstructions, by which the general character of the stream is changed or its course deflected. Religion being universal among men, then it must be true that the seeds of religion are universally the same, and that seed is the perception of the infinite, but this perception is not the same in degree among all people, the development being more or less modified by the environments. The elemental factors that have wrought changes in historic religions are mainly—(1) difference in character of the races, (2) the nature of their homes and occupations, (3) and the political, social, moral and industrial relations sustained to other preceding or surrounding peoples.

“The Authorship of the Epistle to the Hebrews” is discussed in the March *Thinker* by the Rev. G. H. Rouse, M.A., D.D., Calcutta. Dr. Rouse maintains the double-authorship theory. Paul furnished the subject-matter, Luke wrote the epistle, just as General Booth is supposed to have supplied the facts and argument of “Darkest England,” while Mr. Stead clothed these in his own language. Two reasons constrained the apostle to refrain from the actual composition of the epistle—one was distrust of himself, growing out of his self-recognized tendency to be carried away by strong feeling into digressions out of place in a treatise which should be carefully worded and systematically arranged. The second reason was the desire to save his message from the prejudice with which many believing Jews, to whom he was not *persona grata*, would receive it, should his name be attached to it. It is contended that this theory seems to account for all the facts. It accounts alike for the omission of his name and for the rise of the tradition of the Pauline authorship. The closing section (ch. xiii. 18-25) is Paul's own. The twenty-third verse of chapter xiii. is clear proof to Dr. Rouse of the Pauline origin of the epistle. The confident expectation here expressed touching Timothy is natural to Paul, but would probably be resented by Timothy if it came from anyone else, particularly from Apollos, who is often spoken of as the author of the epistle, inasmuch as Timothy and Apollos do not seem to have been closely associated, and Timothy could not be supposed to regard Apollos with the respect and reverence which would justify the expectation of Hebrews xiii. 23 if Apollos were the writer.

“The Relations of Science and Religion” are discussed by George Macloskie in *The Presbyterian and Reformed Review* for January. The article points out some common errors on this subject. To press for excessive conformity is a dangerous error; nothing more than a general harmony must be expected. Neither reason nor Holy Scripture gives us any warranty for restraining scientific researches or speculations, and any attempt to restrain them proves our ignorance of the laws of investigation, and is a usurpation of the rights of human thought. The right to investigate and

to speculate carries with it the right to publish the speculations at any stage, and however crude. It is a mistake, common alike to the enemies and friends of religion, to regard every novel, scientific doctrine as necessarily atheistical. A very foolish and sinful practice is that of taking flings at the departments of science that are subjects of popular suspicion. Men are rendering a poor service to religion who attempt to get up an issue between it and evolution. Such attempts nearly always show misapprehension as to the meaning of evolution. It is a grave wrong to denounce scientific work because of the infidelity of some of its disciples. It is an error, likewise, to brand unwelcome doctrines as false because of a supposed evil tendency. In science, as in religion, we can only take what comes to us, without asking whether it is likely to prove beneficial or otherwise to faith. It is sometimes an error to condemn a book because you cannot accept its conclusions. A mischievous error noted bears on the relation of Divine Providence to Physical Causation. Able men have supposed that the less science you find in things, the more Divinity belongs to them. On the other hand, it is an error to suppose that we can explain how the Divine Being operates on nature. It is a mistake to assume that the conflict between religion and faith is only mischievous. But religion and science are greatly helped by the brisk controversy that attracts public attention. If physical and religious questions were all settled, they would lose their attractive force.

"The Descent of the New Jerusalem," *Bibliotheca Sacra* for January, is a vigorous article by the Rev. W. E. Barton, in which it is held that the New Jerusalem spoken of in the Book of Revelation is, first of all, related to individual character, and is personal and present. The kingdom of heaven is not heaven; the New Jerusalem is not geographical. It is spiritual, personal, present. Each progressive descent of the holy city begins in an individual call, as of Abraham. But the New Jerusalem is also social and political. It was neither heaven nor a *post-mortem* earth that John saw. We are not to go to heaven to find the New Jerusalem. It is but another term for this present earth, with its present tides and seasons, inhabited by people like those who at present live here, but under the sway of the spirit of Christ. It is more than personal redemption. It is social, industrial and political. That Christ is to reign in human society means simply that He is to reign in the hearts of its individual members, so that they shall manifest His spirit in all their manifold relations. With these relations sanctified, there will arise a new condition of affairs on earth between man and man, and between man and God. Men will build factories in the same spirit in which they ordain foreign missionaries; they will plough their fields in the same spirit in which they pray and worship.

"An Irenicon." Prof. G. Frederick Wright, in the January *Bibliotheca Sacra*, makes a plea for mutual tolerance and understanding between the advocates of the inerrancy of Scripture and the critics who maintain that the Bible is not inerrant in matters not directly relating to salvation. Not only do the disputants give different sides of the same shield, but much of the language employed by them is understood by each in a sense different from that intended by each other. Quotations from the advocates of inerrancy, *e.g.*, Dr. A. A. Hodge, and from representatives of the evangelical wing of the liberal party, *e.g.*, President J. H. Fairchild, reveal a nearer approach of view than might at first sight be supposed. Three important limitations are insisted upon as necessary to this mutual understanding.

1. The doctrine of the inerrancy of Scripture is to be limited to the autographs.
2. Some theory of accommodation is held by all interpreters.
3. Both letter and spirit are to be duly emphasized. Concluding, Prof.

Wright says : " We shall be greatly misunderstood if it be supposed that we are here making a plea for universal tolerance, or that we maintain that truth is usually found by splitting the difference between two disputants. The truth is by no means always half-way between two extreme statements of a doctrine. It is usually much nearer one side than the other, and sometimes wholly on one side. . . . But touching the central doctrines of religion, there is much that cannot adequately be stated in single sentences, while the qualifying phrases introduced for explanation are likely to be understood differently by different persons."

"The Authority of the Scriptures" is discussed by Prof. Frank Hugh Foster, D.D., *Bibliotheca Sacra* for January, in an article which is certain to attract attention and evoke criticism. The argument for the authority and inspiration of the Scriptures, which Dr. Foster presents, is in the form that it has finally assumed in his thinking and teaching, and is in some respects new. Logically put, the argument is this : *A certain group of truths is God-wrought. The Bible is such a group; therefore it is God-wrought.* This formula rests for its conclusiveness upon the truth of the major premise, and upon the correctness of the observation which is summarized in the minor premise. But how may we know that a certain group of truths is God-wrought? The answer, in a very condensed form, is as follows : In the act and process of regeneration a man is seized of certain truths which possess to him the character of independent, experiential knowledge, independent for their authority upon any man or book. Coming to the Bible with the question, What is the source and what is the character of this book? he finds it containing, as its central and dominating portion, the same truths as to sin, God, repentance, forgiveness and salvation which have already become a constituent part of his religious knowledge, and which he is fully persuaded are the utterances of God to him. Finding these same truths in the Bible, he credits them with a divine origin, and concludes that this book is the utterance, the word of God. This is not the same as is meant by the statement, the Bible finds me, or the Bible is inspired because it is inspiring, which is an argument from effect to cause. But this argument is a case of identification, or of the deductive application of a principle previously gained by induction to an observed case. If it is objected that the Christian gets his knowledge from the Bible, and when he comes to the Bible and finds the same things which he believes there, this fact can give no evidence to the Bible. It is urged in reply that the Christian's knowledge is *historically* derived from the Bible, but that in the new birth his knowledge becomes *logically* independent of the Bible. More than this, it is not until he has gained this new and independent knowledge that he may be said to know, and this knowledge, gained through the experience of regeneration, is no longer dependent on the book from which he first derived it. It may be further objected that this argument proves too much, as it would prove the divine origin of other books, quite human, e.g., "Luther on the Galatians." The objection reveals an important fact, that such books are, in a sense, wrought of God. But it will be found true of every book containing the peculiar truths which have gained perfect evidence in the mind of the converted Christian that their doctrines are derived. There is but one original, one unique book in this galaxy of truthful books, and that is the Bible. Its truth is God-given, and as unique, it is in the full sense, to which no other book can lay claim, the word of God. As the believer grows in grace, as his sanctification advances, his circle of independent knowledge increases. With this increased knowledge the argument in favor of the authority of Holy Scripture becomes more detailed, and hence more stringent. The

Bible is now seen to be the word of God, not merely in its central message, but in many auxiliary utterances. With his growing knowledge of the contents of the Bible, the more evidently do its new truths fit in perfectly into the complex of former known truths and become inseparably associated with them, and thus the proof of the divinity of the Bible from experience increases; and hence, by accumulative evidence, derived from his increasing knowledge of Christian truth, the Bible at last assumes to the mind of the Christian the character of a standard or norm of religious and moral truth. He expects to find it nowhere defective. He is ready to yield it his confidence when it speaks of spheres beyond the reach of experience, of heaven and hell. Nor is the individual Christian left to stand alone, either in the possession of his experience, or in coming to the judgment he makes upon the Scriptures. The experience of others, and their judgment touching the Bible, are in harmony with his own. That the conviction of the authority of the Bible develops with the development of Christian experience is seen in the general reception of the Scriptures and their constant use in the Church, in spite of the attacks made upon them. The Church goes on employing the Bible as the word of God, without question as to what men say. Such a fact speaks volumes for her inner certainty, which is independent of 'external arguments. Having stated his argument, Prof. Foster illustrates and applies it in reference to the various doctrines which the Church has generally held, insisting that the system of doctrine which is found in the Bible receives confirmation from its comparison with the contents of the specifically Christian experience. But space limits forbid our following the article further.

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## Editorial Reviews of Books and Periodicals.

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### BOOK REVIEWS.

*The Cambridge Bible for Schools and Colleges. The Epistles to the Thessalonians.* By the Rev. GEORGE G. FINDLAY, B.A., Professor of Biblical Languages in the Wesleyan College, Headingley.

*The Epistles to the Corinthians.* By the Rev. J. J. LIAS, M.A., Vicar of St. Edward, Cambridge. Two volumes.

*The General Epistle to St. James.* By E. H. PLUMPTRE, D.D., Dean of Wells. Toronto: Wm. Briggs.

Too much can hardly be said in commendation of the series to which the above volumes belong. In form, the volumes are very convenient, small enough to slip into your bag or even into an overcoat pocket, excellent in paper, type and binding, in every way comfortable to use. In contents they are better than most larger and more expensive commentaries. Some of the series are the best on their respective books. Where, for instance, shall we find anything on the Book of Job to surpass Davidson's little volume in this series?

Up to date in scholarship, liberal and yet evangelical in spirit, inexpensive, they are a boon not only to students in school and college, but to ministers, Sunday School teachers, and all thoughtful readers of the Bible.

One of the best volumes in the series is that by Professor Findlay on Thessalonians. Mr. Findlay is one of that recent school of Wesleyan scholars who are doing much for the reputation of their Church by their valuable contributions to biblical learning, especially to Exegesis.

In this little commentary on Thessalonians, the introduction is admirable, sufficiently full and thoroughly clear, reliable and readable. It does what an introduction to a commentary should do, it prepares one to read the text and the comments intelligently and sympathetically. The comments are excellent both in form and substance. The interpretation of details is careful, candid, accurate; the judgments passed are eminently sound; and the numerous references to literature, ancient and modern, which sheds light on Paul's expressions and thoughts lend a human interest which has too often been lacking in commentaries. For instance, a reference to the views of Cato and Cicero, and a quotation from the "Journal of Marie Bashkertseff," light up the investigation of Paul's teaching as to death and resurrection.

The appendix, tracing the development of the doctrine of Antichrist from Daniel to our own time, is valuable and interesting.

Much of the same praise may be fairly bestowed upon the two volumes on Corinthians, by Rev. J. J. Lias. If not quite so attractive or valuable as Professor Findlay's volume on Thessalonians, they are at least thoroughly worthy of a place in the series.

The late Dr. Plumptre was more than a scholar. He was a scholar with the finest literary tastes and tact. Whatever he writes has a dash of genius in it, and he adorns whatever he touches. Who could wish for a more beautiful piece of exegetical work than his volume on Ecclesiastes in this same series? To those who are familiar with it, it is enough to say that the volume on James is by the same writer, and that it displays the same wealth of learning, the same fineness of perception, the same genial sympathy with all literature illustrative of the text. Our readers are safe in laying hold of anything written by Dean Plumptre, for he will put them in love with every book which he annotates and with every subject which he discusses.

*The Smaller Cambridge Bible for Schools.*

*St. Mark.* By MACLEAR.

*St. Luke.* By FARRAR.

In this series we have the learning of the volumes of the larger Cambridge Bible for Schools and Colleges condensed by the respective authors into tiny volumes suitable for junior classes.

It may be fairly questioned whether condensation was needed. But certainly for those who desire very small and very cheap commentaries—primer commentaries they might be called—these may be most heartily commended.

*Institutes of the Christian Religion.* By EMANUEL V. GERHART, D.D., LL.D. Vol. II. Toronto: Funk & Wagnalls Company. \$3 per vol.

The first volume of this work was reviewed in the *Canadian Methodist Quarterly* for 1891, when the editor traced the position of the author in his very full and able discussion of Theology and Cosmology, and observed that in the Christo-Centric aim of the work it was evident the writer "saw no man save Jesus only."

In the second volume we have ably presented the remaining departments of Systematic Theology, viz., Christology Pneumatology, Soteriology and Eschatology. In these the following positions of the learned author are of special interest. He holds strong and positive views of sin, "Guilt is God's judgment in the wrong-doer uttering itself in the consciousness of the conscience." "By the solidarity of the race, man universally was active in the overt act of Adam's sin, although men as individuals had no part therein." As to the temptation of Christ, "The challenge addressing the



last Adam, like that which addressed the first Adam, was internally as well as externally real." "Christ could not do wrong because He would not." As to the atonement, "Christ came to suffer the penalty of sin, the righteous for the unrighteous. His propitiatory sacrifice is a necessity divine and human. The sacrifice is atoning in a twofold sense, being vivific and forensic. The atonement avails for all men." "A Scriptural doctrine of election has to be consistent with the sovereignty of God and the autonomy of man." Vol. II. is scarcely in harmony here with Vol. I., in which the author adopts Augustinianism while rejecting the *duplex predestinatis* of Calvin. The requirements of a Scriptural doctrine of election just stated are readily accepted by every Wesleyan.

The implication in the second chapter of Romans is accepted as to the possible salvation of heathens without faith in the historic Christ. On the doctrine of Hades there is a divergence from Calvin, and a clear recognition of the Scriptural elements which this doctrine involves. On the Millennium there is a following of Augustine and Milligan in rejecting the literalism of Chiliasm. Allowing for meagreness of discussion on some points, and barring a small residuum of Calvinism in Soteriology and defective views of Entire Sanctification, there is in these admirable volumes a body of divinity which all Wesleyans may study with great interest and profit, and one which they will readily accept as illustrating the approximation of some of the Reformed Churches to Arminianism.

*The Origin of Language.* By LUDWIG NOIRE. Chicago: Open Court Pub. Co.

Given a fair degree of science, an unlimited amount of confidence in taxing the unknown to establish a theory, such an amount as is scarcely consistent with Agnosticism, a very pronounced bias against Revealed Religion, and an air of haughty disdain to all that is traditional, and you have the composition of this book, which, by an indefensible type of evolution, strives to account for the origin of language. It is published by "The Open Court," at Chicago, where God is superseded by Monism, and where bewildered men may ask, but in vain, "What must I do to be saved?" The idea of language being a divine endowment capable of natural development is turned into a burlesque, and that view of Geiger is praised and endorsed, "Both human reason and language were originally contained in the same germ." We must not even say that reason, much less God, created language, but language through the physical medium of "sensory perceptions" originates reason! No wonder that with men of such views "God is not in all their thoughts."

*Thoughts on Religion.* By the late GEORGE JOHN ROMANES. Edited by Charles Gore, M.A. Chicago: The Open Court Publishing Co. 1895. Price, \$1.50.

This is a remarkable book by a man born in Canada, who made his mark in the field of biological science, and who died at midlife at Oxford, not quite a year ago. The editor, Mr. Gore, is the famous Bampton lecturer, who formerly occupied a prominent position among the theologians of Oxford, and is well known there still as an occasional preacher distinguished for his ability, zeal, and High Church views. In early days Mr. Romanes had evidently adopted agnostic views, and wrote a book in opposition to theism. From it, in the editor's introduction, we have the following sad words: "I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness." . . . "When at times I think, as at times I must, of the appalling contrast between the hallowed glory of that creed that once was mine, and the

lonely mystery of existence as now I find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." From such a pen and mind the present volume comes to us with most intense interest, as tracing the steps by which he comes once more to the faith of his childhood, in which he died. They are summed up by Mr. Gore in these words: "A vivid recognition of the spiritual necessity of faith and of the legitimacy and value of its intuitions" and "a perception of the positive strength of the *historical* and *spiritual* evidences of Christianity."

*The Free Trade Struggle in England.* By M. M. TRUMBULL. Chicago: The Open Court Publishing Co. Price, 30 cents.

This is an important historical study of a question of vital importance both in Canada and the United States. The work describes in minute detail the Free Trade Struggle in England from 1838 to 1846, or "from the formation of the Anti-Corn Law League to the final overthrow of the protective system." The work is written in a popular style and its opening pages sound very like a parody of present-day American and Canadian history, as we hear it claimed that British iron should be protected against the "pauper" iron of Germany, that the reduction of the duty on building stone would "ruin the industry" of the owners of a stone-quarry on the island of Portland, that the Irish peasant must have protection for his pig by increasing the duty from five shillings a head for swine to four shillings a hundredweight. The story of the Parliamentary struggle in its various successive phases is full of intense interest; its final furtherance to solution by the terrible Irish famine, which began in 1845; the terror of the Conservative Government; their resignation; Russell's attempt to form a Government which but partially recognized the situation and offered Cobden a subordinate position, which he refused; his failure; Peel's return to power, and his combination with the Duke of Wellington to carry the measure, are all spicy and wholesome reading for Canadian politicians to-day.

*Guild Text-Books.* A. D. Randolph & Co., New York. 30 cents each.

*Landmarks of Church History.* By H. COWAN, D.D., Professor of Church History in the University of Aberdeen.

*The Religions of the World.* By G. M. GRANT, D.D., Principal of Queen's College, Kingston.

Interest in the intelligent religious development of the young is a marked feature of our times, and the Presbyterian Churches with their olden traditions of learning are not to be surpassed in this work by any. The subject of Church History has long been prominent, but that treated by Principal Grant is quite modern. He touches the outside religions in the spirit of Paul, who, while recognizing their abuses and degeneracy, yet recognized in them (1) the religion of faith in God, and (2) the moral force of conscience surviving the darkness induced by sin. In this missionary age Dr. Grant's work should be widely read.

*Why Do You Not Believe?* By Rev. A. MURRAY. New York: A. D. Randolph. Price, 90 cents.

A book of short pithy chapters for revival times, useful at that crisis of religious life when the soul's whole attention needs to be centred on the object and the grounds of faith. Perhaps a little more care should have been taken to avoid the evil of subjectivity. The attention must be fixed not on the act of faith, but on Christ, its object and foundation.

*The Gospel of Buddha, According to Old Records.* By PAUL CARUS.  
Chicago: The Open Court Publishing Co. \$1.75.

This is a peculiar book. It is an exposition of essential Buddhism. But it is an exposition adapted to the western world, hence (1) stripped of its most absurd legendary accretions, (2) dressed in a rhetorical garb often Hebrew rather than Hindoo; (3) subjected to a process of selection or pruning which emphasizes the points having some analogy to Christianity; (4) brought into touch with the Hegelian pantheism and evolution of our day. We cannot say whether the object of the writer is to discredit Christianity, or to recommend Buddhism, or to prepare the way for a new and eclectic form of religion. If the latter is the purpose of the present work, the question at once arises, What new element of truth does Buddhism offer which is not already presented by Christianity in far more perfect form? Buddhism is essentially ethical mysticism. It ignores religion, unless its praise of Sakyā Muni be considered a religion. The chapter on Anthapindikā is a denial of a personal God. In so far, therefore, as Buddhism presents us with truth, it is purely in the ethical line and lacks all the elements of power which spring from religious light and motive. If there be a God, the knowledge and love of Him can scarcely be less mighty than the knowledge of the pre-eminence of right-doing over all forms of selfish desire. Furthermore, if there be a God, the sphere of ethical duty is infinitely extended, for every act of life is related to Him in whom we live, move and have our being. And if this God be the universal father, all duty is here carried up into a supreme unity and perfection. We cannot, therefore, wonder at the historical fact that the light of Buddha has brought perfect peace to but a very few minds. Wherever the higher elements which make up our religious nature assert themselves, the teaching of Buddha, far more than even the law of Moses, must fail to make perfect, and leave its followers still all their lifetime subject to bondage.

*John Brown and his Men: With Some Account of the Roads they Travelled to Reach Harper's Ferry.* By Col. RICHARD J. HINTON (Contemporary and Co-worker of John Brown). Illustrated with 22 authentic portraits. Cloth, 12mo, 752 pp. [Vol. XI. American Reformers Series], \$1.50. New York, London and Toronto: Funk & Wagnalls Company.

While nothing succeeds like success, criticism and reproach follow failure, but the episode of John Brown and his men will live forever in the memory of a nation, and it is a question whether a quickening spirit in the historic refrain,

“John Brown's body lies a-mouldering in the grave,  
While we go marching on,”

was not as great a factor, if not a greater one, even, in the solution of the slavery question than the emancipation proclamation. In this book we have the truth about its hero and his followers. The author, himself their contemporary and fellow-laborer, was, in Kansas, correspondent of the *Boston Traveller* and the *Chicago Tribune* at the time when John Brown there began his career as an active Abolitionist. His being on the ground at the time, his account of “the roads they travelled to reach Harper's Ferry,” is authentic, reliable and of the greatest interest, particularly his narrative of the struggle in Kansas, which he gives in detail, and which is both graphic and vindictive. For thirty years the author has been collecting the material for this 752-page book, in which he contributes the

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best account of the birth, ancestry, training, national life, and death of John Brown, together with entirely fresh and exhaustive monographs on his men, all given in a spirit of earnest patriotism in which these ardent Abolitionists are held as heroic exemplars of a true reformer's courage. In an appendix, occupying 150 pages of highly interesting and instructive matter, is included the principal and more important documents prepared by John Brown, or relating directly to the enterprises against American slavery in which he was actively engaged.

The volume contains considerable matter never before published, is full of fascinating reading, and is of inestimable historic value. It is supplemented by a good index.

*Thanksgiving Sermons and Outline Addresses.* Compiled and edited by Rev. WILLIAM E. KETCHAM, D.D. Cloth, 12mo, pp. 320. Price \$2.10. New York: Wilbur B. Ketcham.

We are confident this volume will be welcomed by the clergy throughout the country. The Sermons and Outlines of Sermons are by prominent preachers of the day, and have been selected by the editor with discriminating care. The work will be found most suggestive to all who are engaged in the work of the ministry, and especially to those who are entering upon its arduous and important duties. Various are the legitimate ways the Christian minister may secure the needful preparation upon the fruitful theme of Thanksgiving. His primary resource must be God's own Word. He is, however, lacking in research and ill qualified for this duty who fails to glean and appropriate from every field with prayerful care all help available. Those who have often traversed the fields in search of themes and material, and, therefore, whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse. The work is evangelical, unsectarian and thoroughly practical.

*The Teacher's Manual on the Gospel History of Jesus Christ.* By Rev. ERASTUS BLAKESLEE. And *A Children's Course*, "A Year with Jesus." By Miss LUCY WHEELOCK. Monthly, 50 cents per year. Boston, Mass.: The Bible Study Publishing Co.

*Studies in the English Bible.* By Prof. CLARK S. BEARDSLEE. And *Suggestions about Methods of Christian Work.* By Prof. GRAHAM TAYLOR. Monthly, 50 cents for the set. Hartford, Conn.: Theological Seminary Press.

These publications are based upon the inductive method, and were prepared for the Sunday School, the Y. M. C. A., the Y. W. C. A., the Young People's Society, and Christian workers and students generally. They are designed for helps to study, not to take the place of study, and also as aids to teach the Scriptures. They are certainly good as to method and practical in results.

*Gospel Faith commended to Common-sense.* By JOHN LEIGHTON, D.D. Cloth, 8vo, pp. 140. 75 cents. Toronto: Funk & Wagnalls Co.

This book is written for the common people, not in the sense that it is superficial, but that it is not critical from the standpoint of theology and philosophy. The subjects treated are: Faith in its own Nature—a most sensible thing, a necessity in all secular affairs, a rational medium of information, a moving-power in the religious life, the way of return to God. Why faith in the person of Christ? faith a free, responsible act, alone and

sovereign in her own domain. These interesting topics are most certainly treated according to the principles of common-sense and gospel faith, and will doubtless stimulate and strengthen the faith of all who read the book.

*The Building of Character.* By J. R. MILLER, D.D. Cloth, 16mo, pp. 273. White back, gilt top. Price, \$1.20.

*Secrets of Happy Home-Life.* By J. R. MILLER, D.D. Booklet, ornamental white binding. Price, 35 cents. New York and Boston: Thomas Y. Crowell & Co. Toronto: N. T. Wilson, 12 King Street West.

No one has read any of Dr. Miller's works without spiritual profit, and these are no exceptions to the general rule. He comes into such close touch with everyday life in such a practical way that it makes his writings eminently useful. As editor of the *Westminster Teacher* and other publications of the Presbyterian Board, he has cultivated the helpful in his method so that his writings become really a source of strength and inspiration. He makes what we build in ourselves the most important thing in this world, "What we are at the end is a great deal truer test of living than what we have or what we have done."

In "Secrets of Happy Home-Life" he proceeds to answer, "What have you to do with it?" which he does in a most suggestive way.

*The Standard Dictionary.* By FUNK & WAGNALLS. Single volume edition, full Russia, \$14.00; half, \$12.00; two volume edition, full Russia, \$17.00. Toronto: Funk & Wagnalls.

After five years of labor, with the help of 247 editors, 500 readers for quotations, and the cost of nearly one million dollars, the great work is completed. It contains 301,865 vocabulary words and phrases, exclusive of the Appendix of proper names, foreign phrases, etc., 47,468 more, making a total of 349,333 vocabulary terms, which is 75,000 more than in any other dictionary of the English language. What can we say in reviewing a dictionary, especially such a perfect work in mechanical execution, editorial definition, philological detail, and vocabulary spelling and pronunciation, as is the *Standard*. Without doubt it is and will be the standard dictionary for years to come, as by the addition of supplements it will keep up with the times until the English language becomes essentially changed.

*Christian Doctrine and Morals Viewed in their Connection: the Twenty-fourth Fernley Lecture.* 1894. By Rev. Geo. G. FINDLAY, B.A. Stiff paper, pp. 260, 8vo. 70 cents. Toronto: William Briggs.

Any form of Christianity that loses sight of and fails to advance moral aims and achievements, comes short of promoting the Christ ideal of practical life. A true evangelism consists in a fuller application of the eternal ideas of the Christian faith to conduct. "The ascendancy and continued maintenance of Christianity appear to depend on the solution of the ethical questions involved in the relations of evangelical faith to modern society," says our author in his introduction. Without doubt the moral side of Christianity should receive greater emphasis. Our preachers should be Pauline in their methods. After laying down a theological basis, there should be an ethical application. The leading Christian doctrines, of which the author attempts an ethical statement and application, are: "The Fatherhood of God, the incarnation of the Son, the indwelling of the Holy Spirit, the atonement for human sin, the resurrection of the body, the judgment to come, and the life eternal." He makes two observations upon the conception of God formed in the Old Testament. 1. It is intensely

personal. 2. That God is entirely ethical, and then proceeds to show that Christ takes up this conception and teaches men "God is your Father." Out of this grows the filial character of Christian life, which "must be made in a vivid and practical sense *an imitation of God.*" It is an inspiration to see the Wesleyan doctrine of Christian Perfection put in so concrete a fashion. "The character of God the Father, revealed to us in the Gospel, is thus made the detailed pattern and guiding rule of the conduct of each believer." Christian men are to be God-like men is the ideal.

*Evolution and Christianity.* By Prof. JAMES IRERACH, D.D., of Aberdeen, Scotland. Cloth, 12mo, pp. 232. 90 cents. London: Hodder & Stoughton. Toronto: Fleming H. Revell Co.

*The Writers of the New Testament: Their Style and Characteristics.* By Rev. WILLIAM HENRY SIMCOX, M.A. Cloth, 12mo, 190 pp. 75 cents. New York: Thomas Whittaker. Toronto: Fleming H. Revell Co.

Both these works belong to *The Theological Educator* series, edited by Rev. W. Robertson Nicoll, editor of *The Expositor*, and are able contributions to that excellent collection. "Evolution and Christianity" is a conservative discussion of this interesting question. Admitting the fact of evolution, he says it "must commence somewhere," and that "creation by slow process is creation," but he shows that the factors of organic evolution are not yet discovered, and that super-organic evolution does not account for advance. Coming to evolution and religion, he admits the analogy between it and Christianity, and holds that evolution does not account for "the universal tendency of man to worship," and that "Christ was not evolved." His conclusion is, "The Christian view of the world is the only view which does justice to all the factors of evolution and recognizes all its complexity." The book is a concise reply to the rationalistic evolutionist. "The Writers of the New Testament" is the second part of "The Language of the New Testament," previously published, and in which was described what was common to the writers. In the present work the style and manner, language and vocabulary of each writer is described, and in Appendices the affinities between different groups of writers is shown, as also the contrasts between New Testament and other Greek. The recognition of the individual characteristics of the writers of the New Testament is a most important element to a proper understanding of the writings. This little book will be of great assistance in considering this factor.

*Sermons by the Monday Club on the International Sunday School Lessons for 1895.* Twentieth Series, cloth, 8vo, pp. 383. \$1.25. Boston and Chicago: Congregational Sunday School and Publishing Society. Toronto: William Briggs.

This publication has become one of the standard lesson helps, and perhaps is unexcelled in the Sermon class. The contributors are twenty-four of the leading Congregational ministers in the United States. The volume comprises forty-eight suggestive discourses that will aid the Bible-class teacher or others who are using the lessons for any homiletic purpose.

*The Testimony of History to the Truth of Scripture.* Historical Illustrations of the Old Testament, gathered from Ancient Records, Monuments and Inscriptions. By Rev. GEO. RAWLINSON, M.A., Camden Professor, Oxford, with Additions by Prof. HORATIO B. HACKETT, D.D., LL.D., and a Preface by H. L. HASTINGS, D.D. Boston: Scriptural Tract Repository. Cloth, pp. 240. \$1.00.

The title-page of this book, which belongs to "The Anti-Infidel Series," gives a good conception of its scope and purpose. Superstition, not faith,

is based upon ignorance ; intelligent faith is not hereditary ; true belief is personal ; hence the importance of every Christian being able " to give a reason for the hope that is within him " that he feels is buttressed with well-established facts. Much of scepticism results from second-hand doubts that would disappear before honest investigation. Among the much-accumulating evidence to corroborate Old Testament history is the result of exploration in Bible lands. The pickaxe has become a " defender of the faith " in our day. The religion of the Bible is based upon fact, and its history so enters into human affairs that a purely secular history cannot be given without confirming these facts. Such confirmation is being continually furnished by the discoveries of the antiquarian, and the work of these exploration societies is proving more and more interesting and valuable. Our author, who is well known in this field, applies the results of his investigations to all the historical books of the Old Testament as most convincing evidence to the historical correctness of these records. This is a book to put into the hands of a young man who is in the questioning crisis of his life, as well as any others who seek the confirmation of their faith.

*Christ in Myth and Legend.* Curious facts, myths, legends and superstitions concerning Jesus, with an Historical Sketch of the False Christs of all Ages. By JOHN W. WRIGHT. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. 12mo, cloth. Frontispiece. 130 pages. Postpaid, 50 cents.

The current series of International Bible Lessons is concentrating the attention of Christendom upon the life and times of Jesus of Nazareth. Any author who has light to contribute upon a theme never more interesting or commanding more attention than now is sure of a wide reading. Mr. Wright is a journalist, not unused to putting thoughts in type, and he has given us a most readable book. His object has been " to select from all sources the most characteristic and mysterious of the many scores of legends which all students of mediæval literature know were woven around the true story of the obscure birth, conspicuous life and stormy death of the Saviour of mankind." His accounts of some of the most prominent " sacred " relics, and of the false Messiahs who have arisen from time to time, are full of interest. Teachers and students of the gospels will find it a helpful volume.

*Fifty Social Evenings.* By Mrs. ANNIE E. SMILEY, with an Introduction by Rev. W. I. HAVEN. Cloth, 25 cents. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis.

This is the initial volume of " The League-at-Work Series," in which it is proposed to issue a number of handbooks of information upon the special work of the young people's societies. As its name suggests, this neat booklet gives approved recipes for fifty evenings of social entertainment. The programmes of amusement are fresh and lively, and the directions are given with such admirable clearness that the entertainer will easily make them his own. Although edited especially for young people's societies and leagues in churches, many of these games and devices will afford not less of guidance and help to the house-mother or young person who plays the host in her own home. To committees charged with preparing the bi-weekly entertainments of the Epworth League the book will be of great and constant service.

*The Johannine Theology.* A Study of the Doctrinal Contents of the Gospel and Epistles of the Apostle John. By GEO. B. STEVENS, Ph.D., D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Charles Scribner's Sons. Cloth, 8vo, pp. 387. Price, \$2.40.

This work is not the off-hand production of a day, but the result of extensive reading and study, as is shown by the complete bibliography of the subject to which the author has referred. Accepting the authorship of the Gospel and Epistles attributed to John, he undertakes to interpret the distinctive type of Christian teaching presented thereby. The method is the same as pursued by the author in his treatise on Pauline Theology, by which he deals exclusively with the contents of the book as a product of the author's mind. It is perhaps the first and only work in English that sets forth in a critical and systematic way the Johannine conception of religious truth from the standpoint of Biblical Theology. An idea of the author's work in elucidating and emphasizing John's type of thought and teaching will be apparent from the table of contents: "The Peculiarities of John's Theology—The Relation of John's Theology to the Old Testament—The Idea of God in the Writings of John—The Doctrine of the Logos—The Union of the Son with the Father—The Doctrine of Sin—The Work of Salvation—The Doctrine of the Holy Spirit—The Appropriation of Salvation—The Origin and Nature of the Spiritual Life—The Doctrine of Love—The Doctrine of Prayer—The Doctrine of Eternal Life—The Johannine Eschatology—The Theology of John and of Paul Compared." This work is a very valuable contribution to an interpretation of the depth and richness of the Johannine type of New Testament teaching, and to an illustration of their value for Christian thought and life.

*Genesis and Semitic Tradition.* By JOHN D. DAVIS, Ph.D., Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton, N.Y. New York: Charles Scribner's Sons. Cloth, 8vo, pp. 150.

Dr. Schliemann's little shovel uncovering the treasures of Mycenæ and Illium was received as convincing proof of the authenticity of the Homeric Legends. Why should not the confirmation of such external witnesses be applied to the Bible also? Since the monuments have been made to speak, the Bible to many at least has become reliable. The Babylonian documents have illuminated and elucidated the early chapters of Genesis, established the antiquity of the Hebrew narratives as traditions, and cast side-lights on what was before obscure or ambiguous. Prof. Davis thinks that, owing to mistranslation and undue haste, much worthless material has been dragged in with the valuable and been made the basis of argument in biblical matters. "The purpose of this book is to attempt the removal of the accumulated rubbish and expose the true material," a most needed work which the author has shown himself quite capable of doing. The author is no sceptic as to the Bible account of the Creation, the Sabbath, the Fall, the Flood, the Tower of Babel, and the other narratives in the first eleven chapters of Genesis, and the result of his work of separation and careful investigation of the genuine material will give no assistance to the sceptically inclined. He shows us that the Bible is still our primary authority of which the cuneiform narratives may give some confirmation. The non-biblical accounts are translated and compared with the Hebrew narrative, and thus furnishes valuable information to the student of the Bible.



*Our Journey Around the World.* By REV. FRANCIS E. CLARK, D.D., and HARRIET E. CLARK. Illustrated with over 220 fine engravings from special photographs taken from life. Sold only by subscription. Hartford, Conn.: A. D. Worthington & Co. Royal 8vo, pp. 640.

The next best thing to travelling is to read books of travel; and if one cannot go "around the world" personally, he could not do better than to join with President Clark, of the United Society of Christian Endeavor, and his good wife, and see things through their eyes as they give an illustrated record of a year's travel of forty thousand miles by sea and land, through India, China, Japan, Australia, New Zealand, Egypt, Palestine, Turkey, Greece, Italy, France, Spain, and other countries. It is a highly instructive and most entertaining volume. It is brimful of information for those engaged in the work of young people's societies or are interested in Christian missions. No one can read this fascinating book without profit. It will be a most valuable acquisition to anyone's library, and form a most delightful souvenir of the great Christian Endeavor movement.

*The People's Bible.* Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., London. Romans-Galatians. New York and Toronto: Funk & Wagnalls Company. Octavo, 460 pp., cloth, \$1.50.

Thousands will be glad to learn that this new volume of Dr. Parker's life-work, "People's Bible," is ready; also that the next one will complete the entire series of twenty-seven volumes. These volumes are replete with luminous expositions of the Scriptures, and are full of originality, force and suggestion. Dr. Parker's remarkable genius for scriptural exposition is evident on every page. Preachers, lay-workers, students, general readers, each may find full measure of digestible food for thought in every one of the books. The present volume contains Romans, Corinthians and Galatians. As with the preceding numbers, the binding is chaste and substantial, the type is large, and the paper and press work are excellent.

*Outline Studies in the Life of Christ.* By JAMES MCCONAUGHY. 43 pp. Paper, 12 cents.

*Christ as a Personal Worker.* By L. WILBUR MESSER. 24 pp. Paper, 6 cents.

*Christ among Men.* By JAMES MCCONAUGHY. 157 pp. Paper, 30 cents; Cloth, 50 cents.

*Personal Work.* How organized and accomplished. By C. K. OBER and J. R. MOTT. 61 pp. Paper 12 cents.

*Studies in the Gospel of Luke.* By ROBERT E. SPEER. 59 pp. Paper, 12 cents; Cloth, 25 cents.

*Studies in the Book of Acts.* By ROBERT E. SPEER. 159 pp. Paper, 30 cents; Cloth, 50 cents.

These are the publications of the International Committee of the Young Men's Christian Associations, and to be obtained from George W. Park, 40 East 23rd Street, New York City. They form a part of the College Series for Workers' Bible Training Classes and are designed as hints and helps on methods of work and study. They are not only well adapted to Association work, but would be very suggestive to pastors and others interested in Young People's Societies. The authors are men who are engaged actively

in the work, therefore each publication is the outgrowth of practical experience. We can most heartily recommend them as among the most useful "outline" studies that have come under our observation—the very ones that could be used to advantage in a Workers' Training Class in connection with any church.

*The Heavenly Trade-Winds.* By LOUIS ALBERT BANKS. Cincinnati : Cranston & Curts. New York : Hunt & Eaton. 12mo. Cloth. 351 pages. Postpaid, \$1.25.

Dr. Banks is already known as a thorough student of all the social and philanthropic problems of the day. He has written several books—among them "The People's Christ," "White Slaves," "Common Folks' Religion"—which have been well received. He easily commands the best leading pulpits of his Church. The present volume contains twenty-two sermons, recently preached in Hanson Place Methodist Episcopal Church, Brooklyn, of which he is now pastor. Simplicity of style, aptness in illustration, intense spirituality, characterize these discourses. The strong convictions of the man permeate them. They will be found interesting and helpful reading by thoughtful people of all shades of religious belief.

*In Sickness and in "Accidents:" Experiences.* By BISHOP CYRUS D. FOSS, D.D., LL.D. Cincinnati : Cranston & Curts. New York : Hunt & Eaton. 16mo. Paper. 16 pages. Postpaid, 10 cents ; or, one dozen copies, postpaid \$1.

The contents of this little booklet first appeared in the columns of the *Christian Advocate*. Their gifted and honored author had then no further thought than to express his gratitude for the marvellous grace which had so abounded in the day of trial, and contributing his testimony for the benefit of others passing through similar experiences. But by the earnest solicitation of many who were blessed and helped by the articles, he was persuaded to put them in this permanent and more convenient form.

It is printed on extra "laid" paper, neatly bound in pearl antique cover, with ornamental title on side, and makes a very pretty little book. Pastors and Christian workers, desiring the best things for invalid friends, will find it a treasure.

*Mary of Nazareth and Her Family: A Scripture Study.* By S. M. MERRILL, D.D., Bishop of the Methodist Episcopal Church. Cincinnati : Cranston & Curts. New York : Hunt & Eaton. 16mo. Fine cloth. Uncut edges. Yellow top. 192 pages. Postpaid, 85 cents.

Bishop Merrill always wields a strong pen. Not only is he logical and clear, but while he spends neither energy nor time in pursuit of flowers of rhetoric for mere purposes of adornment, his pages are in no sense dry or uninteresting. His acute, logical mind revels in tasks from which those of less calibre shrink. He seems to find his delight in working out knotty problems. The present volume is an illustration. Strong, logical, full of interest to any thoughtful mind, it goes straight into the very core of one of the most perplexing questions of Gospel history. The solution so patiently wrought out has added interest and value from the fact that it is a *Scriptural* solution, reached by careful comparison of Scripture with Scripture, with almost no reference to early traditions or to the opinions of the "Fathers." The relations of the Marys and the Jameses and the Johns

are carefully traced through the meagre—often obscure—writings of the evangelists and apostles, and the conclusions seems unanswerable that the “brethren of the Lord” were sons of Joseph and Mary, and that the Romish doctrine of “perpetual virginity,” and all that it involves, has absolutely no warrant in the Scriptures.

Students of the Gospels will be grateful to the learned author for the light he has thrown upon so perplexing a problem.

*His Way and Hers.* By W. A. ROBINSON. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. 12mo. Cloth. 149 pages. Postpaid, 50 cents.

A charming little story; just enough of it, and no more. The burden of its making, the way of uprightness—always the best way. An old moral, to be sure; and yet always new. Tom Blake, in revolt against Providence, taking matters into his own hands, bruising and tearing himself on the jagged front of law, is not a solitary character; nor is his courageous little wife the only woman whose life of faith has demonstrated that the best things come at last to those who trust and wait. Much of its charm lies in its simplicity and truthfulness to life. Old and young alike will find it full of interest.

*Religion and Business.* Practical Suggestions to Men of Affairs. By REV. HENRY A. STIMSON, of the Broadway Tabernacle Congregational Church, New York. New York: Anson D. F. Knudolph & Co. Cloth, pp 150.

This book is dedicated “to the business men to whom it has been my privilege to preach, among whom are some of the noblest men and the purest, truest Christians of my acquaintance.” It contains nine practical addresses on topics that touch every business man’s life. The author’s aim is to apply religious principles to business, and business methods to religion. He stands solidly against that abnormal conception that makes business and religion two different things, and that divides life into sacred and secular. These addresses, of course, are intended for business men and for their spiritual profit, and should be read by them, but it is equally important that preachers should read them for the correction of their ideas. We need a religion held up for practice that has more of the Golden Rule and less of divine indulgence. In the application of Christianity, there is a manward as well as a Godward side.

*The Blood Covenant.* A primitive rite and its bearings on Scripture. Second Edition, with a Supplement. By H. CLAY TRUMBULL. Philadelphia: John D. Wattles & Co. \$2.40.

It is amazing how such a busy man as Dr. Trumbull is can find time to do the work necessary for the production of such a volume as this. Here is the evidence on every page of the widest research and most painstaking investigation. Here are brought together facts of great importance bearing on the theme discussed. The field is a new one, comparatively overlooked by other investigators. The aim of the book is to show that there has been, in all ages and among all peoples, from the most ancient times till the present, a yearning for inter-union of the human with the divine, which has manifested itself in the interflow of blood. From ancient times men have made covenants either by such interflow of each other’s blood or by that of some substitute, or by some ceremony akin to it. The mass

of facts is overwhelming on the point to be proved. Dr. Trumbull first gathers materials from extra-biblical sources and then turns to the Bible. He shows that the significance of all sacrifices is not in the death of the victim, but in its life, as represented by its blood. The blood is the life and blood shed is life offered to God by which an indissoluble covenant is entered into between the parties. Where substitute blood is shed the substitute is not a substitute for one party but for both parties, and the aim is not propitiation but communion and union. Dr. Trumbull says: "All the gleanings from the world's field tend to show the unique importance of the idea of blood as the life, the offering of blood as the offering of life, the divine acceptance of blood as the divine acceptance of life, and the sharing of blood as the sharing of life. Here is the basal thought of sacrifice in its true meaning in the sight of God and man." This work is a rich mine for the profound scholar and the thoughtful pastor. It is a commentary on the Bible which cannot be had in any other form and is invaluable.

*Popular Scientific Lectures.* By ERNEST MACH, Professor of Physics in the University of Prague. Translated by THOS. J. MCCORMACH. Pp. 313 and 44 cuts. Price, \$1.20

*Three Lectures on the Science of Languages.* By PROF. F. MAX MULLER. Pp. 112. Price, 90c.

Both of the above volumes are from the Open Court Publishing Company, Chicago.

The first consists of twelve popular lectures on a variety of subjects, among which are the following. "The Causes of Harmony," "The Velocity of Light," "Why Has Man Two Eyes?" "The Principle of the Conservation of Energy."

The lectures are written in a most captivating style, are well illustrated, and most of them can be easily understood by the unprofessional reader. In reading them we feel that we are introduced to nature by a loving enthusiast, a most genial companion and eloquent teacher. Every-day facts and environment wear a new face, and many a marvellous secret is told in these brilliant pages.

The lectures on "The Science of Language" were delivered at the Oxford University Extension Meeting in 1889. They are reprinted with the author's consent, and specially revised by him for the present edition. It goes without question that anything from this veteran author's pen is well worth reading. He regards language and thought as identical, by this meaning that "they are two names of the same thing under two aspects." Under his guidance, the study of language becomes intensely interesting and significant, proving, as it doubtless does, the unity of so many diverse peoples of to-day in a common ancestry in the far distant past. "Physiologically the unity of the human species is a fact established as firmly as the unity of any other animal species. Man is a species created and divided in none of its varieties by specific distinctions; in fact, the common origin of the negro and the Greek admits of as little doubt as that of the poodle and the greyhound."

Not only does the study of language tend to confirm this unity—a point towards which physical science is also tending—but the Aryan language gives very decided evidence touching man's first dwelling-place, strikingly confirming the Genesis narrative. It "points to Asia, and to that very locality where geologists tell us that human life became possible for the first time."

Still further, as language constitutes the essential difference between man and the brutes, it is entitled to a hearing on the question of our evolution from lower forms of animal existence. The author is of the opinion that "language forms an impassible barrier between man and beast."

And, lastly, as "blood is thicker than water," and "thought is thicker than blood," he quotes approvingly the following practical remark from Mr. Horatio Hale: "It may freely be affirmed, at this day, that the discovery of the Sanskrit language and literature has been of more value to England in the retention and increase of her Indian empire than an army of a hundred thousand men."

E. I. BADGLEY.

*The Elements of Ethics.* By JAMES H. HYSLOP, Ph.D., Instructor in Ethics, Columbia College. New York: Charles Scribner's Sons. 1895. Price, \$3.00.

This book is an octavo of 470 pages. It consists of ten chapters, in which the author has vigorously and clearly discussed the cardinal principles of an ethical system. Freedom of the will occupies a prominent position, no fewer than seventy-five pages being devoted to its consideration. While nothing particularly new has been said, yet the old arguments and objections are so put that they are seen in a new light. He says: "The only possible resource left to the necessitarian is to deny the validity of obligation and to declare it an illusion, the *ultima Thule* of every man who finds himself cornered by logic and fact." And again: "In concluding the discussion of free-will, it is most important to remark that the object of sustaining it has been to furnish a basis for our practical attitude of mind and conduct toward men." The clearness of outline in the argument and the vigor with which his positions are maintained can hardly fail to carry conviction to an intelligent reader.

About one hundred pages are devoted to a consideration of the nature and origin of Conscience. Here we have a very careful and thorough examination of the fundamentals of an ethical system. One cannot speak too favorably of the character of the work done in these two chapters.

In the chapter on "The Theories and Nature of Morality," due consideration is allowed to the claims of rival systems. He holds that "no one theory is complete, but taken alone is one-sided, and requires the others to supply its deficiencies." "To put the case briefly, utilitarianism and perfectionism assign correctly the objective or teleological determinant of morality, while moralism supplies the subjective element of it, the element of personal equation in the case, which, considering that morality has mostly to do with personality, must always be deemed the most important." We have long held that a defensible and workable ethical theory can be found only in a due recognition in one system of the utilitarianism of Mill, the perfectionism of Green, and the categorical imperative of Kant.

The whole subject is introduced by two admirable chapters on "The Origin and Development of Ethical Problems," constituting a brief history of the principal ethical theories and opinions of the past; and "Elementary Principles," rich in explanation of terms, and, generally, in a proper conception of the subject in relation to future discussions.

We are glad to see the introduction of an interesting chapter on "Morality and Religion." Without a discussion of the relation of these to each other, a science of ethics is left suspended in mid-air.

A reasonably full bibliography is given at the close of each chapter, and

the volume closes with what is always desirable, but too frequently omitted—a good index. Noticeable features are the brevity and clearness of the summaries at the close of each chapter, and the admirable classification of “Motives,” “Theories of Volition,” “Origin of Conscience,” “Theories of Ethics,” and the “Tabular View of Rights and Duties.”

The book lacks somewhat of the literary charm that characterizes Seth's recent work, “A Study of Ethical Principles.” The fresh morning breeze that one feels in reading Bowne's “Principles of Ethics” is also not quite so much felt here; but the work has merits of its own that can well afford an absence of the charm of the one and the freshness and originality of the other. All students in ethics owe a debt of gratitude to the scholarly author and to the enterprising publishers for this timely and able production.

E. I. BADGLEY.

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### PERIODICAL LITERATURE.

*The American Catholic Quarterly Review.* Philadelphia: C. A. Hardy. \$5.00. The articles in this review on “The Newest Darwinism,” by St. George Mivart; “Criticism of Recent Pantheistic Evolution,” and on “Psychology, Physiology and Pedagogies,” as well as the “Scientific Chronicle,” show that our Roman Catholic brethren are not disposed to ignore the modern movements of thought. The article on “Testimony of the Greek Church to Roman Supremacy” is, we think, deficient in its laying of historic foundations for its argument in the earlier centuries. The most important articles are, of course, the Pope's Encyclical, with introduction by Cardinal Gibbons. The main features of the Encyclical are invitations to the Greek Church and the Protestants to return to unity with Rome, warning against Freemasonry as nature worship, and a presentation of the relation of the Church to the civil power. The fundamental principles, the independence of the State and the independence of the Church, each in its own sphere are sound. The difficulties arise when we attempt to define these spheres and draw the boundary line between them.”

*The Atlantic Monthly.* Boston: Houghton & Mifflin. The December, January and February numbers are before us. Besides the usual amount of literature, among which we notice a poem by Lampman, we have a large amount of excellent literary criticism. A tribute to the memory and a review of the work of the genial Dr. Oliver Wendell Holmes was, of course, to be expected. It may not be generally known that to his contributions to its first number the *Atlantic* owes the inauguration of the enviable literary reputation which it has since maintained.

*The Methodist Review.* The Methodist Episcopal Church, South, Nashville, Tenn. \$2.00 per annum. We are very much pleased with this number of our southern contemporary. The first article by Dr. Alexander, of Vanderbilt University, would do credit to any Review on either side of the Atlantic. The article on “Evolution as a Method of Creation” comes as a surprise to those who remember the words of one of the senior bishops at the Ecumenical Conference at Washington, and the retirement of Dr. Winchell from Vanderbilt. The modern spirit which accepts all truth from whatever quarter without fear of any injury to that religion which is founded in truth is evidently prevailing.

*The Yale Review*, February, 1895. A quarterly journal of history and political science. This number opens with a discussion of the question of the gold reserve of the treasury, claiming that the true protection of the currency lies in the total gold reserve of the country, and not in that of the treasury merely, which is only about ten per cent. of the whole. The farmer in American politics has interest for us in Canada, and the article on "The Socialism of Moses" will attract the attention of theologians. The review of Kingsford's "History of Canada" is, on the whole, friendly, though we find fault in a few minute points.

*The Methodist Review*, January-February, 1895. This number contains an article on "The Higher Criticism," by Prof. Tillett, of Vanderbilt University, written in a conservative spirit. The writer seems to us to fail to grasp the standpoint of the many earnest, candid Christian men who in our day fully maintain their faith in revealed religion and in the Bible as the record of divine revelation, and yet recognize a distinct measure of truth in the work of the higher critics. The most accurate and candid discrimination is essential to the safety of the Church in our day. Our religion is exposed to no more serious danger than that which arises from the so-called defences of men who have never attained to the thorough conscientious work of a man like Driver. The articles on "The Study of History and Political Science," on "Oliver Wendell Holmes," and on "Dr. T. O. Summers," are full of interest.

*The Atlantic Monthly*, March, 1895. Houghton, Mifflin & Co., Boston. The present number with the usual instalment of high-class literature has some articles of more weighty interest. "The Ethics of Co-operative Production" are discussed by J. M. Ludlow; "The Direction of Education," by Shaler; and there are valuable articles on the work of William Dwight Whitney and George William Curtiss.

*The American Catholic Quarterly Review* for January. This very able review is always welcomed with much interest, both because of its literary merit and because it is the ablest exponent of Romanism in America. The articles in this number of special interest are, "The Apostolic Delegation," in which the mission of Mgr. Satolli to the American Democracy is connected historically with the ancient legations of imperial and ecclesiastical Rome; "The Centenary of Maynooth," which, in return for large benefactions from England, has, in our opinion, been the chief inspiration of American Fenianism; "The Roman Catholic Educational Exhibits at Chicago" and "Recent Decrees on Church Music," which condemn worldly music and orchestras, and call back the Church to the Gregorian Chant and "the practice of a truly religious art." Probably many Protestant Churches would benefit from observing the spirit of the Encyclical of Leo XIII. on this subject.

*The Chautauquan*. The February number is before us. This magazine is not only essential to those who are connected with "The Chautauqua Literary and Scientific Circle," but to general readers it is one of the most interesting of the religious monthlies.

*The Preacher's Assistant*. The leading places in the January and February numbers are given to two princes of the present-day pulpit—Joseph Parker and Bishop Foster. The sermons of these honored preachers are excellent, as might be expected. Indeed, we may say the same concerning the every feature of the various departments.

In the *Homiletic Review* for April special interest will gather around a review of "Drummond's Ascent of Man," by Geo. P. Mains, D.D.; a sermon on "An Unrisen Christ," by R. S. Storrs, D.D., and a paper on "Spiritual Heredity," by Rev. A. W. McLeod, Ph.D.

*The Treasury* for April closes its twelfth volume and is making promise of better things for the future. Among the new features will be "Applied Christianity," which should be a very useful feature. In this number the sermons on "The Compulsion of Lore" and "Perfection" are good.

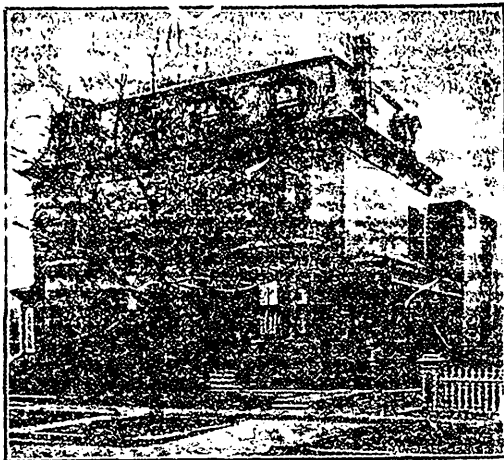
*The Preacher's Magazine* for April contains sermons from Canon Farrar, Hugh Price Hughes and Mark Guy Pearse, as well as others, besides much illustrative and other material.

To the *Pulpit* for March are sermons contributed by two Canadian ministers—Dr. Thomas, of Toronto, on "The Divine and the Human in Spiritual Success," and J. E. Lanceley, of Barrie, on "In the Synagogue."

In *Christian Literature* for March we mention specially "The Religious Situation in Japan," "The Gospel and the Gospels," "The Foresight of Faith," "Auricular Confession and the Church of England" and "The Meaning of the Christian Church."

*The Review of Reviews* for April, in addition to "The Progress of the World," "Current History" and "Current Events," and the other usual departments, contains two most excellent articles on "Our Civic Renaissance," by the American editor, Albert Shaw, in which the efforts at municipal reforms are sketched, and "The Foundations of Belief" by the English editor, W. T. Stead, based upon Rt. Hon. Arthur James Balfour's great book on that title. Stead thinks that religion as against science "seems as if it were once more going to have its innings." It is a most comprehensive and encouraging article.





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