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S. M. G.

THE CANADIAN METHODIST QUARTERLY.

VOL. II.]

JANUARY, 1890.

[No. 1.]

THE POETICAL BOOKS OF THE OLD TESTAMENT.

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

II.

AT first it seems as if an immeasurable interval separated these psalms of emotion, these outbursts of joy and praise, or sorrow and contrition, from the calm, contemplative consideration of the great problems of life, or from the pithy, sententious instructions of the proverb. And yet the transition from one to the other is not far to seek. The connecting link lies in the psalms of sorrow. They lead to wisdom. God's chastening brings reflection. "By the sadness of the countenance the heart," which is the Old Testament expression for profound discernment, "the heart is made better." But it is necessary to dwell for a little on the process by which this takes place. By profound afflictions, such as those of Job and David, and by disappointments which touched the very heart of life, such as those which chastened the latter days of Solomon, the terrible problem of evil is brought home to the very heart of the Old Testament saints. "Why go I mourning?" "Why art thou cast down, O my soul?" "Though He slay me, yet will I trust in Him." These are all the language of profound emotion as well as of thoughtful contemplation. Reason is driven to question, and the firmest faith still humbly cries, Why? Such

Psalms as the 32nd, 34th, 37th and 39th give us the key to the process by which the language of devotion became the language of wisdom. And this, we think, in the order of nature and of time, was the first wisdom, not the sententious proverb, nor the didactic exhortation, but the terrible questioning of distressed faith. The wisdom of the Book of Job is thus not less profound but more elementary than that of Proverbs, and is very near akin to that of the Psalms I have mentioned, and others of the same class. The culmination and foundation of this primary wisdom is the fear of God. So said Job, the 28th chapter, and so the Psalmist, cxi. 10. But this which is the culmination of the first stage in the development of wisdom becomes the text from which its second stage proceeds. The man who out of the terrible trial of faith has learned this lesson, to rest in the simple spirit of religion, turns to ask what the fear of God imposes on man. And hence spring the practical precepts of religion, the proverb by which man's way is ordered in the fear of the Lord.

A third stage in the development of wisdom may be termed the reflective or objective. Sometimes this follows upon the second or practical stage, which is made the text or object of reflection, as in the 1st, 19th and 119th Psalms, and the discourses in the introduction to the Proverbs. The wisdom here commended is the practical wisdom presented from the 10th chapter onward. The 28th chapter of Job has usually been reckoned in this class, but a careful examination will detect a profound difference. Many expressions in the 3rd and 8th of Proverbs have doubtless been borrowed from this passage in Job, but the subject of contemplation in Job is wisdom under a different aspect, as we shall see presently.

At other times, however, this reflective wisdom follows directly upon the first stage, it is the complement of the questionings of doubt, the calm reflection which follows the agony of the struggle with scepticism. Here we may safely place the 28th chapter of Job. It is the praise of wisdom, not as a set of practical precepts for the guidance of the life, but as a right discernment of the providence of God, and of our relations to Him. But the Book of Job is too full of the intense

agony of struggle to dwell long in reflection upon objective wisdom. But the Book of Ecclesiastes is wholly of this third stage of wisdom, and objectifies not only wisdom, but also all the course and varied circumstances of human life, and submits them to this process of after-thought or reflection.

The entire wisdom of the Hebrews may thus be compactly classified as in-thought, forethought and after-thought, all born out of the practical experience of life, out of its joys and sorrows, and hence, as we have seen, closely allied to the poetical language of its religious emotions.

The wisdom of the Hebrews has often been compared with the philosophy of the Indo-European nations. Some have held that the Hebrew wisdom deserved to rank high as a form of philosophy; others are disposed to deny it all right to the name. Philosophy is either a subject-matter of truth, or it is a peculiar method of investigating truth. As to subject-matter, philosophy, in the broadest sense, deals with questions of ontology, ethics, æsthetics, physics or mathematics. The three latter classes of subject-matter are not expressly treated, and yet all through these books of wisdom there lie passages which show us that the thoughts of the authors were directed to physics and æsthetics, as well as to the more strictly moral and spiritual. The laws of storms and the course of lightning were regarded by Job as something fixed and certain, not a mere chance. The great problems of ontology were largely answered already by the Hebrew faith. This vivid apprehension of the personality of God excluded all approach of pantheistic or materialistic speculation, such as often prevailed in both East and West. But the whole tenor of their wisdom is pervaded by the clearest theistic conception of the universe. That the matter of their discourse is largely ethical is too patent to be denied. So far as subject-matter is concerned, then, the Hebrew wisdom has a claim to a place in the highest departments of philosophy, and it is quite probable that they embraced the remaining departments as well, though these have not been specifically included in a religious literature.

But philosophy embraces a method as well as a subject-matter. The processes of human thought may be described as threefold:

First, the exercise of the senses in the perception of facts, or of the memory in their retention and reproduction. This certainly cannot be called a philosophical method, though it is a necessary handmaid of all philosophical thought.

Secondly, the dialectic or logical process, which abstracts, generalizes, classifies, defines, and thence proceeds by induction or deduction. This method has sometimes been considered the sole philosophy, or the scientific method. To this method, however, the Hebrews paid little attention. They were not logicians in the Aristotelian sense of the term, and if the rank of philosophy depends upon the rigidity of its logical form, they have but little claim to the title of philosophers.

But thirdly, the human mind possesses a power which, with or without the aid of logical forms, penetrates beneath the mere impressions of the senses, and brings up profounder views of the nature of things. In ontology it discerns power, cause, necessity, essence, and existence. In ethics it discovers justice, obligation, merit, and right. In æsthetics it brings forth beauty, harmony, and proportion. In physics, force, motion, and law; and in mathematics, space, number, quantity, and equality. Now it seems to us that the unanimous voice of humanity assigns to this knowledge the highest rank of all. It is the true knowledge, so far as such is possible to man. We call it intuitive, that is, the knowledge which looks into or within things, which beholds the essence, and not the mere external relation. Logical processes may help us in the definition or in the use of this knowledge, but they never can find it. But we think this knowledge is the only true philosophy. And in profound, clear intuition, especially ethical and ontological, the Hebrews excelled all other people; and every sentence of their books of wisdom glitters with some rich truth which it has brought out of this deep mine of the human spirit. The Hebrew wisdom is a true philosophy, far removed in form from the rigid dialectics of Aristotle, more nearly allied to the *erotesis* of Socrates or the dialogues of Plato, like that of Socrates and Plato, contemplative, intuitional, and spiritual; the philosophy of conscience and common sense, but profounder in its search for truth, and clearer in its insight, than was ever attained by

these. In another peculiarity the Hebrew wisdom claims kinship with philosophy. It is said that all true philosophy is born of scepticism. In a proper sense this is true. Honest doubt and suspense of faith or judgment is the just tribute which we pay to the reason with which God endowed us. This is no justification of the narrow, canting, dogmatic scepticism which lays down its petty canons of positive truth, and supposing that it has comprehended the universe in its axioms, refuses to accept anything that does not conform to its criteria of the five senses. Honest doubt is not prejudice, which is prejudice; but it is that suspense of judgment which seeks reasonable grounds for its acceptance of truth. It never presumes to limit the truth to the narrowness either of its acquired knowledge or possible capacities. Honest doubt is full of candor, but scorns prejudice. If true philosophy is the child of such doubt, the Hebrew wisdom is certainly a legitimate philosophy. It is born from questionings, sometimes terribly painful in their earnestness, of souls deeply pious, God-fearing, truth-seeking, but often amazed and crushed by the mysteries of life, and especially by that mystery of mysteries, evil and sin.

In this age of honest, as well as dishonest, doubt, it will not be without interest to turn for a moment to these wise, honest doubters of olden times, and see how they solved their difficulties.

One of the oldest of them is Job. His terrible questionings are born, not out of curious speculation or idle curiosity, but out of a bitter experience, with the history of which you are all familiar. So overwhelmed with sufferings that he wished that he had never been born, or that he was sleeping where the "wicked cease from troubling, and the weary are at rest," he puts forth these terrible, and almost unanswerable, questions: "Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death but it cometh not, and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in?" To construct a moral system of the universe

which shall answer this question the four friends of Job exhaust all their wisdom, but at the last the spiritual eye of their afflicted friend, as well as their own, is turned to look upon the Almighty God. They acknowledge that they have questioned that which was too wonderful for them, and in the worship of profound faith they find relief.

Many of these psalms take up the question of the Book of Job, and out of the same basis of real experience of suffering. But in these psalms, of which the 37th and 49th may be taken as examples, the question is not, Why hath God done this? but, Why are the wicked permitted to do it? And the answer is found in a firm faith in the final perfection of rectitude, in the distribution of rewards and punishments. "Mark the perfect man and behold the upright, for the hereafter of that man is peace," or "there shall be a hereafter to the man of peace." "But the transgressors shall be destroyed together, and the hereafter of the wicked shall be cut off."

But of all scriptural pictures of the honest, distressed doubter, the Book of Ecclesiastes is the most vivid and the most varied and universal in the variety of the questions. The problem there set forth is not so much the evil and sorrow of life, but the vanity, the disappointing, unsatisfying character of even the best that it offers. The Book of Job cries out for an optimism, the Psalms for universal justice, but before the writer of Ecclesiastes there hangs the dark cloud of pessimism. The profound views of man and the universe which we find in this book; the sense of universal beauty, the human instinct of eternity, the thirst for universal knowledge, the infinity and eternity of God's works, all these highest thoughts of humanity, rise up before him as seeming aggravations of the vanity and disappointment of human life, until at last he finds the all of man in religion and rectitude of life, with a patient waiting for that hereafter when "God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil."

This study gives us fresh illustration from every side of the perfection, universality, and catholicity (to press the word into a new use) of God's Word. If we study it as the expression

of the spirit of devotion, it breathes out those intense religious emotions which are felt alike by all the world. It expresses them in their simplicity and purity, with none of the cant of our narrow isms, creeds and theologies. If we study it as the philosophy of wisdom, it comes to us, not cut out into the syllogisms and categories of Aristotle, nor inductively classified according to the "Novum Organon" of Bacon. But it gives beautiful and symmetrical expression to the primitive beliefs, the universal judgments, the moral and religious intuitions of the entire race of man. And so the very garb of poetry in which it is dressed is woven of a tissue, not of fleeting and perishing and mutable word sounds, but of beautiful symmetries of thought, abiding as eternal truth itself. It is God's Word, living and abiding forever.

THE SERVANT OF JEHOVAH.

BY A. C. COURTICE, B.D.

PART I.

THE BASIS OF INTERPRETATION FOR ISAAH, CHAPTERS XL.-LXVI.

THE historical basis of interpretation for the former part of the Book of Isaiah has become clear and well defined in general outline. The history of the Assyrian kings, Tiglath-Pileser, Shalmaneser, and Sargon (740-701), wonderfully corroborates and elucidates the Hebrew history of the same period, when Uzziah, Jotham, Ahaz, and Hezekiah reigned in Jerusalem (Isa. i. 1). As the historical basis of the former part is developed and made definite, it becomes clearer that the same basis is inapplicable to the second part. The chapters under consideration (xl.-lxvi.) come down to so late a time as the decree of Cyrus (538) permitting the return of the Jewish exiles (Isa. xliv. 28 and xlv. 1). This makes the whole book synchronize with periods of history two hundred years apart. The old method of interpretation represents Isaiah as predicting con-

cerning Cyrus and the return; as speaking to men living two hundred years after his time. But as a prophet's vital relation to his own age is better understood, it is seriously felt that another author is necessary, one two hundred years later than the royal Isaiah of theocratic Jerusalem. Shall we lose our loved Isaiah by this new method, or feel that he is sadly shorn? Nay, verily! To see how the prophet's message appealed to the conscience of his own day is the best way to feel its appeal to our own conscience, and to see how he moulded cotemporaneous life is the best way to realize his moulding power in our life. Thus the new historic method makes our loved prophet richer and dearer to us. At the same time it gives us a *Deutero-Isaiah* of equal brilliance and sacredness.

The prophets in Jehovah's name counselled the Jewish nation from Isaiah's time onward (Isa. viii. 16), and a number of them went with the exiles into captivity (Jer. xxix. 1). The situation of a prophet during the exile gave shape to his work. A few leading principles may be gathered by a general survey of the prophetic literature of the period of Israel's humiliation, opening with Jeremiah, who stands at its dawn, and passing through the fuller light of Ezekiel to the mid-day of the period, as traced in Daniel and *Deutero-Isaiah*. Just as Deuteronomy (Deut. xviii. 15-22) gives the key-note for all prophetic work, so Jeremiah gives the key-note for the prophetic work of the exile.

Let us notice a few leading principles which he states relating to the exile.

First. He states distinctly the condition on which the Jews might remain in Judah and thus avoid the captivity, viz., a spiritual return unto Jehovah. "Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words. . . . For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment, . . . if ye oppress not, . . . neither walk after other gods. . . . Then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever" (Jer. vii. 3-7; see also Jer. ix. 23, 24).

Secondly. In the twenty-ninth chapter Jeremiah gives

special counsel concerning the captivity, advising the exiles to settle peacefully and seek temporal prosperity in Babylon (Jer. xxix. 4-7). He also indicates the length of the captivity as seventy years (verse 10), and describes the spiritual sign of the nearness of their release and return (verses 11-14).

A prayerful approach to Jehovah was to be the sign, and it was to this that Daniel betook himself, as described in the ninth chapter of his prophecies (Dan. ix. 1-3), and for which he braved the royal displeasure. The advice and encouragement given by Jeremiah followed the exiles into the distant lands of their sorrowful sojourn. An outburst of the intense feeling of a Jewish exile may be found in the 137th Psalm: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."

An interesting question arises as to the social, political, and religious state of the Israelites in Assyria and the Jews in Babylonia. In social and political matters they followed the advice of Jeremiah. They increased rapidly in numbers and wealth. The captives were treated not as slaves or criminals, but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state, or holding the most confidential office near the person of the king, as in the cases of Daniel and Nehemiah.

There were prophets of Jehovah among these exiles, and we are now prepared to notice and appreciate some leading features of their work.

First. There was the royal, or governmental feature of their work.

The Babylonian and Medo-Persian kings had heathen advisers, astrologers, magicians, and soothsayers. They also had Jewish advisers, specially picked according to their fitness (Dan. i. 4). The competition or conflict between these two classes of advisers was an important problem, the solution of which deeply affected the Jewish exiles. The success or failure of these counsellors was an important factor in deciding what policy might be adopted by the rulers who had human control of Jehovah's people. Israel was governed by heathen kings now, and not by David's royal line. Consequently, Jehovah's

prophets had to stand in competition with heathen diviners, and they never veiled or compromised their superior position or refused to take righteous advantage of their ascendancy (Dan. ii. 27, 28; Isa. xlv. 24-26).

Look at the contrast. On the one side we find the soothsayers, magicians, astrologers, necromancers, and wizards that chirp and mutter (Isa. viii. 19), on the other side, the prophets and servants of Jehovah; on the one side, the dark divination of man's superstition, on the other, the luminous wisdom of the Lord; on the one side, the impotence and stupidity of idol gods manufactured of wood and metal, on the other, the eternal strength and righteousness of Jehovah, His wisdom in covenant pledges and His fidelity in fulfilment (Isa. xli. 21-24, 29; xlv. 9-20; xlvii. 12-15). This opens up one side of the prophet's work, *i.e.*, as it related to the royal court; a work among the king's counsellors.

Secondly.—There was also the popular side of their work, i.e., their work among their own people

It was necessary that the Jews themselves should have clear conceptions and strong convictions of Jehovah's supremacy; such conceptions and convictions as would quicken their stunted spiritual life into a strong and luxuriant growth (Isa. xlv. 3, 4).

They needed eyes, ears and hearts aroused from idolatrous and worldly stupor, that they might perceive and feel the cause of their humiliation, *viz.*, sin (Isa. xlii. 18-25; Dan. ix. 5-8).

It was necessary that the people should return to Jehovah before they returned to Jerusalem. A change of heart was more important to them, under Jehovah's covenant, than a change of location. They needed to know the duties, feel the obligations, and appreciate the privileges of the covenant until its monotheistic principles and powers would mould their life anew and start them on a course of fidelity to Jehovah.

Then, for their encouragement, they needed some inspiring view of the future glories of Jehovah's land and people. To this work the prophets of the exile set themselves, and just such encouraging pictures are presented by Ezekiel from the fortieth chapter onward, where we find the glories of the restored wor-

ship, and by *Deutero-Isaiah*; from the fifty-fourth chapter onward, where we find the glories of the restored covenant blessings (Ezek. xl-xlvi. ; Isa. liv-lx.).

For the accomplishment of these great purposes, so vital in the history of Jehovah's people, no prophetic writing could be more wisely adapted than the Book of Isaiah from chapter forty to the close. Chapters forty to forty-eight contain a message of comfort and deliverance for Jehovah's people. Chapters forty-nine to fifty-nine describe Jehovah's servant and his work. Chapters fifty-nine to sixty-six develop the future glories of the Church.

The time of the Jewish exile was a time of conflict between national Gods. This was not a new experience. Jehovah, the God of the Israelites, came into conflict with the gods of the Egyptians, and proved His supremacy at the time of the exodus of the Israelites from Egypt. As Egypt was the battle-field between Jehovah and the idol gods of the South at the time of exodus, so Babylon was the battle-field between Jehovah and the idol Gods of the North at the time of the exile. The exile thus develops a new focus for the fight, and brings new parties on the field. Evidences are not wanting of the prevalence of this conception. In the time of the earlier supremacy of the Assyrians, there is evidence of it in the case of Ahaz (2 Chron. xxviii. 22, 23): "He sacrificed unto the god's of Damascus which smote him, and said, Because the gods of the King of Syria help them, therefore will I sacrifice unto them, that they may help me." The same thought is implied in the eighth chapter of Isaiah, when he asks: "Should not a people seek unto their God?" (verse 19). Jeremiah also upbraids the people thus: "Hath a nation changed their gods?" (Jer. ii. 11.)

Further evidence is found in the cuneiform inscriptions on a cylinder taken from the Babylonian ruins in 1879, and now found in the British Museum. Prof. Rawlinson translates a portion referring to Cyrus as follows:

"Many of the kings who belonged to the various races brought to me their tribute. . . . The gods who dwelt among them to their places I restored, and I assigned them a permanent habitation. The gods of Sumir and Accad, by the command

of Merodach, the great lord, I assigned them an honorable seat in their sanctuaries, as was enjoyed by all the other gods in their own cities. And daily I prayed to Bel and Nebo, that they would lengthen my days and increase my good fortune."

The policy of Cyrus was to secure the good-will of all the national gods of the nations whom he conquered. According to Sayce: "It is clear, therefore, that Cyrus was a polytheist, who . . . adopted the gods of the country he had conquered, from motives of state policy."

There were those among the Jews, also, who took the view that Jehovah was just a national God on a par with the other gods of the different nations, and that He was one in an uncertain conflict. The result of such a view was that there could be no providence as there was no Supreme Being, and human life was hopelessly a battle-ground of deities. This is the position taken by the false prophets of Jeremiah's time, who couldn't see that Jehovah was a God controlling all the nations, and therefore couldn't discern any purpose of Jehovah in Assyrian power, or Babylonian supremacy, or Jewish exile.

The true prophets of Jehovah fought a long, brave fight in face of fearful odds against the idol gods (the national gods represented by idols), and for the incomparable power, holiness and glory of Jehovah. Among them no one was more valiant, fearless and confident than *Deutero-Isaiah*. He foresees the result of the conflict between Jehovah and the idol gods when he says, "Bel hath bowed down; Nebo croucheth; their idols are given up to the beasts and the cattle" (Isa. xlvi. 1).

The impotence of the Gods of Babylon and their certain fall, leads the prophet of Jehovah to the lyric outburst of the forty-seventh chapter: "Come down and sit in the dust, O virgin daughter of Babylon. . . . Sit thou silent and get thee into the darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of the kingdoms. . . . Let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee. . . . Behold, they shall be as stubble; the fire shall burn them" (Isa. xlvii. 1, 5, 13, 14).

How was this fall of great Babylon to be accomplished, and how was the hope of Jehovah's people for a return to Jerusa-

lem ever to be realized? The prophet sees the agency at work. Already toward the north-east a man had appeared on the national horizon, giving proof of those abilities as a conqueror and ruler which were sure to make him the founder of a new empire. It was Cyrus, the Persian, who had already overthrown the Median empire of Astyages, and had blended the two nations into the nucleus of the growing Medo-Persian empire. The prophet sees him coming, and salutes him in Jehovah's name (Isa. xli. 25; xliv. 28; xlv. 1-6). He rejoices in the results of his approach in chapters forty-six and forty-seven. The service which Cyrus would render to Jehovah's people, however, was but a small fraction of what they needed. They were in a backslidden state, so much so that they were in danger of attributing their deliverance to idols (Isa. xlviii. 1-6). Hence the prophet passes rapidly by the service of Cyrus to notice another figure appearing on the horizon of prophecy, viz.: the servant of Jehovah and his glorious work on behalf of the backslidden Israel.

There is some ground for the impression that this second part of the book of Isaiah was written specially for Cyrus, to give him an intelligent view of the national hopes and religious convictions and aspirations of the Jews, that he might be favorably disposed to the exiles. The frequent favorable mention of Cyrus, and the description of his work as Jehovah's anointed are in accord with this theory. As a principle of interpretation, it can only have a measure of application to chapters forty to forty-six, but will not apply to the rest of the book. The unity and utility of this profoundest of prophetic writing grows luminous to us as we see that it was written especially for the exiled Jews, not for Cyrus, to convince and arouse them on three points.

The *first* of these is the supremacy of Jehovah as compared with the idol gods of the nations, and that He would vindicate that supremacy in the counsels of the nations (Isa. xl. 19, 20; xli. 24-29; xliv. 24-26).

The *second* of these is the superiority of the servant of Jehovah, who is the Lord's anointed one and exalted one, over Cyrus, who for lower and temporary purposes is Jehovah's agent (compare Isa. xlv. 1-8, and Isa. xlix. 1-13).

The similarity between Cyrus and Jehovah's servant is covered by two points:

First. Each one is Jehovah's anointed agent.

Secondly. Each of them is called in righteousness, *i.e.*, in Jehovah's fidelity to His covenant with the chosen people and the race.

Apart from these similarities the conceptions widely diverge.

First. The sovereignty of Cyrus is local, while the supremacy of the servant is universal.

Secondly. The sovereignty of Cyrus is transient, while that of the servant is permanent and progressively glorious.

The third of these principles is the future glory that would accrue to Jehovah and His covenant; to His covenant people and the race from the divine purposes springing forth and working out amid the counsels and conflicts of the nations.

As the book of Hebrews in the New Testament was written especially for believing Jews who were in danger of back-sliding, to convince them of the intrinsic excellence of the new covenant and the superior claims of Christ, its Mediator; so this section of Isaiah was written for exiled Jews, formally believers in Jehovah, but practically backsliders, to convince them of the supremacy of the God of their fathers, and His matchless fidelity, power, and glory; also, of the superior claims of His truly anointed agent, the servant of Jehovah.

PART II.

EXEGESIS OF PASSAGES REFERRING TO THE SERVANT OF JEHOVAH.

The FIRST PASSAGE is found in chapter xli. 8-20. The noticeable points in this section are:

1. *The accumulation of titles in verse 8.*

We notice the following terms used to designate Jehovah's people: (1) Israel, (2) Servant, (3) Jacob, (4) Chosen one, (5) Abraham's seed.

2. *The emphasis in verses 8, 9, and in verses 13, 14, is placed on what Jehovah does for Israel, and not on what Israel may do for Jehovah.*

The reason for Jehovah's special care for the people was that they were Abraham's seed. Abraham loved and obeyed Jehovah. The name for Abraham, still in use among the Arabs, is *Khalil Ullah*, "Friend of Allah." On the ground of this fidelity, Jehovah made a covenant with Abraham and his seed.

3. *The first appearance of reprobation is found in verse 9.*

The elected Israel is represented as not cast away, *i.e.*, not reprobated. It is worthy of notice that only the elect can be reprobated, and on the ground of unfaithfulness. The unfaithful elect are reprobated, but the divine purpose is carried on by the faithful elect, for "the gifts and calling of God are irrevocable" (Rom. xi. 29). The non-elect are by no means reprobated.

4. *The expected result is that Israel will love, and obey, and glory in Jehovah* (verse 16).

The true Israel, the holy seed, should be a community of Abrahams, each one faithful to the Holy God, or a community of prophets, each one having the spirit of God (Num. xi. 29).

The SECOND PASSAGE is found in chapter xlii. 1-7. The noticeable points in this section are :

1. *Jehovah's introduction of the servant, His elect, called in righteousness (tsedek), and specially prepared for work by the gift of Jehovah's Spirit.*

What is the force of the word *tsedek*?

The considerations which explain God's purpose in setting up a kingdom, a theocracy, are the following: (1) Jehovah as Creator is God of the nations. (2) Jehovah is not acknowledged by all nations, but only by Israel, His chosen people. (3) By means of Israel Jehovah is to be universally known and acknowledged.

The attribute by which Jehovah determines and advances the progress of His kingdom toward its ultimate universality and glory by judgment and deliverance is (His *tsedek*) His righteousness.

The servant, then, is called in Jehovah's righteousness, *i.e.*, in Jehovah's fidelity to the purposes of His kingdom. But whom

the Lord calls He also qualifies. He qualifies the servant by putting the Spirit on him. What does that mean? Let the prophet tell us.

He tells us, *first*, in chapter xlv. 1, 3, of the abundance of the gift: "Yet now hear, O Jacob, My servant, and Israel whom I have chosen. . . . For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed and My blessing upon thy offspring."

He tells us, *secondly*, in the sixty-first chapter, what are the characteristic effects of the endowment of the Spirit: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." "So that men shall call them oaks of righteousness, the plantation of Jehovah for showing Himself glorious." (Cheyne). (See Luke ii.) The endowment of the Spirit is designed to establish the righteousness and promote the glory of Jehovah, but especially and characteristically by a mission of mercy and comfort.

To sum up this point: The servant is called in Jehovah's fidelity to His covenant, and endowed with Jehovah's Spirit, to manifest that attribute of God Himself, which "is above all sceptred sway," and "becomes the throned monarch better than his crown."

2. *The methods of his work are unostentatious, inward, and spiritual* (verse 2). "He shall not cry, nor clamor, nor cause his voice to be heard in the street."

The methods of his work are in striking contrast with (1) the ritual display of idolatrous heathen; (2) with the imperious manner of such Old Testament prophets as Elijah, and (3) with the military display of such agents as Cyrus.

3. *The work of the servant is among the spiritually infirm* (verses 3 and 7).

He has a tender regard for the least germs of spiritual life. "A bruised reed shall He not break." He deals with those whose moral conceptions are not clear (blind eyes), and with those whose moral convictions are not strong (imprisoned ones).

Those who are so blind as to be in spiritual darkness, in whom the dimly burning light is near to the gloom of extinction, and those who are so weak as to be in spiritual bondage; listen ye, to the message! It is LIGHT and LIBERTY.

4. *There is a double sphere for the servant's work* (verses 1, 4, 6).

(1) *To Jehovah's people*: To them he is the mediator of a new covenant. The new covenant between Jehovah and Israel is referred to no less than seven times in the *Deutero-Isaiah*, but does not appear in the prophets which wrote before Jeremiah. (This is a strong evidence that Isaiah was not the author of this section.) What covenant is this? It is not the covenant made with Noah, for the two are put in contrast in chapter 54, verses 9 and 10, where this new covenant is called a covenant of peace. It is not the old Sinaitic covenant made through Moses, for that has been often broken by Israel. It is evidently the new and spiritual covenant described by Jeremiah xxxi. 31-34 (see Heb. viii.): "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My^a covenant they brake. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The covenant with Noah was a covenant of Providence with the race.

The covenant with Abraham was a covenant of special Providence with a family,

The covenant with Israel through Moses was a contract between Jehovah and a nation—a covenant of love and defence on one side, and of *obedience* on the other. The new covenant is a covenant of mercy, of peace, and of spiritual fellowship with Jehovah. The servant of Jehovah is the mediator of this covenant as the main part of his work with the chosen people.

(2) *To the Nations*: He is to establish judgment (*mishpat*) in the earth to the very truth (*emeth*), and the isles shall wait for his law (*torah*). There are two significant words here, *torah* and *mishpat*. The sum of divine revelation which decides correspondingly the people's obligations is the *torah*, the law. Prominent in the revelation is Jehovah's righteousness (*tsedek*), which we have already explained. The application of this righteousness to life decides a number of fundamental principles in practical religion. This is (*mishpat*) judgment. Delitzsch defines *mishpat* thus: "Religion as an ordering of life, a *nomos*." The isles shall wait upon the servant for (*torah*) revelation, and among the nations he shall establish what is fundamentally right in practical religion.

The general result of our study in this section, as far as new matter is concerned, is (1) an unmistakable progress toward the individual conception of the servant; and (2) the first appearance of his world-wide mission.

The THIRD PASSAGE which we notice, but only briefly, is ch. xlv. 28, and xlv. 1-8. It refers to Cyrus.

A very brief glance at this section will help us to appreciate the servant's mission, if we see it in contrast with the appointed work of Cyrus. Cyrus is Jehovah's anointed for three purposes, (1) that he himself might acknowledge Jehovah (verse 3); (2) that Israel might be liberated from exile (verses 4 and 13, and ch. xlv. 28); and (3) that the nations east and west might know of Jehovah, *i.e.*, discern His supremacy (verse 6). The servant, on the other hand, did not need the first, was to accomplish something beyond the second, and was immeasurably to surpass the third.

The FOURTH PASSAGE is found in chap. xlix. 1-13. The noticeable points in this section are :

1. *The person of the servant.* The servant, who was introduced by Jehovah in chapter xlii., now speaks for himself. In verses 1, 2, and 3 he describes his relation to Jehovah as one of special intimacy and special commission. In verses 5 and 6 he distinguishes himself even from the preserved of Israel.

2. *His work for Jehovah's people* (verses 4, 5, 6, and 9).

This is not a new conception, for in the section preceding he is represented as the mediator of a new covenant to them, but there is a new pathos in it as the servant pictures his almost useless toil for the people. "I have labored in vain, I have spent my strength for nought." But immediately he reassures himself with the certainty of Jehovah's vindication. "But surely my right is with Jehovah, and my recompense with my God." The preserved of Israel are to be restored, but that is a light task (verse 6).

3. *The mission to the Gentiles* (verse 6).

The servant of Jehovah, wearied as it seems with the infatuated opposition of the nation of Israel, turns to the countries and peoples afar off, and unfolds his origin and mission. But this thought was more fully elaborated in chapter xlii., where the servant brought judgment forth to the Gentiles, and the isles waited for his law, and it only needs mention here.

4. *The servant meets contempt and rejection in his mission* (verse 7).

The one whom Jehovah has honored with the title of servant, and the mission of a vicegerent, is despised by Jehovah's enemies, and is a slave in the eyes of worldly sovereigns. As this conception expands into a good portion of chapter liii., we leave it for further development there.

The FIFTH PASSAGE is found in chapter l. 4-9. There are three points made clear in this section :—

(1) The servant's gift of speech, or his readiness to receive and reproduce his Master's instruction (verses 4, 5).

(2) His acceptance of persecution (verse 6).

(3) His confidence and steadfast faith in Jehovah (verses 7, 8, 9).

A prophet's message.

This section makes it very plain that the conception of the servant is characteristically that of a prophet.

Verse 4. "The Lord Jehovah has given me the tongue of disciples," *i.e.*, the servant had the facility, like a well trained scholar, to reproduce his Master's thought.

Verse 4. "He wakeneth morning by morning, wakeneth to me an ear to hearken as disciples" (or, as they that are taught), *i.e.*, the servant is not a mere mechanical organ of revelation, but a sympathetic and receptive learner.

He receives revelations from Jehovah not in ecstatic moments, not in dreams and visions, but in his waking hours, and every morning.

The spirit of a "prophet abides with him." One or two clear sentences from Robertson Smith will help us here. "The method of true revelation has nothing in common with the art of the diviner." "Jehovah speaks to His prophets by a clear, intelligible word, addressed to the intellect and the heart." "The essence of true prophecy lies in moral converse with Jehovah." Look for a moment at the contrary view.

Plato says: "Inspired and true divination is not attained to by any one when in his full senses, but only when the power of thought is fettered by sleep, or disease, or some paroxysm of frenzy" ("Timaeus," ch. xxxii.).

Philo describes the prophetic state as an ecstasy in which the human *nous* disappears to make room for the Divine Spirit.

The prophetic Scriptures take quite different and nobler ground. This servant of Jehovah stands foremost in prophetic rank, as receiving an intelligible revelation, and delivering an intelligent message from Jehovah, appealing in each case to conscience, judgment, and affection.

What is the basis of prophetic appeal constantly? It is (1) Jehovah's righteousness arousing the conscience; (2) Jehovah's reasonableness appealing to the judgment; and, (3) Jehovah's tender solicitude moving upon the affections.

A prophet's suffering.

Another feature of prophetic life is made plain in verse 6. "I gave my back to the smiters. . . . I hid not my face from

shame and spitting." The prophets often suffered innocently. The kings despised them; the people rejected them for a time.

Jeremiah had to complain (ch. xx. v. 7): "I have been in derision continually, every one mocking me." But as the truth of his message was discerned in the course of events, for "time is the twin sister of truth," the prophet came to be honored, and his innocent suffering only increased his power for good. "Behold, the Lord Jehovah will help me; who is he that can condemn me?" (l. 9).

The SIXTH AND LAST PASSAGE is found in chapter lii. 13; liii. 12. The development of the prophet's thought here is so systematic, that we will follow the passage in sections.

Chapter lii. 13-15. In this passage we have a brief, but wonderful, sketch of the course of Jehovah's servant. Verse 13 states Jehovah's intention to exalt His servant, but according to verse 14, the way to this exaltation is through the valley of humiliation (*via crucis, via lucis*). Verse 15 describes an extensive and glorious issue from the course of humble submission. It is also stated in verse 13, that the servant's success arises from a patient wisdom which willingly accepts the vast, but inevitable sufferings which lay on his road to glory. This section forms a text which is expanded in chapter liii.

Verses 1-3. The first verse expresses a painful sense of incredulity concerning the servant on the part of the people, and the second verse explains that the incredulity grows out of the fact that the divine majesty of the servant is veiled in a garb of humiliation and neglect, while the third verse is a collocation of abrupt exclamations expressive of the servant's rejected and suffering condition.

"Who believed our message" (*i.e.*, the prophet's message from Jehovah concerning the servant)? Very few at least! Why? Because the servant had no majesty or beauty! "He was despised, deserted of men, a man of pains, and familiar with grief."

Verses 4-6. This section explains the sufferings of the servant just mentioned. They were not on his own account, though the people so regarded it at the time. They regarded him "stricken, smitten of God, and afflicted," *i.e.*, a subject of divine wrath. Their better after-thought recognizes, (1) that

he himself was innocent (therefore not the subject of divine wrath); and (2), that his sufferings are explained by their vicarious character—that they were on behalf of, or for the sake of, others. In some way the sins of the people centred on his sympathetic soul. "Jehovah made to light upon him the iniquity of us all."

Verses 7-9. This section presents to us the striking contrast between the oppressive treatment of the servant and his patient submission. He passes through false accusation, oppression, unjust judgment, and undeserved death, but in it all he was like a sheep before its shearers, or, better still, like a lamb going to slaughter. Delitsch makes this passage the source of all the New Testament teaching concerning the Lamb of God (*ho amnos tou Theou*). The servant's innocence, which is clearly implied in verse 6, is definitely stated here. "Although no injustice had he done, nor was deceit in his mouth." The individual servant is thus made quite distinct from the national servant, Israel. The latter was blind, deaf, rebellious, and always sinning. This feature of the conception even raises the servant above the best of the faithful seed. Even so good a man and so great a prophet as Isaiah had to confess, "I am a man of unclean lips" (Isa. vi. 5). According to *Deutero-Isaiah* (as found in chapter xliii. verses 25-28), Jehovah lays a heavy charge against the best of the nation. "I, even I, blot out thy rebellions for My own sake, and thy sins will I not remember. . . . Thy first father (Abraham) sinned, and thy mediators (priests and prophets, like Moses, Aaron, Joshua, Samuel) rebelled against Me."

But this servant of Jehovah is on a higher plane (compare Heb. vii. 26). However, in spite of his innocence, his end is inglorious. His grave, after his death, is not with his friends or family, but with the ungodly and the worldly, wicked rich.

Verses 10-12. (Verse 10) The suffering of the servant is no hap-hazard affair. Jehovah's pleasure is accomplished in the servant's humiliation as well as in his exaltation.

After his death he does not leave the scenes of his suffering, his days are prolonged, and he has the satisfactory vision of a seed springing forth from his work. At first he was a lonely

root in a parched ground, but that is so no longer. Who constitute the springing, multiplying seed of the suffering servant? The prophet explains: (verse 11) "By the knowledge of him shall the righteous one, My servant, make many righteous, as he shall bear their iniquities."

This is a remarkable passage. (1) It presents the servant as pre-eminently the righteous one.

There are two Hebrew words to denote servant, viz., *ehbed* and *shereth*. The latter is used mostly of priestly and Levitic service, and, therefore, designates the servant in outward qualifications. The former is applied to Abraham, Moses, and the prophets. It designates the servant in inward qualification. The foremost requirement is the subjective quality of (*tsedakah*) righteousness, i.e., conformity to the divine (*tsedek*) right.

So far as the divine will (*tsedek*) is a command, thus far righteousness (*tsedakah*) lies in obedience. So far as the divine will (*tsedek*) is a promise, thus far righteousness (*tsedakah*) lies in confidence. So far as the divine (*tsedek*) will is manifested truth or reasonable appeal, thus far righteousness (*tsedakah*) lies in appreciative knowledge and intelligent surrender.

Now this servant of Jehovah has this subjective quality *par excellence*.

(2) *This righteousness, as a personal experience, is in some way to be communicated to others.* Many are to be made righteous, i.e., brought into the same experience.

Cheyne well points out that the term *yatsdik* is not forensic here (not referring to acquittal), but *ethical*, as the servant is not a judge, but a sin-bearer. He does not pronounce acquittal, but brings in a better experience.

This righteousness is represented as from Jehovah (liv. 17), though it comes through the agency of the servant (liii. 2), and the possession of it as an experience by the people constitutes their salvation (li. 8). The persons thus brought into harmony and fellowship with Jehovah constitute the seed which satisfies the servant. But how is such a transference or communication of experience effected?

(3) *There are two conditions.* (a) The servant bears their sins. This proves his sympathy and sincerity and brings him

near. (b) They know the servant. Jehovah's righteous thoughts and ways are too high for the people to grasp with any firm grip of intelligence or confidence. But the suffering servant's righteousness is within their grasp, they appreciate it intelligently, and they seize it practically.

(Verse 12) The result is so glorious that Jehovah holds out the victor's crown to His servant. "Therefore will I give him a portion among the great, and with the powerful shall he divide the spoil." Hengstenberg says: "Through his sacrificial death the kingdom of God enters into the rank of world-conquering powers."

There is a perseverance of Jehovah's purpose throughout, and now by the work of the servant, without the use of the sword, but purely through spiritual agencies, that purpose has come to a glorious consummation.

It is often remarked that the servant of Jehovah as a special figure recedes, almost disappears, after this fifth-third chapter. Why is this? It is a natural result of his work. By his prudent, patient, prophetic, powerful agency the whole community has risen to the lofty standard of his character and life. His abiding glory and Jehovah's unfaltering purpose are linked in with the people's restoration to divine fellowship.

CHRISTIAN LIBERALITY.

BY REV. THOS. H. JAMES.

DURING the present age the attention and conscience of the Christian Church have been aroused on the subject of Christian liberality.

This is not only a doctrine or theory, but it is an eminently practical subject. It comes, perhaps, closer to the experience of the Christian than any other. The consecration of property to the Lord Jesus Christ is an essential preparation for the reception of the fulness of the blessings of the Gospel of peace. It has been said that the use of money is the surest test of character.

"The silver is Mine, and the gold is Mine, saith the Lord of hosts." All the material wealth of the universe belongs unto God. "The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein." As God owns all things, we are not surprised that He should assert His claims over the earth, and man, and beast, and all material things. But it hath pleased Him to make man a steward of His property. He says to His servants, "Occupy till I come." God has given plain and specific directions as to the manner in which we should dispose of our material substance. A man should provide for himself. He needs to be housed and clothed, fed and educated. He should provide also for the physical, mental and religious wants of his family. But he should be especially careful to render to the Almighty God that which He demands.

What claim does God make upon His servants? What is the proportion of property which a Christian ought to devote to the Lord? Is there any divine rule?

There is reason to believe that God, who, at the beginning, claimed a seventh portion of man's time, as hallowed unto the Lord, also claimed a tenth of man's property. Ancient heathen nations were accustomed to give a tenth of their income to support their false religions, and the patriarchs presented tithes to the Lord. We have reason to believe that this widely extended custom had a divine origin. In McClintock and Strong's *Cyclopædia* we read: "Thus the ancient Phœnicians and Carthaginians sent tithes annually to the Tyrian Hercules; the southern Arabians could not dispose of their incense, before paying a tenth thereof to the priests of Sabota, in honor of their god Sabis; the ancient Pelasgians paid a tithe of the produce of the soil and the increase of their herds to their deities; and the Hellenes consecrated to their deities a tenth of their annual produce of the soil, of their business profits, of confiscated estates, of their spoils."

Some of the ancient patriarchs also devoted a tenth to the Lord. Abraham felt it his duty to give tithes of all unto the Lord, and when met by Melchisedec, who was a priest of the Lord God, and had a right to receive the tenth of the spoils, he would offer to him that which was his due, though foregoing his own claim to the spoils of the conquered tribes.

Jacob affords another illustration. After his remarkable vision, when fleeing before his brother, he vowed to the Lord, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Some ten years later, after the Melchisedecan priesthood had passed away, and before the Levitical priesthood was in existence, God claimed a tenth from His servant, and reminded him of his vow.

The entire Bible history of the world for the space of some 2,000 years or more, is compressed within the small compass of eleven chapters. But all the light which we receive from the inspired volume during this long period of time is in favor of devoting a tenth unto God. And if we follow the course of Biblical history from the call of Abraham down to the promulgation of the Mosaic dispensation, the only proportion of property which we read of men consecrating unto God is that of a tenth. Thus we have reason to believe that as the patriarchs devoted a tenth of their goods unto the Lord God, and ancient heathen nations devoted, also, a tenth of their property to the support of their idolatrous worship, that God, in the early history of the race, had made known to men that proportion of property which He required of them.

What did the Almighty require of the Jews under the Mosaic dispensation? In Deut. xii. 6, we have at least seven different kinds of offerings referred to. God required the children of Israel to bring their offerings unto the place which He should "choose out of all tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come, and thither ye shall bring your burnt-offerings and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your flocks and of your herds."

Seven is one of the sacred numbers of the Word of God.

After the mention of burnt-offerings and sacrifices, *tithes* are specified. Linguists tell us that the signification of all the Hebrew, Greek, Latin, French, and Saxon words which are used for tithes is ten. The first mention of the law concerning Jewish tithe is Leviticus xxvii. 30: "And all the tithe of the land, whether of the seed of the land or of the fruit of the

tree, is the Lord's, it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof, and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be *bad* or *good*, neither shall he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." The children of Israel were not only required to give a single tenth, but two-tenths or more, to the service of Jehovah. They were to give one-tenth for the support of the Levites. Again and again it is stated in the sacred Scriptures that the Levites had no part or inheritance among their brethren, the Lord was their inheritance. Their places of abode were scattered among all the tribes. Given unto them were forty-eight cities throughout the length and breadth of Palestine, and both sides of Jordan. Their lips were to teach knowledge. They were the representatives of Jehovah to men, they were to make known the laws of God and to offer sacrifices for sin. And of the tithes which they received they were to give a tenth to the priest.

In the Book of Deuteronomy we read of legislation with respect to another or second tithe which was to be given and used chiefly on festival occasions, such as the great annual feasts of Passover, Pentecost and Tabernacles. On those grand and festive occasions, the members of the family, with the menservants, the maidservants, the stranger, the fatherless and widow, were to eat and to rejoice before the Lord. The first gift of all was the first-fruits, which consisted of about one-fiftieth part, then the Levitical tenth, after this the second-tenth of the remaining nine parts, to which the Rabbins say a little was added to make it a full fifth of the entire amount. There was also a tithe at the end of the third year. Some suppose that this was the second tithe, eaten at the homes of the people, instead of at Jerusalem. Josephus, Jerome, and others, however, contend for a third tithe at the end of the third year.

A careful examination of what is included in each of the seven different kinds of offerings referred to will show that

every well-to-do Israelite was required to give more than one-fifth of his earnings or income to the Lord. According to the Jewish Rabbins, every Israelite in the payment of the first and second tithes gave a full fifth unto the service of God. There can be no doubt but some of the seven offerings to which we have referred are included in the tithes, but it is equally clear that they are not all included. Mention is made of Elkanah going up to the house of the Lord to offer the yearly sacrifice and his vow. When God brought a charge of robbery against His people it was because they had robbed Him in tithes and offerings. Here offerings are distinguished from tithes. While the burnt offerings and the sacrifices might be a part of the tithes, it is also very plain that the first-fruits and the vows and free-will offerings were quite distinct from the tithes.

In addition to these offerings, the Israelite was also strictly enjoined not to forget the poor. "If there be among you a poor man of one of thy brethren, within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother, but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth."

Thus the demands of God upon an Israelite for religion and charity could not have been much less than one-fourth of his entire income, and in some cases, perhaps, even more. Every man was called upon to give according to his ability.

In the New Testament there is no specified amount laid down which the Christian should give, such as one-tenth, one-fifth or one-third, nothing less than entire consecration is there set before the child of God as the mark to which he is called upon to attain. But as there may be a conscientious difference of opinion among Christians as to what is meant by entire consecration to the service of God, as there may be a difference of opinion as to the proportion which shall be expended in food and raiment and home comforts and luxuries; or the amount which shall be laid aside for the education of children, or for investment in business, here we have the Word of God as an infallible guide. The Old and New Testament Scriptures are in perfect harmony with each other. Together they form a

perfect rule of life for the child of God. On the matter of Christian liberality the Jewish law of tithes and offerings should form a guide to the Christian. No part of the moral law is disannulled. The Old Testament has been spoken of as the New veiled, and the New as the Old unveiled. The payment of tithes did not originate and pass away with the Mosaic dispensation. It was practised by the patriarchs long before. The essential principles of religion have always been the same, it has differed only in external manifestation. There have not been two churches, but one church under different circumstances. One part looked forward to the appearance of the Hope of Israel and the Desire of nations, and the other looks back upon Him who, when He had by Himself expiated our sin, sat down on the right hand of the Majesty on high. To the one was shadowed forth by symbol the good things to come, the other rejoiced in the good things themselves. The faithful and the obedient under the Jewish dispensation were Christians then, as now. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, and he was with, and the leader of, the Church in the wilderness. All the moral duties which are taught by the Old Testament Scriptures are obligatory upon God's people now. The law is established by faith. "Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The wealth of the Christian world is rapidly increasing. Trade and commerce are chiefly in her hands. She is girdling the globe with her steamboats, railways, telegraphy, Christian institutions, and colonization. No doubt the inventions of modern times, the triumphs of genius and discovery, will help to hasten the rule of Christ over the nations. But does the Christian world use its wealth to extend the kingdom of Christ in the world? Do the majority of Christians gain all they can of the world's wealth by honest labor and skill? Do they save all they can by cutting off all needless expense? And do they give all they can by wisely laying out their money to

relieve the wretchedness and misery of humanity, and save all the souls they can from darkness and death. We think there can be but one answer to these three brief rules of Christian duty as insisted on by John Wesley. We know there is scarcely a tithe given to God. Man has proved himself a very unfaithful steward of God's grace, so that the wealth which rightfully belongs unto God, and is placed in the hands of men to be disposed of to God's glory, has been perverted by the great Adversary of souls, to accomplish his own malicious purposes. A large portion of the world's wealth is not used to satisfy any real want of man, either physical, mental, moral or spiritual, but it is uselessly, foolishly, and wickedly spent in extravagance, pride, vanity, and ambition. As the serpent beguiled Eve through his subtilty, so he has beguiled Eve's posterity. It was not a mere empty boast that Satan made to the Son of God when he said, after showing all the kingdoms of the world and the glory of them, "All this power will I give Thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it."

All should lay their gifts upon the altar of consecration.

The master-stroke of the Devil is the capture and supremacy which he undoubtedly still holds of the world's wealth. What vast sums are spent in war, liquor, tobacco, opium, extravagance, amusements, and false religions, and what is not spent in these ways is to a large extent hoarded with miserly hands.

It is the masterpiece of the Devil to turn the wealth of Almighty God, over which He hath made his people overseers, into channels which destroy bodily health, mental power, moral influence, social standing, and which damn the soul forever.

There is need to recall the Lord's warning, "Take heed and beware of covetousness" (Luke xii. 15). Covetousness is branded as idolatry. The woe of Almighty God is pronounced against it. In the decalogue it is associated with the worst sins of our race. This spirit, working into the hands of Satan, has aided to give him control of the greater portion of the wealth of this world, which he uses to accomplish his diabolical purpose of destroying, body and soul, for time and eternity, countless numbers of our race, who have been redeemed by the precious blood of Christ!

“Go ye out into all the world and preach the Gospel to every creature.” In some respects there is greater need for increased liberality now than under the Mosaic dispensation. Judaism was conservative in its character. It is true it admitted Gentiles as proselytes, but there was no command to put forth aggressive measures to bring Gentiles into the Jewish Church. We have the command, “Go ye out into all the world.” The Church of Christ feels that she is bound to give the Gospel to the world. It is her mission to spread forth her righteousness as brightness, and her salvation as a lamp that burneth. Faith cometh by hearing, and hearing by the Word of God. But how shall they hear without a preacher? In order that preachers be sent out, it is necessary that funds be raised, and the demand of the present day is great indeed. The great missionary societies of the present day are in want of money to advance the interests of the kingdom of Christ. The Gospel supplies the highest motives to liberality. There is a perishing world in sin and wretchedness. It is a most solemn thought that, though Christianity has been in the world for so many centuries, the vast majority of the world’s population is under the dominion of the false religions of the world. And it is stated, on good authority, that there are more heathen in the world to-day than ever before. When we think of the teeming millions of Asia without the knowledge of Christ and His salvation, and of the numerous nations and tribes of Africa who have been so long in the darkness of heathenism, and of the vast numbers of unregenerate peoples in all parts of the world who are without God, and when we think of the few and feeble efforts which are put forth to save a lost world, we may truly say, “We are verily guilty concerning our brother.” An African king once said to a missionary, “If this Gospel is true, how is it that the Christians of America have withheld this knowledge from us so long, leaving successive generations of my people to die in darkness?” An old Armenian woman once said, “Why didn’t missionaries come before? If they had only come when I was young, I too might have worked for Christ.” A heathen woman of India said, “Ask your people if they cannot send the

Gospel faster." A world lying in wickedness should arouse the Church to earnest efforts to reclaim the unsaved, and bring them as trophies at the Redeemer's feet.

Consider the blessings which God hath promised to them that honor Him with their substance.

"Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over," is a universal and everlasting principle of the Divine government. The blessing of God always follows a right course of action. There is an Arabian proverb which says, "The water you pour in on the roots of the cocoa-nut tree comes back to you from the top in the sweet milk of the cocoa-nut." "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again." God hath promised temporal blessings to such as honor Him with their substance. Christian men sometimes make a sad mistake when they assert that God hath not promised unto His people wealth in this world. Most assuredly God has done so, and that in the plainest and most unequivocal manner. The Psalmist says: "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. Wealth and riches shall be in his house." "The willing and obedient shall eat the good of the land." Had God's people hearkened unto His commandments, He would have fed them with the finest of the wheat, and with honey out of the rock would He have satisfied them. "Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine." Barns and wine express the necessities and the luxuries of life. Both are promised to them who fulfil their duties to God. It is easy for God to bless the crops of the field, the pursuits of business, or the labor of the hands, in such a manner as shall cause the blessings of His providence to pour forth abundantly into the possessions of His people.

"A good man showeth favor and lendeth ; he will guide his affairs with discretion." This promise is not to every man, act as he may, but to a good man acting discreetly. The New Testament confirms the promises of the Old. The Saviour, having direct reference to food and raiment, and the blessings of

this life, says: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The Apostle Paul says, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." All who believe in immortality have faith in the latter part of the text; the former part, which assures us that godliness is profitable unto the present life, is equally worthy of our credence.

Spiritual blessings are also richly bestowed upon the Christian who thus honors God. He is blessed with the approbation of his Maker. "To do good and to communicate forget not, for with such sacrifices God is well pleased." God's smile is better than life. His approval is better than the world's applause. He has also the approbation of good men and of those whom his charity has helped. Job says: "When the ear heard me, then it blessed me, and when the eye saw me it gave witness to me. Because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

What is the duty of the hour? Is it not to be up and doing? The Church is scarcely half aroused on this subject. We fear a large percentage of the Christian Church have not seriously begun to consider the claims of God upon them. The United States of America is said to be the richest country in the world, having an annual income of about seven thousand millions of dollars, and yet we are told that the average offering of the citizens of this great Republic to the cause of foreign missions is only one-sixteenth of a cent out of every dollar, or, in other words, one dollar out of every 1,586. England, according to its size, undoubtedly is the richest country on the globe, and the annual income of the British nation is estimated at five thousand million dollars, and yet we are told that all the nobility of England, including the royal family, do not give to the cause of Christian missions a sum equal to \$5,000 a year. How long, O Lord, how long shall this state of things continue? When shall the Church of God arise and shake herself from the

dust and put on her beautiful garments? May God breathe upon the slain that they may live.

A brighter day is dawning. The offerings of God's people are more liberal than in former times. I have before me one list of donations to religious, educational and charitable institutions, ranging from \$1,000 up to \$8,000, amounting in the aggregate to \$41,000 from eleven subscribers. In this list the Queen of England and some of the foremost preachers on both sides of the Atlantic are represented. I have another list before me of donations to similar objects, but of much larger amounts, viz., from \$10,000 upwards to \$75,000. This list of thirty-three subscribers, representing donations from England, United States, Canada, and India, totals up to the noble sum of \$1,093,000. I have yet another list of still larger subscriptions to the same religious and benevolent institutions, ranging from \$100,000 up to \$800,000. This list of nineteen subscribers amounts in the aggregate to \$5,046,000. It represents, among others, a prominent English merchant, the wife of a Methodist bishop and Methodist preacher, the King of Siam and the King of Belgium.

These magnificent donations, coming from so many sources and countries, and representing so many denominations of the universal Church of Christ, are a pledge, an earnest, of a better time coming. Those donations argue a strong faith in the atoning work of Christ, and of His right to rule the nations in righteousness and peace. They are the results of the promptings of divine love in the heart, a love to God, the bountiful donor of all the blessings which we enjoy, and to a world perishing in wretchedness and sin. They indicate that the coming of the kingdom draweth near. They are the harbingers of the universal reign of the Prince of Peace. They point to the fulfilment of prophecy, when the wealth of the heathen shall be gathered unto the Church of God, and gold and silver and raiment in abundance.

REGENERATION : ITS NATURE, CONDITIONS, AND
CONCOMITANTS.

BY REV. T. L. WILKINSON.

I.

THE doctrine of inspiration, that man is a fallen creature, exceedingly prone to evil, finds ample illustration and confirmation in the history, observation, and experience of our race. The doctrine of the existence and sovereignty of God is just as plainly revealed and as clearly manifest. We are safe, therefore, in assuming—First, the moral government of God; and, secondly, the depravity of man.

But the inspired oracles speak not only of human depravity, but of human redemption. By this latter term is meant, in general, the entire scheme of divine wisdom and grace designed and provided as a means of recovery. Necessarily such a scheme presents various aspects, and may be viewed from different standpoints. It was disobedience to the sovereign on the part of the subject, or antagonism to the divine on the part of the human, that induced our depravity and rendered redemption necessary. This disobedience of the creature to the Creator is what we call sin, and is, in fact, the very essence of sin; and if we regard sin as a disease, redemption is the divine remedy for this disease. But in providing a remedy for sin, regard must be had to the claims of law and the maintenance of authority, as well as to the efficiency of the remedy itself.

In considering the subject of redemption, therefore, the two principal standpoints will be the divine and the human, and the two great divisions of the subject, atonement and regeneration—atonement to meet the demands of the law, and regeneration to meet the demands of our depravity; or, atonement to uphold the authority and vindicate the character of the ruler, and regeneration to improve the character of the subject. The topic we propose to deal with at present, however, will include the latter general division only, the term regeneration having

been employed thus far in a comprehensive sense to describe the entire subjective results of redemption through the operations of divine grace in the soul of man.

It will be necessary at this point, however, to premise that divine and human governments, while similar in some respects, essentially differ also in their nature and designs. Human government aims chiefly at the regulation of conduct; the divine, at the formation of character. Human government contemplates the adjustment and management of temporal or earthly affairs; the divine, the development and advancement of spiritual interests. Human government proposes to harmonize and adjust men's relations to each other, chiefly as social beings, or members of the State, enforcing the right and suppressing the wrong by civil or physical disabilities, called pains and penalties; the divine aims at the procurement and perpetuation of men's harmonious relations to one another and to God, chiefly as moral beings, securing the right and suppressing the wrong, not by physical pains and penalties, but by implanting and fostering unselfish principles and holy affections in the heart, so that every subject shall not only be instinctively and supremely loyal to his sovereign, but helpful and kind to his fellow-subjects. Human governments, therefore, are secular and temporal, the divine government is moral and eternal. These considerations will help us to understand why human governments can be satisfied with restitution and penalty, or where restitution is impossible, with penalty alone. Also, why the divine government can only be satisfied with reformation of character and renewal of nature. Without this the divine government can never be satisfied, either in this world or the world to come, hence the doctrine of eternal penalty, in the absence of regeneration, is a necessary corollary of divine government. The inflexible justice of God being an essential and conspicuous element in the divine administration, no remedy for human failure or rebellion seems conceivable in the absence of atonement, or vicarious interposition, hence we have this doctrine as developed in the Word of God. And it is equally inconceivable how, under such a government, any remedy could be satisfactory that was not subjectively applied

in the purification and renewal of the rebel nature, restoring it to a state such as that from which it had apostatized, hence we have this doctrine of regeneration as also developed in the Word of God. To put this whole matter in a concrete and comprehensive form, let us conceive of human redemption under the figure of a tree, redemption itself being the trunk and atonement and regeneration its two principal branches. This view of the subject vitally links all the different parts of the system together, and not only justifies, but seems to require, their joint consideration. The atonement branch, however, or objective redemption, usually called redemption by price, I repeat, we shall be obliged to dismiss with this intimation of its place and power in the general scheme, and confine our remarks to subjective redemption, or redemption by power.

But, like redemption itself, regeneration is presented under different aspects, and will require to be viewed from different standpoints, if we would get a clear and accurate conception of its scope, hence I have entitled my subject

REGENERATION; ITS NATURE, CONDITIONS AND CONCOMITANTS.

As we have already anticipated, regeneration is the divine cure for the human disease of sin; or, as Wesley expresses it, "It is that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is the change wrought in the soul by the Almighty Spirit of God when it is created anew in Christ Jesus; when it is renewed after the image of God in righteousness and true holiness." Or, as expressed by Richard Watson, "It is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and abolished; so that with full choice of will and the energy of right affections, he serves God freely and runs in the way of His commandments." Perhaps, however, no definition is more simple or correct than the one we have given, viz., *The divine cure of the human disease of sin*; hence to understand what regeneration does for us we must inquire, first, what sin has done for us.

Now, sin has undoubtedly polluted our natures, for pollution is frequently ascribed to it in the Scriptures. It has also paralyzed and greatly impaired our moral powers. It is most appropriately represented by leprosy, which was both polluting and cancerous, or corrupting and destructive. Hence, the healing of the leper is a beautiful and expressive type of regeneration. Now, when Elisha gave instructions to the Syrian leper as to his healing, he said, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." He went and washed, "and his flesh came again *like unto the flesh of a little child*, and he was clean" (2 Kings, v. 10, 14). Thus, you will observe, Naaman was both cleansed and healed, or cleansed and renewed, for his *flesh came again*, even *new flesh*, "like unto the flesh of a little child." In harmony with this, Paul says in Titus iii. 5, "Not by works of righteousness which we have done, but according to his mercy He saved us, by the *washing* of regeneration and *renewing* of the Holy Ghost." Accordingly, "If any man be in Christ he is a *new creature*," etc. But man is represented as being "*dead in trespasses and sins*," meaning, doubtless, that some aspects of his condition correspond to, and are fitly represented by, death. This being so, if I have correctly defined regeneration as the divine cure of the human disease of sin, then regeneration must involve the cleansing, the quickening, and the renewal of our moral or spiritual natures, and there can be no regeneration, in the true sense of the term, in the absence of any one of these.

In regard to the scope and general aspects of this cure, Dr. William Cooke makes the following pertinent remarks: "Regeneration," he says, "is not a change in the substance of the soul, but a change in its moral qualities and dispositions. As man, by the fall, lost none of his bodily members, so he lost none of his mental faculties. He has still an understanding, though it is darkened. He has still a conscience, though it is depraved. He has still a will, though it is averse to holiness. He has still affections, though they are alienated from God. Therefore, in regeneration there is not the creation of new faculties, but the infusion of new qualities. Light instead of darkness; holiness

instead of sin; love to God instead of enmity against Him; and this love becomes a principle of obedience, constraining the soul to run in the way of God's commandments." He points out that in regeneration the understanding is enlightened, the conscience rectified and quickened, the affections and passions cleansed, and the will renewed. I would like to emphasize this last thought. The will in man is what the pilot is to the ship, the general to the army, or the ruler to the subject. It governs the man and makes all the faculties, of the mind, members of the body, and to a large extent, the affections of the heart, subject to its mandate. Now, it is evident that if God is to govern man He must subjugate and control that which governs in man, viz., the will. He must control the pilot if He would guide the ship; He must govern the general if He would control the army; and the ruler if He would govern the subject. The essential thing in regeneration, therefore, is the conquest of the will. Without this there can be no harmony between man and God, and where men are at war with God there will be little harmony among themselves, hence the subjection of the will to God is a matter of supreme importance. "To obey is better than sacrifice, and to hearken than the fat of rams." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." "Being made free from sin, and become *servants to God*, ye have your fruit unto holiness, and the end everlasting life." In the language of Dr. Cooke, from whom I have just quoted, "As iron, when magnetized, acquires a new property, and steadily turns to the pole, so the will, impregnated by a divine principle, receives a new direction; its original tendencies are counteracted, and it habitually points toward God." This point can hardly be too much insisted upon, as in nothing are the fruits of regeneration more clearly seen than in obedience, and in nothing is its absence more clearly manifest than in disobedience. Under this new covenant the divine law is written in the heart, and becomes the controlling influence of the life; and it is manifest that perfect submission to the divine will in all things is the highest attainment in grace on the part of mankind, and all the dispen-

sations of divine mercy look to this end. The complete conquest of the will, therefore, is not only an important but an essential element in regeneration.

THE CONDITIONS OF REGENERATION

are few, simple, and rational. The first is repentance. This may be defined as the soul's regret that it ever sinned, and a supreme desire to be forever freed from sin. Or, perhaps it would be lawful to define it as a sinner's remorse of conscience on account of sin, or the relentings of his moral nature, produced by the agency of the Holy Spirit, and ordinarily through the instrumentality of the Divine Word. Observe, it is not sorrow because of having to suffer for sin, but sorrow because of a spiritual perception of its true nature, or a sight of its loathsomeness and "exceeding sinfulness," accompanied by a deep sense of aversion toward and abhorrence of it. When these feelings are sufficiently deep and strong to lead to the renunciation and abandonment of sin, unreservedly and unconditionally, it may be said to be both genuine and complete, but not till then. Again, as this attitude and experience of the soul is the result of a divine agency and instrumentality, leading the soul to yearn after Christ the Saviour, the regrets experienced are aptly denominated, "Godly sorrow which worketh repentance unto salvation not to be repented of." Such a condition must be essential to salvation on the part of a sinner, (1) because it is not to be presumed that any man will voluntarily and unconditionally forsake sin until he duly apprehends its nature and enormity, and comes to "loathe" it, like Job of old, realizing that it is an injury and an offence to him. And it is manifest that no one can be saved from sin until he does forsake it, hence the theory that repentance succeeds instead of antedates regeneration must be based upon an erroneous and unphilosophical interpretation of God's Word. But repentance is necessary as a condition of salvation, (2) because it cannot be supposed that a man will earnestly seek and gratefully accept a remedy who has no keen sense of his diseased condition, or earnest desire to be healed. The poet's prayer, therefore,

“A knowledge of the sickness give,
A knowledge of the cure,”

is philosophical as well as Scriptural, for “The Lord is nigh unto them that are of a broken heart, and saveth such as be of contrite spirit” (Psa. xxxiv. 18).

Another equally essential and important condition of regeneration is faith, or the apprehension and appropriation of the divine remedy—the atonement—as the only but all-sufficient means of recovery from sin’s disease, and the only but all-sufficient means of restoration to the favor and image of God. This faith is pertinently defined by D’Aubigné as “the means by which the whole being of the believer—his understanding, heart, and will—enter into possession of the salvation purchased for him by the incarnation and death of the Son of God.

. . . Or, as the theologians say, it is ‘the subjective appropriation of the objective work of Christ.’ If faith be not an appropriation of salvation, it is nothing; all the Christian economy is thrown into confusion, the fountains of the new life are sealed, and Christianity is overthrown from the foundations” (*Reformation*, Vol. I., p. 53).

It ought to be remarked, however, that this faith must be the faith of a penitent and not of an impenitent sinner, or a living and not a dead faith. The faith of the impenitent is simply a mental assent to the doctrinal or historic fact of atonement, but the faith that saves includes the further act of the soul in laying hold of that fact as the only but all-sufficient provision of mercy for personal cleansing and peace. The faith of the impenitent is belief simply; the faith that saves is belief and *trust*. The one thinks; the other thinks and acts. The one is convinced, but resists; the other is convinced and surrenders. The one understands; the other understands and appropriates. The one sees the curative properties of the remedy and is persuaded of their efficacy, but remains diseased; the other receives and applies the remedy and is cured. The one, therefore, is merely a theoretical or dead faith; the other is an active, living faith, and makes its possessor alive. The one only enhances its possessor’s guilt and condemnation; the other insures its possessor’s purity, peace, and joy. The one,

though convinced that in the Father's house there is bread enough and to spare, yet remains in the "far country" among the swine, perishing with hunger; the other arises and goes to the Father, and feasts upon the fatted calf amid music and dancing. I need hardly add that it is the latter that is the condition of regeneration, hence those who teach that it is the former are "blind leaders of the blind," and both will assuredly "fall into the ditch."

But it will be in order here to consider somewhat more fully

THE DIVINE PROCESS OF REGENERATION,

i.e., how, or by what agency or instrumentality, the work is wrought. It will be conceded that, in an important sense, the manner is inexplicable, "for the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." This very passage, however, unmistakably teaches that the Divine Spirit is the Author of the work. It is also, according to the margin, a being "born from above," and is frequently called a being "born of God" (see John i. 13; 1 John iii. 9; iv. 7; v. 1, 18). It is sufficiently clear from these passages that regeneration, or the new birth, is the direct work of God, through the agency of the Holy Spirit, and not the result of any mere ceremony or physical operation. True, our Lord did say, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God," and some have conceived that, by being "born of water," He referred to Christian baptism; but a careful examination of the text will, I feel sure, convince every unbiassed mind that nothing of the kind was intended. It may be harmlessly conceded, however, that He probably *alluded* to Christian baptism, but certainly not that He taught baptismal regeneration. But we will look at the passage for a few moments, on the supposition that ritual baptism was intended by this phrase, and see what is involved. Certainly, if Jesus Christ was divine, as we assume He was, then nothing unphilosophical or absurd will be found in His utterances. Hence, if this text, when applied to ritual baptism, is found to contain absurdities, it will be a strong presumption

against such an interpretation of it. Observe, He says, "Born of water *and* of the Spirit;" so that whatever is meant by water, the agency of the Spirit is not superseded or ignored. God still holds the key to the situation, in part, at least, in His own hands. In this case, however, there are two new births, one of water and one of Spirit, and our Lord might, with the utmost propriety, have said, "Except a man be born again twice, once of water and once of Spirit, he cannot see the kingdom of God." But, evidently, only one new birth is contemplated, hence if water baptism be intended here, there must be some sort of co-action on the part of the water and the Spirit, without which neither is efficacious. In such case we must conclude that a man baptized with either water or Spirit in the absence of the other is still unsaved, else we are shut up to the presumption that the one cannot take place without the other. In this case we are compelled to suppose that neither God nor man can ever baptize without the co-operation of the other, which is supremely absurd, since it limits the prerogatives of Jehovah, contradicts the word of God, and leaves the Almighty powerless to save a soul until some human priest can be brought to apply the water: and no priest, no salvation. No matter how ripe the subject may be in penitence and faith; no matter how willing the Deity, or how great the emergency, God's hands are tied and His independent prerogative to save is gone, the machinery of mercy must stand still and devils glory in the Almighty's plight until some Peter-ified priest can bring the hydraulic key and unlock the door. If this be true, we can easily conceive of storms, or freshets, or distance, or disability, or sulkiness, or laziness, or late trains, or slow coaches, or baulky horses, or bad roads, or broken bridges, and a thousand other similar conditions, baulking the purposes of mercy, checking the flow of the streams of grace, and excluding a soul from heaven. Another absurdity involved in this interpretation is that it makes salvation to depend as much upon the acts of the body as upon the state of the heart. But if sin is a moral malady, and consists in the motives of the heart rather than the movements of the body—if it is an act of the soul, rather than an abstract physical action—as all will admit, then the remedy

must be applied to the soul rather than to the body, to the spirit rather than to the flesh; hence it must be exclusively a divine, or spiritual operation, conditioned not upon any physical process, or ceremonial observance, but upon the state of the affections or heart. If this were not so, considering that men are liable not only to deceive, but to be deceived, we can easily imagine the Deity placed under the absurd necessity of saving some very impenitent and hypocritical wretches, while allowing some very sincere and contrite believers to perish outside the fold. All interpretations involving such absurdities and such consequences must be summarily rejected as erroneous.

But it appears to me that there is evidence in the passage itself that it was not intended to teach the doctrine of water-baptismal regeneration at all. Our Lord, in the context, enunciates the universal principle of "everything after its kind." He says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Now, if the water birth is a separate and distinct process, and the same principle is applicable to it, then that which is born of water is—water. Or, if the new birth be the result of the co-action of water and Spirit, then the product must be water and Spirit—a conclusion which the advocates of that theory will scarcely care to accept. Doubtless the true meaning of the passage, and, so far as I can see, the only consistent one is, that our Lord, according to a well-understood idiom of speech, describes the same spiritual process in a twofold aspect—first, under its symbolic form, and secondly, under its spiritual, each supplementary to and explanatory of the other. We have numerous parallel cases in Scripture; *e.g.*, God says by Isaiah (xliv. 3): "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Certainly we are not to suppose that both water and Spirit are intended here, but Spirit only, described in the first clause by the name and under the similitude of water, and in the last without a similitude, the latter explaining the former and the former illustrating the latter. So John the Baptist, in Matt. iii. 11, says of Christ: "He shall baptize you with the Holy Ghost and fire," meaning, doubtless, the Holy Ghost under

the similitude of, and purifying like fire. Otherwise, we have three baptisms for believers—one with fire, one with water, and one with Spirit. But the passage under review, we conceive, teaches the one only saving baptism, or birth, under the similitude of water, but really through the agency of the Holy Ghost. And there can be no reasonable doubt that this divine work is wrought in the soul of man in the very instant when he, as a penitent sinner, is brought by faith into vital contact with the atoning merits of the blood of Christ, whether this be at the time of baptism or some other time. Thus the atonement becomes the meritorious ground of regeneration, the Divine Spirit the active and efficient agent, and man the subject, or recipient, entitled to all the provisions of divine grace in time and throughout eternity. If this view be correct, then the passage might very properly be rendered, as it would doubtless mean, "Except a man be born of water, *even* of the Spirit, he cannot see the kingdom of God." This rendering is supported by some eminent scholars.

In regard to the doctrine of water-baptismal regeneration, Rev. Wm. Anderson, LL.D., of Glasgow, in his work entitled "Regeneration," says, on pp. 32, 33: "Such spiritual-material *dynamics*—or, to express it more definitely, spiritual *hydro-dynamics*, or *water-power*; or, still more specifically, spiritual *hydraulics*—is a first principle of the Popish science of salvation. That priesthood of imposture believe—at least they say they do—that by water-baptism there is communicated to the soul of the infant the germ of spiritual life; and moreover, that there is no other mode of communicating it. The Anglican episcopacy makes precisely the same representation as contained in their liturgy, the Book of Common Prayer; according to the forms of which every child within their Church's pale is baptized, whether by a Low Church Evangelical, using the expressions of the prescribed formula in a non-natural sense, *i.e.*, the inverse of common sense; or by a High Church Tractarian, for once an honest man, using them in a grammatical sense. When we reflect on this, . . . especially when we reflect that, notwithstanding all the exposures which are being frequently made of the impotence of formality, there are so

many who judge favorably of themselves merely on account of certain places to which they walk and in which they sit down, certain postures which they assume, certain actions which they perform with their hands, certain eatings and libations which they perform with their mouths, and certain words which they pronounce with their tongues, it will appear how much need there is of a sustained witness-bearing for the spiritual nature of Regeneration."

CONCOMITANTS OF REGENERATION.

Another question logically involved in my theme, and in place just at this point, is as to the relation of justification and sanctification to the work of regeneration, or where do they belong and what are their functions in the redemptive scheme? It will be noticed that I have assigned them no place as yet, though it is supremely important that we understand their nature, offices and relations in the saving plan. To this end we will make use of the helps supplied by the old dispensation, under which the great spiritual verities of the Gospel were clearly mirrored forth by types and ceremonies. Under that dispensation God's Church was organized as a kingdom or nation. Under that kingdom the ceremonial law was enacted and administered. Under and by virtue of that law, the Levitical priesthood, typical of the divine priesthood of Christ, was appointed and officiated, and under that law people were both justified and sanctified; hence justification and sanctification had their birth, in an important sense, under law, and both have reference to the divine government, and cannot be properly interpreted if divorced therefrom.

Justification especially, we are told, is a law term, implying a process at law, issuing in an official declaration of innocence concerning some one accused of crime. As in ancient times, however, kings generally exercised judicial functions, the very term itself suggests the threefold idea of king, culprit, and law. The governmental idea, involving regal and judicial prerogative, not only existed under the old dispensation, but is also carried over from the old dispensation into the new, for the Church is now called "the kingdom of God," and Christ

is not only King, but Judge, for "the Father judgeth no man, but hath committed all judgment unto the Son." But because of the analogy between legal and evangelical justification, we will use a case of the former as an illustration of the latter, and at the same time note the differences.

LEGAL JUSTIFICATION.

Suppose a man in a human court of law arraigned under a charge of murder. The indictment is read and the trial proceeds. The witnesses are numerous and highly credible, while their testimony is direct, specific, and harmonious; so much so that the counsel for the defence induces his client to confess his crime and ask for the clemency of the court. The judge accordingly pronounces the official sentence of condemnation with such penalty as the law prescribes. It is evident that this man is not justified, but found guilty and condemned. But another man is arraigned, charged with the same crime. The witnesses are few and unreliable; their evidence is vague, circumstantial, and contradictory, and the evidence of rebuttal is so conclusive that the man's innocence is clearly and undeniably established. The verdict is unanimously for acquittal, the judge pronounces the prisoner innocent, congratulates him on the completeness of his vindication, and discharges him from custody. He, accordingly, walks out of court amid the cheers and congratulations of the spectators—justified. This, however, it will be seen, is a case of legal justification, which, in some important respects, differs from evangelical. In this case there is a charge of guilt, but it is proved untrue, and the man is justified on the ground of his innocence. In

EVANGELICAL JUSTIFICATION

the charge is confessedly true, and on the ground of native innocence the sinner could never be justified. He stands in the same relation to the law as the first prisoner in my supposition. He is charged with crime, proved guilty, and admits his guilt. Yet even he, by the provisions of divine grace, is "justified from all things from which he could not be justified by the law of Moses." How is it done, and

what does it involve? Is he merely pardoned? Let us see. Take the case of the murderer again. Suppose the royal prerogative to pardon is invoked and exercised in his case, and on receiving the royal parchment he is released from prison and goes forth into society with the pardon in his hand. Is he justified? Is he less truly a murderer, stained with a fellow-creature's blood, than he was while locked behind the prison bars? In other words, has any change been effected in his nature or character? Certainly not, hence he is not justified in any sense analogous to God's method of justifying. True, Noah Webster says that to justify, in a theological sense, is "to treat as just, though guilty and deserving of punishment; to pardon; to absolve." This definition, however, can hardly be accepted as orthodox, since God cannot be supposed to *treat* as just persons who are "guilty and deserving of punishment." If that were justification, then the justifying act is only blind, exceedingly compromising to the character of God, and the saints in heaven would be left to all eternity "guilty and deserving of punishment." This is what Rev. Benjamin Field, in his "Hand-book of Theology," calls "improper, or secondary, justification." Dr. Cooke defines evangelical justification as "absolution from the guilt we had contracted, from the punishment to which it had justly exposed us, and restoration to the divine favor" (*Theology*, p. 361). He also says of justified persons, that they "are as free from the imputation of sin as Adam was when he first inhaled the salubrious air of Paradise, and in his innocence rejoiced in communion with God. Hence the apostle exultingly asks, 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died.' 'Our sins, though once as scarlet, are as white as snow; though red like crimson, they are as wool.'" In fact, we cannot conceive of a man as being justified in the sight of God who is not truly just, or righteous; and how God can reckon, or "treat," a man as righteous who is not truly so is equally inconceivable. Justification, then, in an evangelical sense, involves the innocence, the *actual and absolute innocence*, of the justified person. It does not necessarily imply the *making* of him innocent, but

the declaring of him so; and in this respect corresponds with legal justification. Nor is it supposable that God could *declare* a man innocent before he was made so, hence we can have no such thing as evangelical justification without some anterior provision and process for making men innocent. It would be a misleading and deceitful use of words to declare a sick man well whose disease remained uncured; and any physician who would proceed on such a principle, and undertake to "treat" a man as cured who was still sick, would soon find himself in a court of law, but not in a state of justification. Nor must we impute conduct to God such as would ruin the character of a man. When God pronounces a man just, we are to presume that he is so, without any imputation of sin whatever; yet the making of him just, I repeat, is no part of the justifying act. Our next inquiry, therefore, must needs be, How is the man made innocent? We have no earthly parallel for illustration, hence we will attempt to supply an imaginary one. Suppose, *e.g.*, that the king, in the case of that murderer, could, by some magical, chemical, or psychological process, thoroughly purify him by extracting not only the guilt of his crime, but the very murderous instinct itself; and suppose he could "blot out," not only from the calendar of the court, but from the character and conscience of the man, all stains, traces and consequences of the crime, and leave him as pure and free from guilt as if the crime had never been committed, then it is evident that he could justify him before the law, and that, too, in a sense analogous to evangelical justification. This mysterious process, however, would not be the justifying act, but only an operation essential and preparatory to that act, and for want of a better name let us call it *Regeneration*.

Now, God is able, not by magic, not by chemistry, not by psychology, nor by witchcraft, but "by the washing of regeneration, and the renewing of the Holy Ghost," thus to cleanse and change men; and He never justifies, nor *can* He justify a man not thus regenerated. To do so would logically involve a lie, consequently all justified persons are regenerated, and all regenerated persons are justified. Justification, however, does nothing for us, inwardly. It simply determines our legal

standing, while regeneration determines our moral standing. Justification deals with law, regeneration with our nature. As Dr. Cooke expresses it, "Justification is a change in our *relation* to God (as Sovereign); regeneration is a change in our personal state, our affections, and character (nature). Justification is the removal of the *guilt* we had contracted; regeneration is the subjugation of our natural depravity by the agency of the Holy Spirit. Justification removes the *penalty* the law denounces; regeneration implants a principle of obedience to the precepts the law enjoins. Justification is a restoration of the soul to God's favor; regeneration is a restoration of the soul to His image" (*Theology*, p. 416). And the one cannot exist apart from the other in the case of a person who has sinned. A justified man must be a regenerated man, and a regenerated man must be a justified man. It will be seen, therefore, that in an important sense justification is a result of regeneration; or, in other words, that the legal act is based upon the regenerative work, and the regenerative work upon the atonement of Christ.

SCIENTIFIC THEOLOGY.

BY REV. W. W. ANDREWS, B.A.

"Out of the heart of nature rolled
The burdens of the Bible old."

—*Emerson.*

"Revelation is a king unmarried: science is a queen unmarried; but for eternity these two have changed eyes."—*Joseph Cook.*

By the term at the head of this paper we do not mean any form of systematic theology. Systems of theology as such can lay claim to the term scientific only as the sparring of a Sullivan may. In the exactness of statement, the rigidity of logic, and the formal completeness of the whole, they are exhibitions of intellectual cleverness, as the pugilist's execution is of muscular. Who cannot refer at once to parts and wholes of systems which are scarcely more than impressive forms of verbal jugglery—as

artificial as the Linnæan system of botany, though, perchance, as useful as schemes of classification?

We wish to describe a method of study, a tendency and a spirit of investigation, which has come to the realm of theology from physical science.

Every age tends toward homogeneity. Its various lights blend in one diffused glow, called the spirit of the times. Scientific theology is a child of the spirit of our times. We live in an age which is science-soaked; and when the modern method has given us a new chemistry, a new biology, and a new psychology, it is not surprising if it also give us a new theology. This tendency is not confined to any one school, to orthodoxy or heterodoxy, but in all churches and creeds it finds its representatives, as we shall see in later paragraphs.

The characteristics of the scientific spirit are:

First, a thorough-going belief in the unity and universality of law, throughout all realms of both the visible and invisible worlds.

Second, a quenchless thirst for *the real* and an impatience of the artificial. It seeks to separate the essential from the accidental, the permanent from the temporary, the real from the apparent, the fact from the law, and the law from the principle. In theology it seeks for the spiritual constants.

Third, it seeks to establish all results by experiment and induction. Being a spirit of investigation which has a strong affinity to a certain class of concepts, it must always be much more than devotion to a particular logical method, yet, in obedience to its passion for the real, it makes choice of the inductive. Its great weapon is analogy, and instead of attempting to throw its results into the form of a logical system, it seeks rather to bind the fields of knowledge together by running great lines of analogy through them, and to classify all facts under common laws, and to unify laws as expressions of fundamental principles.

The effect of this spirit when applied to the problems of theology is the subject of this paper. It has come to us and has come to stay, and out of it a powerful theology is growing.

The great characteristic of this theology is that it is per-

meated with the belief that the world of spiritual things is not one of magic, haphazard and lawlessness, but of constant order everywhere. We live in an age when men are willing to listen to almost anything in the name of law—that highest revelation of God to modern science. The perusal of Prof. Drummond's "Natural Law in the Spiritual World" has been to many a scientific mind the death of scepticism. The critics of this book have said that he has traced only brilliant analogies between the laws of the physical and spiritual worlds; but he has shown that *there is law*, and that is the principal thing. It may, however, be said in defence of his great work that the undeniable analogies are proof that one Creator is the Lord of both realms, and that, therefore, the laws, as the conceptions of one Mind and the expressions of one Will, are identical. Laws are but methods. Methods which are alike are the same methods. Therefore, if analogy be traced, identity is proved, and all differences are explained by the nature of the material to which they are applied. In one case, according to the laws, forces act upon *inert* material; in the other, forces, according to the same laws, act upon the living soul. In the spiritual world these laws are not supreme as in the physical, but *are made use of* in the laboratory of the living will. They are the same laws moulded by higher ones. In building His world God ever repeats His ideas in higher and higher forms. His universe is one. The poet's dream is true:

"Flower in the crannied wall, could I understand
What you are,
Roots and all, and all in all,
I should know what God and man is."

The study of theology in this spirit tends to show that religious truth is analogical with all scientific fact; and so men can find in their knowledge of biology, physics, and chemistry a natural basis for faith. Here it may be well to name some of the finest examples of the working of the scientific tendency in theology. First of all, reverently we must name Jesus of Nazareth, for who had so clear a vision of the natural laws of the spiritual life or such a passion for reality as He? Next,

John, in the Epistles and the Revelation, and in many parts of his writings, Paul the Apostle. The age has come in which the scientific elements of their work can be appreciated and worked to the best advantage, as the age of the Reformation worked the dogmatic element. Among moderns we may name Dr. Chalmers, in his sermon, "The Sin against the Holy Ghost;" Dr. Chalmers' father, Bishop Butler, in the two chapters in the "Analogy" entitled "The State of Probation;" F. W. Robertson, in the sermons, "The Principle of the Spiritual Harvest," "God's Revelation of Heaven," "Obedience the Organ of Spiritual Knowledge;" Channing, in a sermon on "A Perfect Life the End of Christianity;" Bushnell, in a sermon entitled "Can Lost Purity be Restored?" and in his works, "Nature and the Supernatural" and "Vicarious Sacrifice;" Bartlett's Bampton Lectures on "The Letter and Spirit;" T. T. Munger, in his "Appeal to Life" and "The Freedom of Faith," and James Cook, in his lectures on Conscience—"Solar Self-Culture," "Communion with God as Personal," "Harmonization with Environment," and "Final Permanence of Moral Character," and the prelude, "Cause and Effect in the Soul's Future."

Scientific theology believes that the great law of change, physical and spiritual, is the law of cause and effect. No more in the religious life than in the practice of chemistry does anything happen without a cause. Revelations of this law are found almost everywhere in the fragmentary accounts which have come to us of the discourses of Christ. "Take My yoke and learn of Me, and ye shall find rest for your souls, for I am meek and lowly of heart." There we have inexorable condition and unfailing effect. God has built the world and our souls on such a plan that the meek and lowly bearer of the yoke of Christlikeness never fails of rest. It is natural law. "If thine eye be single thy whole body shall be full of light." The transparent purpose, the pure intention, makes the words and the life luminous. Doubtfulness brings darkness in the soul as truly as fractures bring opacity to a crystal. Again we have it, "The pure in heart shall see God." Be pure in heart, and you cannot fail of seeing God. It is cause and effect. "If any man is willing to do God's will he shall know of the doctrine,

whether it be of God or whether I speak of Myself," said Jesus to the Jews. The soul, fully surrendered to its best convictions, will have its native intuitive perceptions, that somehow the noblest moral qualities are the powers on whose shoulders the government of the universe rests, that these are supreme, and, therefore, it will know for itself that the doctrine of life taught by Christ was not an individual opinion, but the voice of the nature of things speaking through Him. Let this condition be fulfilled, and unfailingly the inner witness to the moral claim of such truth as Christ lived, will bear its testimony in the heart. This law applies only to what may be called the truth of life. A man may stumble at one of Paul's theological statements, and yet be a true soul; but if he cannot see that he who saves his life to selfish purposes, loses it, and that honor is better than success, the heart must be wrong. These laws are for use in the spiritual laboratory. They can be made the basis of holiest experiment. The "ifs" and "therefores" of the Bible are to be closely scanned, for they are finger-posts, pointing to revelations of cause and effect in the spiritual realm. Seek for examples of this law in the discourses of Christ as recorded in John iii. 5, 12, 20; iv. 14, 24; v. 25, 40, 44; vi. 40, 44, 57; vii. 17, 38, 39; viii. 31, 32; xii. 24-27; xiv. 23; xv. 5, 10, 19, and how luminous they become. What a vital grip on reality the Master had! Surely "never man spake like this man."

In practical theology the scientific spirit reveals itself in the conviction that, to accomplish definite results, inexorable conditions must be fulfilled. Examples of this are to be found in men who differed so widely as John Wesley, H. W. Beecher, and Charles Finney. All Wesleyan exhortation said, "Fulfil certain conditions, and expect certain infallible results." Beecher looked upon revivals as subject to law (see "Yale Lectures on Preaching"), and in the first eleven years of his ministry in Plymouth Church he had six great revivals. Once a gentleman wished President Finney to allow a young preacher, fresh from Princeton, to preach during the course of a revival. Mr. Finney said that he might not preach what was best for the people just then. "Oh," said the old gentleman, "he will preach the truth, and there is no connection between means and ends in religion, and, there-

fore, there is no danger of his marring the work." Mr. Finney replied, "That is not my doctrine. I believe that there is as much connection between means and ends in religion as in nature, and, therefore, I can't consent to let him preach." The one was scientific, the other was not.

This scientific trust in God is the noblest honoring of Him that we can exhibit. Christ, the file-leader of all faith, tells us that this was the rule of His life. "The Son can do nothing of Himself but what He seeth *the Father doing*; for what things soever He doeth, these the Son also doeth *in like manner*." In other words, Christ submitted Himself to the conditions of natural law, to God's method. This is the spirit of all true science, namely, meekness—the spirit which learns and follows, and which, in these days, is inheriting the earth. In theology, as elsewhere, that spirit gathers us around the feet of Infinite Wisdom and Constancy, to study His ways as revealed in the facts of life. Like the righteousness of faith, it says, "The Word is nigh thee, the necessary forces are all about thee, learn the necessary conditions, and you will be saved and will have success." "Teach me Thy way, O God; lead me in a plain path," is the prayer of all reverent science.

Scientific theology is marked by a new appeal to life. It asks, "What are the facts we know; what is found to work well; what has experiment proved; what laws have the promise of following us into the other world?" Consequently, life in its lowest and highest forms is being analyzed as never before. The result is a growing spiritual biology. This theology will be inclined to make large use of such principles as the one which Dr. Chalmers calls "the alternative character of the Gospel." Every light has its shadow, and every shadow its light. The laws which make for final permanence of evil character are but the reverse side of those that make for the permanence of holy character. Every nadir is the revelation of a possible zenith. The bottomless pit is the measure of the topless heaven. "In our Father's house are many mansions," then, in the nature of things, out of the Father's house there may be many mansions as dark as the others are bright. If, through the laws of heredity and the solidarity of

the race, evil has come to us from Adam; so through the same laws, at least in equal measure, good is to come to us through Christ, who has "taken hold of the seed of Abraham." Take all the facts of life, and this principle, with others like it, becomes eminently fruitful. With it we can measure the possibilities hidden in the laws. The deepest insights and loftiest revelations of life found in our Shakespeares and Brownings, as well as the horrid depths laid bare by the sewage-raking of the Zolas and Tolstois, are all to be laid under contribution; for in the groans of the pit there are whispers of heaven, and the summits of bliss are the measure of the nadirs of woe.

A very lofty appeal to life is found in the eager study of the inner life of Jesus of Nazareth. Spiritual biology has what every other science lacks, viz., a perfect specimen. He is, *par excellence*, the Son of Man. He is the highest revelation of the laws and principles of human life. He is the measure of what we may be. The New Testament character of this ground is found in the fact that it is said we are to suffer with Him, and "to bear *His* cross," "to be made conformable to *His* death," and also to taste *His* "joy" and know the "peace" of a nature such as *His*; to walk in *His* footsteps in our inner life, to have a "Christ formed within us," to be clad with "*His* glory," and to "sit on *His* throne," which is a pre-eminence of nobleness and the unimpeachable authority of burden-bearing love. By the same right that He is a King, viz., that of moral worth, we, according to the measure in which we become assimilated to Him, are to be kings, glorified, crowned. He, then, is the supreme revelation of the laws of the new kingdom, and is to be made the centre of all theology. He has become for all nations the final court of appeal. In the highest realm the final standard is not the wording of a law or the statement of a truth, but a person, a character. "All judgment is committed unto the Son, because He is a Son of Man." The human is to be tested by the standard of the highest human.

This theology introduces a very subtle element into exegesis—a kind of theological realism. As in physical science, reality is found, not in what appears, but in force, law, will; so the scientific spirit is inclined to believe that all reality of the

spiritual world is to be found in the living spirit—in God and the human soul, in the experiences found there, and the laws growing out of their relations. All else is transitory. It interprets all figures with this in view, and endeavors to fix the content of Scripture phrases in terms of known elements of life. Take, for example, the common word “δοξα,” which is translated “glory,” as in the following passage: “But we all with unveiled face, reflecting as a mirror the glory of the Lord, are changed into the same image from glory to glory” (2 Cor. iii. 18). The common interpretation describes that glory to be some honor or dignity mechanically bestowed upon man. It is made a matter of circumstance, some mystic golden halo, or a literal sitting in dazzling seats in grander mimicry of the artificialities of regal pomp or social display. But if we seek the content of the word in that omnipresent element of human life—character—the idea becomes immeasurably noble. The glory is *goodness*. The verse then reads: “We all with unveiled face, reflecting as a mirror the character of Christ, are changed into the same image from goodness to higher goodness,” from a purity and splendor of character superinduced by the living influence of a Holy Christ upon the heart, into one that has become a part of us, nobler and permanent. It is a revelation of one of the natural laws of sanctification. Stand in such an attitude toward Christ that you reflect His character, and a natural spiritual photography will form His image within you. The condition is inexorable, the effects inevitable. Again, the apostle affirms that, “while we gaze on eternal things and live in their presence and for them, our light afflictions work out (effect) for us an eternal weight of glory surpassing all exaggeration.” Read the word “glory” as before, and what have we? Kingly qualities of soul are always weights to carry. Selfishness may have no burdens, but it cannot be so with wealth of love, nobility of soul, and incorruptible honor and lofty views of life and duty. The true soul with noble effort lifts itself erect under such burdens. These are the weights of the Christlike character. Here we have another law revealed. So because these laws can be put to practical tests, we can scientifically investigate, by experiment and induction, the

"glory that shall revealed be *in us*," for we have no "thing in the air" to deal with, but an actual element of life.

When revelation speaks of the Father's house, does it mean a literal place, or that eternal house, not made with hands, built of the living stones, which God inhabits in common with His own eternity; and are its mansions literal houses, or experiences and achievements of character, wherein the ransomed soul holds fellowship with its Lord, and so sits in heavenly places in Christ Jesus? The scientific theologian is inclined to accept the latter. All spiritual reality is in the living soul, in its experiences and in the relations in which it finds its life, soul to soul, soul to God. To what do such phrases as "written in the Lamb's Book of Life," "eating of the Tree of Life," "wearing the Crown of Life," refer, if not to the fact of being alive with the life which the Lamb inspires, tasting of its experiences, and exhibiting the natural majesty, splendor and victoriousness of a character conformed to Christ?

We are "saved by the blood of Christ," "by His cross," "His death,"—but these words do not refer to the literal drops which crimsoned the limestone of the skull-shaped hill, the beams made sacred by the burden they held suspended, or the physical agonies, which ended in the stilling of the quivering heart and the awful pallor which told the watchers that all was over. These dreadful details are mere trivialities in comparison with the unspeakable reality which gave them their significance. "The suffering of the Redeemer's soul was the soul of His sufferings." We are saved by passion, by a love that was unto death. "The blood is the life," said the Dispensation of Symbols, and here the life is the Redeemer's devotion to truth, to justice, and to the highest interests of human souls. Only a life of living feeling, and that the noblest, could atone. The death has a meaning and a worth because it is a phase of that life. The mystery of the atonement is to be found in the spiritual elements of a nature which expressed the mood of the Eternal Father, who so loves, that in the presence of sin He cannot help suffering. "In all their affliction He was afflicted." "He that hath seen Me hath seen the Father."

Scientific theology regards the atonement as an eternal fact,

revealed in a devoted life and the tragedy of Golgotha, but founded in the nature of things and to be explained, if ever it be explained, by the laws of love. Law is universal, and therefore, human life in its noblest experiences, and the works of the great students of human character, are to be studied; and the soul of the mother, the devoted lover, the martyr and the patriot is to be analyzed, in order that the laws of self-devoting love may be traced, for let us be assured that if we find them they will run through Gethsemane. Read John's Gospel and Epistles, Shakespeare, and Mrs. Browning's Portuguese Sonnets together, and know that throughout the universe, love, with its justice and mercy, its lightnings and its dews, is one. In our own Gethsemanes, when we take upon ourselves the sins and sorrows of others, is mirrored the Gethsemane of the bosom of God, and wherever an inner life is made conformable unto Christ's death we have a light which enables us to read something of the secret of Jesus. The lowest bears witness to the highest, as a falling snowflake speaks of the law, according to which, in the infinite heavens, God's chariots of fire go their appointed ways.

“O little human flower,
Trembling with sorrow for sin not your own,
Could I understand what you are,
Tears and all, and all in all,
I would know what Christ and God is.”

The belief in the unity and universality of law has its Bethels, where the ladder which joins the lowest to the highest is seen to be the road by which the ministries of heaven reach the earth, and its Tabors, where all devout souls might wish to build their tabernacles.

Scientific theology is making a new appeal to the Book. The Bible is read as a book of life—a revelation of those laws and principles which control the growth and destiny of the soul, and which are forever exemplifying themselves in history. It seeks the exact meaning of the Bible, read in its own light, in the light of the times in which it was written, and in the light of nature and life. It rejoices in such unswerving treatment of the text as Meyer and Beet have given.

Its passion for reality is seen in the kind of definition it seeks to give of justifying faith. In the scholastic theology, the faith that saves is a charm, a piece of magic, an "open sesame" to God's forgiveness, and a new life. Now, if new forces begin to play upon the soul, the scientific theologian argues that the conditions demanded by some great natural law of the spiritual realm must have been fulfilled. For nothing happens without a cause. What then is that faith that is reckoned for righteousness? Is God's reckoning a legal fiction? By no means. That faith is a glad and complete acceptance of Christ as the Master and standard of life unto obedience and admiration and love. This is essential righteousness, because it is the soul's complete and final surrender to the best it knows, as revealed to it under the influence of a Holy Person. It is the germ and necessary condition of all possible future development in holy character, and, therefore, God when He justifies can be just, for, in the fulfilling of that condition, "the righteousness of faith" has become a fact. God's judgment is according to the truth, and when He reveals His favor, He is expressing His natural delight in righteousness. The law of saving faith is one example of the law of the survival of the fittest, and when God blesses the soul that believes, He does an act of righteousness, for the fittest ought to survive. He is, therefore, just. In all this, touch with reality is not lost.

Judgment is looked upon as a present fact and process grounded in the system of things in which we live. As Christ said, "it now is." All souls are before the great white throne. Men by their deeds, according to great natural laws, are sorting themselves into two classes, the sheep and the goats, as they answer the tests of life. "He that believeth not is condemned already." God's "come" and His "depart" are found in states of disposition and character. The gates of heaven and the doors of doom are to be found in the human soul. They are built of the adamant of the immortal spirit, and are, therefore, eternal. The final judgment is looked upon as an age in which the process will culminate. The crises of life test and ripen the character, and future crises and death will do the same. The final judgment will be the final test, and whenever it may

come it is conditioned upon character rather than upon time. From its very nature judgment must culminate, and when it does "the gulf is fixed" over which souls cannot pass.

There is possible a scientific doctrine of the perseverance of the saints, which, when perfected, will be in such a form that when a Calvinist says "God bless us," an Arminian's "Amen" will not stick in his throat. It will not be found in an attempt to read alleged secret and arbitrary counsels of God, but in the sublime laws which make for permanence of the moral character. If certain natural conditions are fulfilled, God's fingers close around a man, and the final grasp no power will be able to break. These laws are worthy of scientific investigation. In every soul's history there must come a time when God, speaking through natural law, will say, "He that is unrighteous, let him do unrighteousness yet more; he that is filthy, let him be made filthy yet more; and he that is righteous, let him do righteousness yet more; and he that is holy, let him be made holy yet more." This is the final imperative of natural law.

Enough has been written to show the trend of the tendency, and how widely the spirit and results of scientific theology differ from the scholastic and verbal theologies. Many questions it will not touch, but those it does handle will be thrown into such form that the statement will appeal most strongly to the minds who have caught the spirit of the times. To them belief will be unavoidable, for this theology will reach them by methods whose power and validity they acknowledge, and the results will be expressed in terms of the rest of their knowledge; while behind all will stand, commanding assent, the imperishable intuitions of the heart, whose still, small voice of witness is given to every man that cometh into the world. In this theology there will be found many missing links, yawning hiatuses, and consequently seeming inconsistencies, just as there are in physical science. Those who crave a perfect system will be disappointed, and many who have caught the spirit will be guilty of wild speculations and theological vagaries. But growing things do not crystallize. Crystallization is nature's method of embalming the dead. Nevertheless, studying the facts of life, and classifying them under appro-

priate laws, this theology will be a spiritual biology, in which a few laws, and those the most practical, will stand out with impressive certainty, and unexplored remainders will be the inspiration to future progress. And as the area of verified results grows, it will take upon itself the garb of the prophet and will trace outlines of the future life; for, as Emerson has said, "The laws do not end where our eyes lose them," but their vast curves run out into the eternities, and they are as immortal as the spirits whose fate they govern, and as unchanging as the Word of Him whose voice they are, and whose bosom is their home.

THE SECRET OF POWER.

BY REV. J. W. BELL, B.D.

IN these days of the multiplication of "isms," and increase in the machinery of Church work, one naturally looks for greatly increased results from the Church's efforts. But there are many who feel that the results visible are not proportionally commensurate with the efforts put forth as compared with the efforts of earlier ages. Schools, colleges, and universities are springing up everywhere, and chairs of theology and science are vastly multiplied; college halls echo to the thronging feet of students seeking equipment for the great work of turning the world to righteousness. Young men are going forth by thousands, equipped with all that their schools can give, eager to take their place in the world's great struggle, and we can hardly fail to feel that all this should bring speedy and glorious success. Success there is; victories are won; the dark places of the earth are receiving the light, and many are brought to sit at Jesus' feet. But when we consider the position of infidelity, the laxity of morals, the dreadful corruption of the cities, the seething cesspool of politics, the vast increase numerically of the heathenism of the world, and the comparatively slight advance of the religion of Jesus Christ upon this heathenism, one can but ask, Is the Church making the advance its greatly

improved machinery and multiplied agencies seem to warrant? or is it making the advance its first aggressive movements certainly lead us to expect? Manifestly there is disappointment in the minds of many, and a strong feeling that, somehow, the present success is not co-extensive with the promise of its earlier years. Is the word "failure" applicable to the Church to-day? In one sense it certainly is. If the Church does not come up to the possibilities suggested in the Saviour's promise, and outlined in the work of the apostles, then, in so far as it does not reach these, to that extent it is a failure.

And if there is failure, we would ask, Why is it? and further inquire for the secret of the Church's strength. We are accustomed, ever and anon, to look at the Saviour's promise to His disciples, as He was about to leave them, as containing the whole matter: yet it is fair to ask, Do we understand the promise, or grasp its meaning to us? It is but trite to say, whatever was the secret of the Church's strength in the beginning, must remain the essence of her strength till the latest age. The world is not so different now from what it was then. Then the rich and poor met together, the wise and the unwise walked side by side. The Gospel spoke to the oppressed and the oppressor, to the teacher and the taught, and there is no phase of modern society that had not then its counterpart. Surely, then, when the Saviour was giving His chosen witnesses their final commission to go and conquer this world in His name, we might expect He would send them forth with the best equipment that infinite wisdom knew how to furnish. Hence we are safe in assuming that the equipment He gave was the very best, not only for them, but for all time. But what was the equipment? It is mentioned in Acts i. 8: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in Judea, and in Samaria, and to the uttermost part of the earth." To those to whom the words were first spoken they were certainly remarkable and surprising beyond measure, and we fear the Church has hardly become fully alive to their import yet. Spoken to men who had not yet recovered from the stupor of dismay which had crushed them when their Lord and accepted

Master was crucified; to men who were yet surrounded by a nation so embittered that to mention the name of Jesus was to rouse up all the diabolic passion of their hate; threatened with the wrath of the king and the unbridled vengeance of the mob, it must have been astonishing to a degree to them to hear Him calmly declare that His kingdom should yet encompass and possess the earth; but more amazing still to be informed that they were to be the agents by whom He would accomplish this amazing purpose. Surely, if they were human, the first question would be, *How*, by what means, shall we do it? They are a dozen plain men, with no influence and little following, with only two swords among them and positively forbidden to use them, how shall *they* do this thing? Derided and contemned by the wise, hated by the ignorant, what power have they to carry out this amazing scheme? Jesus answered their unspoken thought promptly and fully: I know your weakness, and your fear, but that counts nothing: "Ye shall receive power." A more welcome promise was never given. Power they needed above all things, else they must fail; and here is the assurance that all they need they shall have. But where and how? "After that the Holy Ghost is come upon you." And now they are mystified indeed. Is this all? Or what does He mean? But there is no time to question further, He lifts His hands and blesses them, and even while their hearts and heads are bowed in solemn awe, He is parted from them, and they see Him rise to His royal coronation till a cloud received Him out of their sight. They returned to Jerusalem with more thoughts than words. A great commission was given them, a great promise was theirs, but even then they were like men that dream; their own experience could give them little light, and they had no history to fall back on; they could only wonder and wait. But they did the right thing; they betook themselves to prayer, and Pentecost explained the promise right soon.

But our purpose is not to write a discourse concerning the apostles and their work, but to inquire what this promise means to us, and whether the Church to-day may share in its rich blessings and rejoice in its fulness. Our first question, then, must be, To whom were these words spoken?

Was this promise only for those who heard it? Perhaps there were aspects of it which referred only to them. But surely in its general bearing and very essence it was no more confined to them than the promise in John xiv. 27, "Peace I leave with you; My peace I give unto you: not as the world giveth give I unto you;" or that other in Matthew xxviii. 20, "Lo, I am with you alway, even unto the end of the world." Events soon proved the promise larger than the audience. Saul of Tarsus was not there, and Stephen was not there, when these things were spoken. And the multitudes who, scattered abroad after the persecution of Stephen, carried the word everywhere with power, were not among the listeners to those lips on that eventful day. In later days we hear Paul saying, "I am not ashamed of the Gospel of Christ, for *it is the power of God* to salvation to every one that believeth" (Rom. i. 16). The experience of the Church in all ages since then confirms this view. Wherever we find men full of the Holy Ghost, we find men who have received and wield a power not their own, nor ever within their reach under any other circumstances. Names which fill the pages of history, and names which were hardly ever written otherwise than in "the Lamb's Book of Life," will readily occur to the mind of every reader of this article in confirmation of this statement. *Christianity itself* is to-day the living proof of the truth of the words and the scope of their meaning. *Then we stand to-day on Olivet's brow;* we are the living audience to whom He speaks; in our ears are sounding, and through our souls are vibrating, these awe-inspiring words of life, "Ye shall receive power after that the Holy Ghost is come upon *you*." Behind these words is not only solemn mystery, but also solemn responsibility. Whose failure is it if the power is not in us? If the Church of Christ languishes and droops its sometimes dishonored head in the presence of its enemies, who is to blame? Can Christ no longer make good His promises to men? Has the Holy Ghost withdrawn Himself from the midst of the Church? If so, *why?* Is it through weakness? Has the wing of the dove of peace grown weary with the lapse of time? O Holy Ghost, be to us

what Thou wast to our fathers; and may Thy word in our lips be still "the power of God to salvation."

Wherein consists the power of the Gospel; and how is the Christian to be endowed with it? To assist in answering, let us ask, What is *power*? Its effects are visible everywhere. When we see certain effects we know there must have been causes; when we see changes going on in nature we know there must be power behind sufficient to produce those changes. We see the effects of power in the swelling buds and opening flowers of spring, in the heaving ice, the flowing rivers, the sighing winds, the sweeping hurricane, the roaring sea, the flaming volcano, the trembling earthquake, the blazing suns, and the far-sweeping stars: but what is power? There is a flaming steed, with sides of iron and ribs of steel and brass, dragging its heavy train across the prairie with the speed of the wind, or proudly panting up the mountain side. As we look at it in amazement we easily exclaim, what power there! Yes, true, but what is that? Any school-boy will tell you that is a locomotive. Quite true; but again we say, what is that? That is the power of thought. That fiery steed was once only some one's thought. It first took shape in some one's mind as a possibility, and then took shape as a material fact; and the development of his thought became a thing of beauty and power. You say, Yes, thought combined these things, and by doing so harnessed down the steam and set it to work; thought arranged and controlled the power of steam and iron, but is thought *power*? You say the steam-engine is the expression in material form of some one's thought; but, now, what is the steam itself which, harnessed and controlled, moves the world's commerce, and sometimes, harnessed too tightly, moves the world itself, as in the earthquake? Is it not as truly as the other the expression of some one's thought? Is not the iron, too, the expression of some one's thought? There was a time when neither had an existence except as a thought. It was a thought in the creative mind; and God said "Let it be," and it became. What is yon sun which warms, and blesses, and moves, not this earth only, but all the planets which belong to this solar system? Is it not also some one's thought expressed?

What is that mysterious force which keeps the starry systems in their places, and moves them in their appointed spheres? Is it not, too, some one's thought? So of all power, it is simply the expression of thought. So we come to answer our first question, What is power? We find power is thought expressed, and, therefore, *thought* is power. But whose thought? Listen to David: "When I consider the heavens, the work of Thine hands, the moon and the stars which Thou has ordained (not made); what is man?" "The work of Thine hands;" "He *spake*, and it was done; He *commanded*, and it stood fast." "God hath spoken once, twice have I heard this: that power belongeth unto God" (Psa. lxxii. 11). All power, then, as seen in flower, or sea, or sun, or star, is simply the expression in form of the living thought of God. Are we, then, so near Him? We are surrounded and inspired by His thought; we feel the touch of His power. Nay, do we not just here get more than a hint of how we are made in His image? Are we not to some extent, apart from spiritual life, "partakers of the divine nature?" Has He not given to us the power to originate thought, and, with limits, to express and enforce it; and thus to become ourselves centres of power to all about us? Here lies the secret of the appalling importance of our lives. We are continually touching, and thereby influencing, with our thoughts all persons about us, and so exerting upon them power which not only can, but does, materially alter the current of all lives. No life which we touch is exactly the same as it would have been if we had not been there. Do we not see this every day? There are men whose thoughts, often when unexpressed, are as the fiery breath of hell. They blast as a sirocco every pure and holy thing on which they can exert their power. And this influence is exerted in a mysterious way, when no word is spoken as well as when speech is used. Their very presence has the power of rousing up unholy thoughts and exciting evil feelings and passions in those about them. And there are men and women whose presence is as the smiling of the sun, or the lullaby of an angel. Their very presence seems to purify the atmosphere and dispose those about them to calmness and sweetness of temper and feeling. They lift others toward heaven and make them wish

to get there. What is the secret of these things? We tread on the edge of mysteries here. You say this is the influence of mind on mind. Quite likely true: but how? Certainly in these things you have nothing but thought to deal with. The evil man thinks evil thoughts, and his thoughts impress themselves on me, and their baleful influence moves me in the same direction. So with the good man; in either case the *thought is power*, and so strong in its rush I feel it; their thought touches other minds and produces other and similar thought and so tends to perpetuate itself along the rivers of time. So when I read a book. A book is a mechanical contrivance by which, as I glance at the printed page, I catch the thought some other man has had, perhaps 1,000 years ago, and my mind rises in rebellion or settles down in acceptance, and so I find a thought 1,000 years old a very potent thing to move my whole being for good or ill, up or down. The busy brain has long ago mingled with the dust; the hand that wrote the words shall never recover its cunning; the page on which they were first written is a thing of the past; but the thought remains so full of busy vitality, it may calm a tumult, bless and comfort a sorrowful soul, or create a revolution. Aye, brothers, thought is power.

Here, then, we have the secret of the beneficent power of the Gospel. That Gospel is the written statement of God's thoughts concerning the life of man. The thought expressed is pure and holy. I affirm no man can abandon himself to the power of that Gospel without learning to think holy thoughts and feel holy desires; and in proportion as his thought, the inner motion of his spirit, is holy, his life is holy, and in like proportion he rises to a higher plane of being. The Gospel thus becomes a power to literally lift men up out of the stews and slimes of sin to the pure air and strong and noble manhood of a righteous life; and thus he becomes like God. And in proportion as his thought is holy, his influence (*i.e.*, his power) over others becomes strong for good. His thoughts impress themselves on others, and their lives rise accordingly; in other words, by his goodness (instrumentally) he has lifted them up. Thus the power of the Gospel is seen in first purifying the thoughts and then the life of the world.

But there is an indication of a peculiar sense in which they should have, and all Christians may have, a vast power for good. "Ye shall receive *power* after that the Holy Ghost is come upon you." What was *that* power? Perhaps it was the capacity to perceive the mind of God better; perhaps to speak it more clearly. The text indicates that the way of exerting this power was in bearing witness. In that one thing was their power to be exerted. But that itself was a vast thing and required for its perfection all the powers with which God had endowed them. It was not merely the capability to see the truth, and logically arrange it, and clearly state it to men; it was much more. When the Holy Ghost came upon them there was in their words a moving force they never had before. One of the first and most constant effects on themselves was this, they felt God was speaking through them and using them as instruments of His will. Hence, naturally their word assumed a tone of authority which they could never otherwise have felt, and the word became sharper than a two-edged sword, albeit it was a word which any man might have spoken; and men by thousands were smitten and slain and made alive, for strangely enough the word had power to *kill* and to *make alive*. But was this the power of thought as before? Yes, sanctified thought. Pardon me. Would I be wrong in saying God only lives as He thinks and feels? An infinite mind must cease to be the moment it ceases its activities. So we only live as we think and feel. To live without thinking is not to *live*, but to vegetate; and it is absolutely true the intensity and force of our lives are always measured by the intensity of our thoughts.

Looking at the disciples after the Holy Ghost came upon them, we see first and always their lives became *intense*. The days of mere learning were past. Activity would not at all express their characteristics. They were on fire. They *burned* to tell the good news. They could not be silent, and holy conviction and devotion were expressed in every movement of the body and tone of the voice. Such intensity is always a power. When God impressed His thoughts upon them, He impressed His very life on them, and men were moved because they felt

that behind those words and behind those tones of voice there was a *living personality*, a some one or a somewhat whom they had not met before. The common mind, perhaps, contented itself with simply recognizing an invisible power against which they struggled with pain and difficulty, and which filled them with nameless terror when they opposed it, and which had the capability of blessing them with a great peace when they willingly yielded themselves to its authority. The indefinite thought of the common mind was well expressed by Gamaliel: "If this council or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." Here, then, is the secret of the power of the Gospel, whether written in the Bible, spoken by human lips, or expressed in the lives of holy men and women; it lies in the momentous fact that God is always behind it. So, again, we light on the majestic truth that in proportion as a man feels within his heart the impress of God's thoughts, he becomes Godlike; his life will surely drop its lightness and weakness, and become intense; and in just such proportion will he become a power for good, a *vital force* which can and does uplift the world.

What elements do we discover, then, in the gift of the Holy Ghost, the receiving of which constituted their power? I think there are plainly these following:

1. The Holy Ghost took full possession of their entire nature and purified them, and made them fit temples for His own indwelling, and fit instruments for the carrying out of His own gracious purposes concerning man.

2. They received power to clearly understand (know) the mind of God in all matters necessary for man's knowledge in things pertaining to salvation, *i.e.*, to know God's thoughts.

3. They received power to state clearly to men the things God desired them to know; so that those who heard should understand also God's thoughts concerning them, and not only not be led into error, but be "led into all truth."

4. They had a consciousness of God's Spirit dwelling in them and speaking through them, so that they knew they were speaking according to the will of God; and, therefore, their per-

sons assumed a mien of confidence, and their words a tone of authority, such as nothing short of this blessed consciousness can give, and which impressed the hearers with a solemn fear and awe such as only such personality, speech, and tone could do.

5. All sin being cleansed out of their hearts, they had the power to live out and illustrate in their own lives the beneficent power of the glorious truth they preached.

Such a combination—clearness of perception, clearness of statement, fulness of authority, forcing from men the exclamation, "Hear how these Christians *speak!*" and a beautiful life behind all, compelling them to say, "See how these Christians *live!*" a combination which could not fail to give *power* anywhere; and it did actually give them a power such as the world had never known. The promise was fulfilled; and the benefit of that endowment has not been lost, but goes sweeping on

"Down the long corridors of time."

Notice God's plan of working here. "After that the Holy Ghost is come upon you;" not before. Peter had zeal before this, but he had no power. All the disciples before this loved their Lord, but in the time of trouble ran away from Him.

All the power they ever had was after this, nothing before; and the Church's history is one long illustration of the same thing. This was not the power of eloquence, or silver-tongued oratory, nor the power of commanding position, nor of what the world calls influence, nor of numbers—all these elements of strength were wanting; it was the power of the Holy Ghost working through them. Without this the most splendid equipments, finest organ, grandest choir, and best of silver-tongued oratory, are weak as the babblings of a simpleton, when pitted against the hardness, degeneracy, and impenitence of the human heart. But with this "the weakest shall be as David, and David shall be as God;" "one shall chase a thousand, and two put ten thousand to flight;" and nothing can withstand them.

Who can measure this power? No one. God only. But something of its beneficent force may be seen in what it has done. In the tremendous facts of history we may read a com-

mentary on, if not an explanation of, the words, "Ye shall receive power." If power is measured by results, then the like of this has not been seen. It has broken the power of the sword; successfully attacked and overcome the world in arms; changed the course of history, and shaken the kingdom of the devil. Take a small illustration of great things—the demoniac of Gadara will do. This man had been bound with fetters and chains; but fetters and chains were broken, and these things had no power to tame him, and he ran about naked, a terror and shame to the neighborhood. But when the voice of Jesus was heard speaking with calm authority, the legion quickly departed in great fear; and the next thing we see is the same man "sitting clothed and in his right mind." What Jesus did there by His word, the disciples afterwards did when endued with power. They healed the sick, raised the dead, cast out devils. What He and they did physically, His Gospel, under the power of the Holy Ghost, has done for the ages on a grander scale. It has cast out demons of darkness in every land, restored to right reason millions of opposers, overcome the power of devils even when backed by the power of the sword. It has won its conquests in the grandest way, not by slaughtering its enemies, but by changing them to friends.

This power is always beneficent; he who would have it must use it like his Master, and go about doing good.

This power is always comforting. It has come to troubled souls the world over year after year, and to the storm which swept their spirits, it has said, "Peace, be still;" and now, as then, there follows a great calm. It has lost none of its power yet; nor will it till the last courses of the sun. As long as there is a child of Adam to suffer or fall before the power of evil, there will the Gospel be to lift him up and save.

A word about the object of this power. "Ye shall be witnesses of Me, in Jerusalem, and in Judea, and in Samaria, and to the uttermost part of the earth." This provision is both personal and general. Not a man there but felt that on him individually rested the honor and duty of exerting all his own powers to see the injunction carried out. None of them in after life ever dodged, or sought excuses to keep away from the hardest fields.

There was no secret saying others may be called to be missionaries, but my field is at home. They accepted the command literally in their individual capacity, and while their hearts burned with intense fire, they flew from place to place, going where were found idolatry's favorite shrines and Satan's seat; and there they preached and suffered and conquered, till, without exception, they won the martyr's crown. If Peter ever showed any primacy, it was in going farther away from Jerusalem than any one else. If Paul was an acknowledged leader, it was because he led them all into more, and more outlandish places than any one else could lead. Such were the men, and such the interpretation they personally put on the Master's command. If there was an honor they sought, it was the honor of being first out and farthest away. No wonder the Church grew. Ask history to tell what are the times of the Church's greatest power in any age since then. It has only one answer. Always the times when the Church has most fully endeavored to obey this last part of the injunction, and sought to carry the Gospel to the ends of the earth. When she has put down self-seeking and striving after personal aggrandizement, and responded most freely and fully to the Master's call to go abroad, she has had most power at home. In a word, when Christ's thought most completely fills the heart of the Church in its individual capacity, then always has He most freely baptized her with power to do all the work to which He has called her.

In view, then, of these things what a solemn responsibility rests upon us. If through lack of power which I might have souls are lost that I might save, then—appalling thought—their blood will lie at my door and be required at my hand. Oh, that all our ministers were like Stephen, "full of faith and of the Holy Ghost!" Oh, that our ministers' hands were all upheld by a people whose highest ambition was to do all the will of God! How may we get this? The quick response comes to us from that upper room in Jerusalem, where they all waited in a complete and unconditional self-surrender until the Holy Ghost came.

We complain of many things: self-seeking in the ministry;

unfairness in the Stationing Committee; laymen complain their rights are withheld; some say everything is at sixes and sevens. Many remedies have been proposed. Let me ask this, Would not all these ills be cured if we hearkened to the voice which speaks to us from Olivet, and reverently bowing heart and head and knee before Him, waited till we all received the Holy Ghost?

POST-MORTEM PROBATION.

BY REV. S. BOND.

I.

UNTIL error is abolished, the entrance of truth must create disturbance. The progress of Christianity causes conflict, because of the prevalence of both error and sin. But the great controversies through which the Church has passed have not been an unmixed evil. In many cases they have been a necessity, and out of them the truth has come forth bright and strong. Men have been able to understand the Scriptures better, and more fully to unfold the plan of salvation. In our own time, the controversies may not be so violent, and the issues may not seem to be so great; yet they are important, and have a very distinct bearing on the life and power of the Church.

One of the subjects of present controversy is the state of the soul from death to the general resurrection, of the heathen and the unsaved of Christendom. This question has secured a large share of attention. In opposition to the generally received opinion, that this life is the only period of probation for man, there have been some conspicuous, if not numerous, advocates of the doctrine that the intermediate state is a period of probation; and that this probation is constituted by the Gospel's being preached to the unsaved in that state. There can be little doubt that, in one form or another, these ideas have been very widely diffused, and have very seriously affected the results of the preaching of the Gospel. For, in whatever form its advocates please to put their theory, the effect is to make

the results of a sinful life less deterrent. And, notwithstanding this tendency, perhaps in consequence of it, there is reason to expect that it will continue to absorb a large amount of attention for many years to come. The importance of the question, the curiosity it excites, the prominent names connected with its advocacy, and even the ecclesiastical business controversies in relation to college professorships, and the support of certain missionary societies, all have made Christian teachers feel that they must give some special attention to it, an attention which the arguments employed by its champions would by no means justify.

One particular phase of its advocacy is the assumption that one only probation, and that in this life, followed by eternal punishment, is contrary to the "Christian consciousness" which the prevalence of Christianity produces. It is said that the mild and gentle, the loving and merciful spirit of Christian life cannot tolerate the (as it is called) harsh and offensive doctrine of eternal punishment following final impenitence. This Christian consciousness is put forth as a sufficient and reliable standard by which to determine what is truth and what is just and right in the administration of God. And upon this basis, all believers in but one probation are held up as somewhat triumphing in the final and endless punishment of such as are believed to be lost. In this strain the author of "Eternal Hope" writes in denunciation of adherence to the doctrine of endless punishment following final impenitence: "But if there be one thing which He must loathe whose name is Love, it is the hallelujahs of exultant anathema, and the thinly disguised hate which rages and protests with so fierce an ignorance against a trust in mercy founded only on these two great doctrines (which they say they own)—the doctrine of Christ's infinite redemption; the doctrine of God's boundless love" ("Eternal Hope," p. 128).

As might be expected, great diversity of opinion exists among the advocates of this doctrine—from those who believe in the final salvation of all men, to those who merely hope that a day of probation exists for the heathen in the intermediate state. And among these different shades of opinion there is much over-

lapping of thought; so that each separate view needs to be stated, and then separately tested by the Scriptures, in order to determine the kind and the extent of the error. The indefiniteness of the advocacy, if not of the personal opinions held, probably gives it power with a certain class of minds. The principal positions held by teachers of this class may be divided into four sections.

1. The belief that all men will finally attain a state of holiness and happiness, either with or without a period of probation, or by suffering after death.

2. The belief that those who have rejected Christ in this life will have opportunity of repentance in the future state, and, as the result of this repentance with attendant punishment, will be finally saved.

3. The belief that those who have rejected Christ in this life, or had inadequate opportunities to obtain salvation, will have another opportunity of salvation by the preaching of the Gospel to them after death and before the judgment.

4. The belief that the heathen, and all who have not had opportunity of personally believing on Christ and living the Christian life here, will have Christ preached to them, and be able to receive His salvation after death and before the final judgment.

It may be regarded as a very suggestive fact that almost invariably the thought that the unsaved will, in the future, avail themselves of these supposed privileges and be saved, accompanies these different views on this subject. Though some of these positions are not regarded as Universalism, and though some who hold one or other of them repudiate it, yet all these ideas tend in that direction. While Farrar, for instance, avows the possibility of the eternal punishment of sin, yet many of his deliverances point to the final blessedness of all through the abandonment of sin induced by suffering and mercy. And yet, with the exception of the first, they all recognize the *possibility* of the eternal punishment of the wicked. But whatever divergencies of opinion may exist from so many different points, all are agreed that the truth respecting this question must be settled by the Holy Scriptures alone. Not one ray of light comes to us from any other source.

The nature of the subject makes it a many-sided question. Not alone the future state, but the doctrine of sin, the doctrine of atonement, the freedom of the will, the accountability of man, the nature of the work of the Holy Spirit, the nature and effects of repentance, and the nature of the final judgment, are all involved. Its introduction into any system of theology would necessitate a reconstruction of statement upon all these points before consistency could be maintained. Even such a fact, however, could not be urged as a demonstration of its falsity, though it would be a strong presumptive argument in that direction. The theory which requires a radical reconstruction of all these doctrines as accepted by the universal Church is weighted down with doubt and uncertainty that defies its acceptance by impartial minds. It is far more probable that the Christian world in general has rightly interpreted the Scriptures upon this subject, than that they have seriously erred in their interpretation of them upon all these related subjects.

As the opinions of the advocates of this speculation—for I cannot regard it as more—have not been formulated with any great precision, there is the greater difficulty in dealing with it, amidst such a diversity of views. We are not told whether those who are supposed to be saved in the future state will be saved solely through Christ, solely through punishment inducing repentance, or by a combination of these. It is not certain to many holding some one or other of these opinions whether punishment will be inflicted during this supposed period of probation or not. If it is a period of probation, it is very reasonably asked why should it be a state of punishment, and what benefit could punishment confer on reasoning beings who know, according to this theory, that they were not to blame for having been what they were in the world?

Where the position is taken that, through sufferings inflicted in consequence of sin in this life, the soul will be purified and saved, a question of philosophy as well as of revelation is brought in, viz., whether it is possible, in view of the nature of the soul and of sin, for suffering to purify it, and make it bear the image of God. And if such a process were accepted as the

way in which any soul could be saved, it would come directly into conflict with the declaration of Peter (Acts iv. 12): "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." The Scriptures reveal salvation as only through the blood of the incarnate Son of God; and if salvation could have been by suffering, then the atoning work was of far less importance than the Scriptures represent. In this same line is the language (Heb. ii. 10): "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," and also in Luke xxiv. 46, 47: "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day: that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." So the language of Paul, in Galatians iii. 21, points in the same direction to the necessity of the death of Christ as the one means of pardon and peace: "For if there had been a law given which could have given life, verily righteousness should have been by the law." With such deliverances of revelation, setting forth the impossibility of salvation save by the death of Christ, we may conclude that mere suffering cannot appease the divine wrath or wash away our sin. But we may say, in passing, that the theory of salvation attained by suffering seems so great an absurdity, in view of the nature of the soul, of sin, and of holiness, that it is strange any one has for a moment accepted it. Suffering does not make men holy. God can as readily forgive without suffering as with it, if mere suffering is all that is involved; for God is not a being who merely wants the satisfaction of vengeance. This method of salvation has so little in common with redemption, as revealed in the Scriptures, that its advocates are not generally found among believers in their inspiration, or in the divinity of Christ. The more generally accepted position, therefore, is that the redeeming work of Christ is the basis of hope for salvation of those in *hades*, as it is for those in the flesh.

It is particularly with reference to this method of salvation,

as it is supposed to relate to those in *hades*, that we shall direct attention. The origin of this doctrine, as it is held in the present day, presents an important fact in relation to the history of Christian doctrine. We believe that, with very little exception, the holding of this opinion has been associated with either the strict Calvinistic satisfaction-substitutional theory of the atonement, or with the moral influence theory of the atonement. Different as these theories are, they have a certain relation to each other on this question. The first gives no day of grace for pardon to the heathen, and the latter provides no means of regeneration for them. The limitation of the benefits of the atonement being through the decrees of God, and these decrees prescribing and limiting the means of applying its benefits, make the salvation of this Gospel possible only where these means are divinely ordained. But it teaches the absolute certainty of the salvation of those who are the elect, on whom they are predestined to be employed. They are not employed on or by the heathen; and therefore, according to this theory, the heathen are not saved. They cannot be saved. The moral influence theory implies, of course, that the change of character necessary to salvation can be effected only where Christ and His Gospel are known.

Dr. A. A. Hodge on the "Atonement," (p. 360), writing on this point, says: "We believe that as far as the heathen are concerned, to whom Christ is never offered, salvation is no more objectively available than subjectively possible. It is true that Christ did make salvation, as an objective fact, possible to all men to whom it is offered, if they will believe. But the Reformed Churches maintain that a purpose to make salvation objectively available to those who were never intended to enjoy it must, in the very nature of things, not be an independent purpose in itself, but one purely subsidiary to the main design of actually and entirely effecting the salvation of all whose salvation was intended to be in fact realized." Now, as salvation, according to this, is not subjectively possible, except to those to whom it is offered, it is not an available object to any heathen, because the Gospel is not preached to them, and they cannot believe in Him of whom they have not heard. The

Andover Review editorial articles of 1885 accept the doctrines of "universal sinfulness, universal atonement, and the indispensableness of faith in Christ for salvation." Of the latter the author is as confident as of the others, and out of it grows his argument for future probation for the heathen; for he assumes they must have some opportunity for salvation, and this manifestly denies it, unless it be given after death. We fail to see any sufficient attempt to prove this third postulate. But it most seriously affects our view of Christ's atoning work. Is there no other way of receiving or applying the benefits of atonement?

Putting the three postulates together, viz., universal sinfulness, universal atonement, and the indispensableness of faith in Christ, he assumes the possibility of one of two alternatives: either to reject the universality of the atonement, or else to surrender both the universal sinfulness and the indispensable-ness of faith in Christ. This latter, he thinks, is the only alternative if the first is not taken. The necessity of faith in the known Christ is still the rock on which he builds, regarded as equally clear and equally necessary with the doctrines of universal sinfulness and universal atonement. He appears to know no doctrine of atonement which removes such necessity.

This speculation of a future probation is a very natural rebound from such denials of a day of grace to the heathen, whether from the Calvinian interpretation or the *Andover* interpretation of redemption. A prejudice against or a misconception of the Arminian theory of atonement appears to exist; and wherever the doctrine is held, that none can by any possibility be saved but such as have had the Gospel presented to them in this life so that they may believe on the historic Christ, there will arise a conflict between this supposed method of divine procedure and men's conceptions of justice and right.

According to this teaching, here are millions of men involved in the darkness and sin of heathenism by no fault of theirs, who in like manner, in consequence of this sin, are debarred the opportunity, without any fault of theirs, of believing on that Christ who alone can save them. And this failure to exercise an impossible faith in an unheard-of Saviour is to subject them.

to eternal punishments. Such a belief puts a very strong pressure on a man's loyalty to such a creed. The tension is too great to continue, and relief must come somewhere. Either the belief of the necessity for this faith in Christ must yield, or the belief in eternal torments following this failure to believe must be renounced. The result is, that while the implied nature of the atonement is maintained, and the necessity of faith in Him who made it is not surrendered, the time when it is possible to be exercised is changed so as practically to modify the doctrine of eternal punishments, as following the rejection of Christ in this life, or the failure to believe in Him through want of knowledge. God's method of dealing with men is viewed in a new light, so as to change the day of salvation rather than the nature of the ground of salvation. One error is accepted in order to avoid the objectionable consequences of another; instead of renouncing that other error which involves such consequences. This we believe to be the true explanation of this movement on the part of a large proportion of those accepting this speculation at the present time.

There is a phase of this teaching that may not exactly grow out of this Calvinistic conception of the atonement—though possibly it may indirectly result from it. This phase is the assumed necessity of living the Christian life as it would be shaped by the knowledge of the precepts of Christianity and the example of Christ, and the production of the Christian graces as they are wrought by the Spirit of God. Historic Christians, through the operation of historic Christianity, are the only persons who can be saved, according to this theory, unless they are saved in the future state, where also the same principle must apply without the facts of man's corporeal life. The *Andover Review* states this idea of salvation by historical Christianity in these words (Vol. IV., No. 20, p. 153): "The Gospel, therefore, is not so much something taught as something done; a great divine work wrought out in actual history, under the *knowledge* and power of which men are brought into a new life"—Salvation, not through Christ, but through Christianity! Closely allied to this thought is his assumption that

Christianity is the universal religion, and so salvation can come only through it (See Vol. IV., No. 22, p. 346).

On close investigation, we believe this conception of the process of salvation will be found to arise from neither the satisfaction-substitutional nor the governmental theories of the atonement, but from the moral influence theory of the atonement. The influence of a perfect example, of correct doctrine and moral precepts, of the operation of the Church as an agency and an organization, are the means of salvation, according to this theory, and not God reconciled by sacrifice, so as to pardon the believing penitent and confer on him the sanctifying spirit. It is, in fact, in essence, an entirely different method of salvation from that taught by all the evangelical Churches of this day; and by no means conforms to the teaching of the New Testament on the many points involved in its scope. If it admits sin to be in the moral nature, it, nevertheless, looks for its cure through the culture of the intellect, and, possibly, the moral nature. Pardon of the guilt of sin, and sanctification from its unholiness, by the Holy Ghost, are not in this plan of salvation.

Now, it may be asked, is there no doctrine of the work of Christ, which shows that salvation for man, whether heathen or Christian, is directly and only through Christ during this life, that is Scriptural? And is it not broad enough to assure us that all men have, in this life, a day of grace or a period of probation, without inventing a future probation in order to vindicate the justice of God? There is. And it is a strange exhibition of ignorance, or prejudice, for any man writing on this subject to ignore it.

The writer of the *Review* articles already referred to, rejecting the conclusion of the substitutional and limitation theories, because they inevitably leave the mass of heathen to perish by no fault of theirs, also rejects the Arminian theory, because it does not assure him of their *certain* salvation. He apparently does not understand the doctrine to which he objects. He says: "Reduced to a syllogism, the theory may be summarized thus: Men cannot be saved, except through Christ and His Gospel; men can be saved who never heard of Christ and His

Gospel; therefore the knowledge men have by nature is really the Gospel of which they have never heard" (*Andover Review*, Vol. IV., No. 20, p. 154). If all the terms of this statement are to be accepted in their ordinary meaning, then the correct conclusion would be: "Therefore the *hearing of Christ and His Gospel* is not necessary to salvation." But, instead of this, an unwarranted conclusion is drawn, which does no credit to his logic or his candor. Then he proceeds to comment on these positions in the following astounding fashion: "The major premise is almost universally accepted. It is Professor Kellogg's postulate, and it is ours also. But the proposition which has been slipped in, under the guise of a minor premise, is really a flat contradiction of the major, while the conclusion is far out on the road, in company with forms of unbelief which were long ago driven out in defeat and shame." Whatever else may be said of this deliverance, it may be boldly asserted that it is not a correct representation of the position of those who believe that Christ makes the salvation of heathens possible. The writer seems to regard this view as closely allied with the deism of a former age. He apparently does not understand this middle ground between the necessity of a future probation and the doctrine that Christ can save only those who know Him and His Gospel.

But let us look closer at this syllogism. He accepts the major premise, "that men cannot be saved except through Christ and His Gospel." And his statements show that he thinks that salvation by Christ and His Gospel is possible only by *hearing of Christ and His Gospel*. He consequently regards the minor premise, "that men can be saved who have never heard of Christ and His Gospel," as a flat contradiction of the major premise. Why, we ask, is it a contradiction? Solely because he reads into the major premise, the thought of the necessity of hearing of "Christ and His Gospel." So perfectly satisfied is he that salvation by Christ must be by "hearing of Christ and his Gospel," that he seems totally unconscious of any difference. Yet in that difference lies the distinction, on this point, in two great systems of theology. The belief of the doctrine contained in the major premise, including

this idea of "hearing of Christ and His Gospel," is the grand difficulty with this whole school of post-mortem probationists. They have unquestioningly accepted a doctrine of atonement, or method of salvation, which makes salvation in this life possible only where the Gospel is proclaimed, and the agencies peculiar to it are in operation. God's pardoning grace and the Spirit's sanctifying power, are limited to that sphere in human life where the Church is visibly at work. There seems to be no conception of the sacrifice of Christ so availing for the heathen, that they may be cleared of condemnation on their acting according to the light they have; that their obedience to this law of conscience both secures and reveals the fact of the work of the law written on their hearts. Their conception of the method of divine government respecting the heathen requires some vindication, which is not possible to any one who believes that in this life only is salvation possible. A probation in the future life is their refuge; and by it they think the ways of God with men stand unimpeachable. If their interpretation of the atoning work of Christ was freed from the evil bent of its Calvinian origin, and made to harmonize with Paul's, as taught in his Epistle to the Romans, their difficulties on this subject would vanish, and this speculation would die a natural death. For men are here found holding an opinion which they confess is not sufficiently assured by the direct testimony of holy Scripture.

But is there no possible vindication of the divine government by a believer in the doctrine that this life is man's only time of probation? We maintain there is; and that it is found in the correct interpretation of the atoning work of Christ. When that is correctly understood, not one shade will be found on the divine administration. He then is seen magnifying the law and making it honorable. A correct doctrine of atonement reveals Christ as making salvation possible to every man; to those who hear the Gospel, by faith in Him, and to those who do not hear His Gospel, by their obedience to the law of their conscience, as enlightened by the Holy Spirit, being accepted, revealing, as it does, the existence of the essence of a true faith, and the work of the law written on their hearts. It is admitted,

generally, that trust in the Lord Jesus Christ for pardon, and sanctification by the Holy Ghost, as immediately connected with it, is the divine method of salvation for all who know the Gospel; but there is no warrant from the Scriptures to assume the inevitable doom of the heathen who cannot thus accept Christ, unless they have a day of grace after death. There is no evidence that the mercy of God, through Christ, cannot reach them in this life. Nor is a belief of another period of probation a more merciful conception of divine procedure than the one we maintain as the doctrine of the New Testament. Our position on this question may be stated thus: The sacrifice of Christ is such an expiation of the sins of mankind, (1) That no man is condemned for any guilt or depravity inherited from Adam; (2) that all who act up to the light they have, receive pardon of personal sin and are accepted of God, whether this light be the light of Christianity, showing the duty of faith in Christ and holy living, or whether this light be the light of conscience vivified by the Spirit of God, given even to the heathen; (3) that where this obedience is maintained, the Spirit of God works upon the moral nature, so as to remove its depravity and secure final salvation; (4) and that where there is not capacity for such obedience, these benefits are conferred without such condition.

We maintain that there is nothing to support the assumption that pardon is not possible, nor the work of the Spirit available to the heathen, because of his ignorance of God's plan of salvation.

Paul's discussion, in the second chapter of his Epistle to the Romans, is directly on this very subject, and it destroys this assumption of these post-mortem probationists. The fact that it was stated to show the greater responsibility of the Jews, gives it additional force. Look at it, Rom. ii. 11: "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified: for when the Gentiles which have no law do by nature the things of the law, these, having not law, are a

law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." This language shows that the heathen are not required to come up to the standard of the law by which the Christian will be judged. When they "do by nature," *i.e.*, without the written law, "the things contained in the law," they show that "the work of the law is written in their hearts." Though without the law, they observe its spirit by their abstinence from sin as known to them, and by their practice of right as apprehended by them; and they are therefore not condemned. Nor does their conscience condemn them. Judged by the law applicable to them, they cannot perish. They show by their lives the possession of the spirit of faith. Here is perfect impartiality on God's part. And by this means, in the mercy of God, which has abounded unto both Jews and Gentiles, to the dwellers in the darkness as well as the dwellers in the light, there can come "glory, honor, and peace," to the Jew first and also to the Gentile.

Whether many or few do thus attain this end, is not the crucial question. We believe many do; but the essential point is, that it is possible; so that God is not to blame if they are lost. The motive for holding the belief of post-mortem probation is destroyed. Nor is this objection more forcible against our position than against what we oppose; for it admits the possibility of many being lost, nor can it assure us that all will be saved. "Eternal Hope" is a very appropriate name for such an expectation; because it can never be more than mere *hope*. The reality is not and cannot be assured. Hoping eternally is not the heaven of the New Testament.

The attentive reader of Paul's statement will notice that he lays down at the beginning a guiding principle by which is determined the sinfulness and exposure to penalty of men, whether Jews or Gentiles, in these words, "For the wrath of God is revealed from heaven against all unrighteousness of men *who hold the truth in unrighteousness.*" An act or state contrary to the written law places men under the wrath of God,

according as they know the truth or not. [Unknown nonconformity cannot involve them in this danger; for there is then no holding "the truth in unrighteousness." This is the determining principle of rectitude. Not the act alone, nor even mainly, but rather the intention of the inner spirit, determines the moral quality of the act as it stands connected with the man. The truth, or law of right, as it comes to him, may not be the exact transcript of the revealed law; for the apostle speaks of the rewards given, first to those on the evil side, who do not obey the truth but obey unrighteousness, viz., "indignation and wrath," and then to those on the good side, to every man that worketh good, "glory, honor, and peace, to the Jew first and also to the Gentile." And as this Gentile is confessedly without the knowledge of the written law, his obedience to the truth, his "working good," is not his exact conformity to the written law, but his spirit of obedience, that which Paul calls the "law unto themselves," "which shows the work of the law written in their hearts." Thus it is plainly seen that "God is no respecter of persons."

And though this method of grace to the heathen is not by what we may call *historical Christianity*, yet Paul's doctrine is, that it is an administration through Christ. All grace, whatever the manner of dispensing, comes solely through Him. The statement of Dr. Whedon in his comment on this chapter, with which his statements in his work on the "Freedom of the Will" agree, is, "Paul's own doctrine is, that the glorious headship of Christ is as wide as the inglorious headship of Adam. Through a universal, though unknown, Saviour is dispensed a universal Spirit, a universal drawing of the Father." In regard to the law by which they are to act and be judged, called "a law unto themselves," he says: "That law may not perfectly coincide with the written law nor with the absolute law; but it is a law unto them and available on their behalf. Nor under a heathen dispensation any more than under a Jewish must an obedience be absolute in order to be accepted. As we have shown above, there may be a virtual Christian faith and acceptance where there is no known Christ—a faith that secures pardon for shortcomings in keeping the law." To the

same effect is his language in "Freedom of Will" (pp. 348 and 351): "In such a case, though there is not the reality of Christian faith and righteousness, yet there are two things, namely, (1) what we call the spirit of faith, and (2) the purpose of righteousness. Where these two exist in the same man under any dispensation, he is justified through the atonement and accepted of God." Again, "He is a saved heathen who lives as nearly up to the light he has as does the Christian who is finally saved to the light he has."

IN MEMORIAM.

REV. JOHN A. WILLIAMS, D.D.

It is with profound regret that we place on record the death of the Rev. John A. Williams, D.D., one of the General Superintendents of the Methodist Church in Canada, and a member of the Editorial Council of this Review. Dr. Williams passed away to the better world after a long and painful illness, December 17th, 1889, at his residence in the city of Toronto, in the seventy second year of his age. This is not the place for any lengthened biography, and yet our deceased brother is worthy of more than a passing notice. Born in Wales, an orphan at an early age, engaged in his junior years in a newspaper office in London, England, he early developed those traits of character and habits of industry which brought him to the front, and raised him to the highest position open to him in the church of his choice. Coming to Canada in the seventeenth year of his age, and thrown in a strange land entirely upon his own resources, he bound himself to learn a trade in the then flourishing town of Prescott, on the banks of the St. Lawrence. He was converted from a life of mere social pleasure and religious indifference to a deep, fervent faith in Christ, in the year 1836, and soon after identified himself with the Wesleyan Methodist Church. His vigorous intellect had already given evidence of its power, and when he was married and settled down in business, he was repeatedly called to exercise his gifts

in various lines of work in the Church. At length, in answer to repeated calls, he gave up his business, and entered into the ranks of the itinerancy. His preaching, especially in those earlier years, was full of fervor and power, and many souls were converted under his earnest exhortations. From the first he was a diligent student, read closely and critically whatever came to his hands, and, aided by a tenacious memory, early laid up stores of thought, which were a constant source of strength to him. His mind was keen and argumentative. He was not one to be easily put down or overcome. His voice was often heard in the discussions on the floor of the Conference, and his utterances were always decided and carried weight. He took no small part in directing the legislation of the Church, and was more than once called upon to edit the published discipline. He was for many years an active member of the Book and Publishing Committee. He was an enthusiast in musical matters, and took a prominent part in preparing a tune-book, which for many years has more than held its own against all rivals. He filled repeatedly the offices of Chairman of District, and President of Annual Conference. In 1876 he was appointed one of the delegates to the General Conference of the Methodist Episcopal Church in the United States, and in 1878 received the degree of D.D. from Victoria University. In 1883, at the first meeting of the United Conferences of Methodism in Canada, he was elected President of the Session, and discharged its perplexing duties to the satisfaction of all. In 1884, on the death of the lamented General Superintendent, Rev. Dr. Rice, Dr. Williams was appointed to fill the vacancy, and at the next Session of the General Conference was reappointed to the same office. In the discharge of duty he travelled thousands of miles, from Newfoundland on the Atlantic to Victoria on the Pacific, and presided over many Annual Conferences with marked ability. His incessant toil and travel necessarily interfered with his contributing much to the literature of the day, but occasionally an article appeared from his pen. He contributed to the *American Methodist Quarterly* an article on Canadian Methodism, and to the *Canadian Methodist Magazine* several articles on Hymnology, and on the Minor Poets of

Methodism. There is also in print a lecture delivered before the Theological Union of Victoria College, on "Certainties in Religion." He took a very deep interest in the launching of this REVIEW, and had promised articles on "The Influence of Schleiermacher on Methodist Theology," and other topics. His last sickness unhappily prevented the accomplishment of his purpose. Even those who did not coincide with him in opinion respected his manly and straightforward character, and recognized that behind seeming radical tendencies there was a true conservatism, which ever sought to keep in the old paths in all matters affecting unity and progress. His social qualities were of a high order. Simple in taste and kind of heart, he was equally open to the approach of young and old, and was at home alike in the abodes of governors and in the log cabins of the wood and prairie. His life-work was a noble one. Ever active and energetic, he took his full share in fashioning the character and developing the mental and moral resources of this rising nation. During the forty-three years of his ministry he watched the growth of Methodism in the esteem and affection of the people. He lived to see the various branches of the Methodist family consolidated into one, thus constituting the strongest Protestant community in the land. He possessed a sturdy form and noble countenance; sickness rarely touched him, and his final struggle with death was wonderfully prolonged. He was a man of strong convictions and yet of broad views, and warmest sympathy with all that was good in others. He loved his family, was true to his friends, stood by his Church through all her difficulties, was a valiant defender of liberty, and did his best to ennoble and gladden his adopted land and to lift the world nearer to heaven. His end was peace. Among his last strong words of faith and hope were these: "The Lord is my sure and sufficient refuge;" "I am confident we shall all meet again in the morning." With unruffled calmness and dignity he commended his soul to God, bade his loved ones farewell, and with the songs of Zion ringing in his ears went home to glory. His memory will long be lovingly cherished by his old associates.

Editorial Notices of Books and Reviews.

Applied Psychology. An Introduction to the Principles and Practice of Education. By J. A. McLELLAN, M.A., LL.D., Director of Normal Schools for Ontario. Toronto: Copp, Clark Company. Price \$1.00.

A new work on Mental Science by a Canadian author should at once command attention. The work here mentioned will be found worthy of careful examination. To begin with, it is written in a clear style. The reader is not tantalized by any ambiguity in language. There are no waste words, no needless repetition. Indeed, facts, thoughts, ideas are so packed together in the fewest possible words, that the reader will require to give his whole attention. He cannot miss a sentence or two, and then go on as well as if he had taken up their meaning. The subject is worthy of such careful, weighty treatment. But the mastery of the subject-matter is rendered more easy by a table of contents, which is a complete analysis of the work, and will give to one who has before been over the ground, or any part of it, a correct idea of the argument and its applications.

Though addressed more directly to teachers, yet it is worthy of a place in the collection of those who are giving themselves to the study of Psychology in general. The application of its principles will greatly elevate the work of the teaching profession. Teachers who have given no time to the study of the subject, will recognize here every rule which they have found valuable in practice, and the reason of it clearly stated. They will also be delighted to find the door opened upon new rules and methods they had not yet wrought out by a laborious experience.

This book had its origin in a widely experienced need on the part of teachers of a treatise which should at once state principles and apply them so as to make them available, and this is the work their fellow-toiler has attempted, and we doubt not the verdict will be unanimous that he has succeeded in what he set before him.

The chapters on the Method of Interrogation will be found full of suggestion and help. Some may learn that the reason of the failure to answer questions is often due more to the ignorance of the questioner than to that of the questioned.

Two valuable chapters, one on the Kindergarten, and another on Methods in Special Subjects, as Geography, Arithmetic, Grammar, come in at the end. All the way through the reader detects the hand of the practical teacher, and the thought of one in the deepest sympathy with the

work of the teacher. He has given us the result of years of thought and earnest study upon the points dealt with. The work will be found of great value in the elementary study of Psychology in general, and, if read as a preparation, the teacher will find himself at the outset where years of practical experience would not place him.

Institute of Economics. A Succinct Text-Book of Political Economy. By E. B. ANDREWS, D.D., LL.D., President of Brown University. 8vo. 227 pages. Boston: Silver, Burdett & Co. Price \$1.00.

Profit Sharing Between Employer and Employee. A Study in the Evolution of the Wages System. By NICHOLAS PAINE GILMAN. 12mo, pp. 460. Boston and New York: Houghton, Mifflin & Co. Price \$1.75.

Among the unsettled questions of our time demanding solution is the relation of capital and labor. It is a live problem, and will never be settled until settled right, which means a settlement in harmony with the socialism of Christianity. An encouraging outlook tending to a solution is the Study of Political Economy in the Schools and Colleges, and the discussion of the question by the pulpit, press, and platform. Every man who has to do with the moulding of the public mind on great questions should be a student of Political Economy. Among text-books on the subject the "Institute of Economics" will take a first place. The author was a pupil of Dr. Von Helferich, Professor of Economics and Finance in the University of Munich, and himself long a Professor of Political Economy and Finance at Cornell. He brings the thoroughness of a student and experience of a teacher to his work which enable him, while summarizing the doctrine of Economics, to adopt methods that will be helpful alike to teacher and pupil. He defines Economics as "that branch of learning conversant about general wealth—wealth being the collective name for all those categories of things, powers, relations, and influences, which both result from conscious human effort, and directly contribute to human welfare in its temporal aspect." Having discussed the development of the science under the various schools, he places it, though in a transition state, as surpassing all other studies because of its practical utility. He presents the subject under the following heads: Production, Exchange, Money, Distribution, Consumption, and Practical Topics, involving economic theory. Political Economy is as much a study for the preacher as the politician. Every citizen should read up on the subject and, perhaps, no better compendium could be found than Dr. Andrews' little book, in which, for the benefit of those who would read more extensively, is given the names of the best accessible authorities on special aspects of the subject.

Among the more recent and the very ablest of works upon the most practical side of an unsettled aspect of this economic question, is Gilman's "Profit Sharing." This is by no means a theoretical book, but is eminently practical, since its author writes after a complete investigation of the subject in Europe and America. He has gathered facts from the field of

practical experience, examined all the literature on the subject and compared the different systems, touching the relations of employers and employed during the past sixty years. Strikes, socialist agitations, and utopian schemes upon the part of the laboring classes, evidence the belief that the present distribution of the products of labor is unjust. It has been said that "profit sharing" is the only salvation of both the labor and capital classes. The question is asked, "Should laborers be treated as mere hired instruments who had no material or moral interest in the quality and results of their work? Should the capitalist enrich himself at the expense of the laborer?" Mr. Gilman introduces the subject by a discussion of "The Industrial Problem," in which he shows that profit sharing is not co-operation. "Co-operation is a movement from the side of the employee to supersede wages. Profit sharing is a movement by employers to modify the wages system." Basing his arguments upon the facts of experience, he first examines the primitive method of rewarding labor, "Product sharing," or payment in kind. Next the form of compensation by which it was superseded upon the introduction of money, viz., "The Wages System in its Various Forms." All these systems are deficient in that the workman has no interest in his work, because he has no interest in the business. The author claims and, by numerous examples secured in Germany, France, England and America, proves that the profit-sharing system would remedy that deficiency "in the interests of the three factors in production, all of which are retained in full efficiency." The father of "Profit Sharing" is M. Leclaire, a Parisian house painter and decorator, who applied the principle forty years ago, to the great advantage of workmen. During the past fifteen years this house has employed from 700 to 1,100 hands, giving a bonus, in addition to annual wages, of from twelve to twenty-two per cent. Out of 135 cases of profit sharing cited, there have only been twenty-six failures, and these mostly through the blunder of employees or the antagonism of socialists and labor unions. The profit-sharing system may not be a panacea for the unsettled relation between capital and labor, yet its adoption would reconstruct society and would seem to be a step toward the recognition of that Christian brotherhood which is necessary to an ultimate solution of the problem. Capitalists and employers of labor should read Mr. Gilman's book, and if, as Bishop Fraser says, the duty of this generation is not so much "to Christianize Socialism as to socialize Christianity," then all preachers should make it a study. In the closing chapter—"The Argument for Profit Sharing"—his statement of the case is "Profit sharing, the division of realized profits between the capitalist, the employer, and the employee, in addition to regular interest, salary and wages, is the most equitable and generally satisfactory method of renumeration of the three industrial agents." And in favor of this proposition he reasons that "Profit sharing advances the prosperity of an establishment by increasing the quantity of the product, by improving its quality, by promoting care of implements and economy

of materials, and by diminishing labor difficulties and the cost of superintendence." The spirit of the author will be learned from the closing sentences of the book. "Economics must be aided by ethics; the commercial should be tempered by the Christian feeling of the brotherhood of man. The pure Christianity to which Leclaire gave expression in his last will and testament is still the strongest force making for industrial and social progress."

A Defence of the Catholic Faith concerning the Satisfaction of Christ against Faustus Socinus. By HUGO GROTIUS. Translated with Notes and an Historical Introduction by FRANK HUGH FOSTER, Ph.D. (Leipzig), Professor of Church History in the Theological Seminary at Oberlin, Ohio. 12mo, 314 pp. Andover: Warren F. Draper. Price \$1.00.

An interesting study in the history of Christian doctrine would be to ascertain the influence of the legal profession in formulating the creed conceptions of God in His relations to man. Among the thinkers in the field of Soteriology, who had to do with moulding the modern doctrinal conception of the Atonement, is Hugo Grotius, a celebrated Dutch statesman, lawyer and theologian, an excellent translation of whose epoch-making treatise on the "Satisfaction of Christ" is before us, and which appeared some years ago in the pages of the *Bibliotheca Sacra*. Students of the history of Christian doctrines must needs read the works of Grotius, since he was the originator of a distinct type of thought on the doctrine of the Atonement. Especially does this apply to Arminians. Grotius espoused the cause of Arminius, and, as this "Defence" proves, became the most philosophical exponent of the idea of the divine acquittal of the sinner as opposed to divine satisfaction for the sinner. In opposition to Anselm, he denied that divine justice demanded that sin must be punished either in the person of the sinner or in that of an equivalent substitute. He grounded the Atonement in the love, rather than in the justice, of God, and held that God could relax the claims of the law without a real absolute satisfaction of the demands of the law. He also opposed the Socinian rejection of all vicarious intervention, which reduces the Atonement to a mere moral influence, and was a recoil from the extreme rigorous views of the Reformed theologians. Adopting a middle position between the Anselmic and Socinian theories, the legally trained mind of the statesman lands him in what is known as the Governmental theory of the Atonement, as opposed to the Substitutionary and Moral Influence theories. His idea of law and government causes him to dwell too exclusively on the rectoral necessity for the vindication of God's righteousness as the Ruler of the moral universe. He started out to defend the orthodox doctrine concerning *satisfaction* against Socinian error, and landed in an entirely different theory—a theory which, though not all-comprehensive when standing alone, must necessarily be taken along with elements in both the others in forming a correct conception of the Atonement. The work of Grotius now under

review is rendered all the more valuable by "A Brief Introductory Sketch of the History of the Grotian Theory of the Atonement," by the translator, in which he reviews the theories of those thinkers whose ideas have proved decisive in influencing the development of the doctrine. These are Anselm, Calvin, Beza and Socinus. Next follows an examination of the criticisms of the Grotian theory by the orthodoxy of the day, and by leading Arminians. He also traces its influence in theological thought, quoting from Watson's "Institutes" to show that "In his theory of the Atonement he rests directly and confessedly upon Grotius," and by many quotations follows the channel by which it flowed into New England Calvinism. The "translator's notes" and index of texts also materially add to the value of the work as a modern doctrinal standard. This work is well worthy a place in every theological library; indeed, such a library will be incomplete without it.

Deaconesses in Europe, and their Lesson for America. By JANE M. BANCROFT, Ph.D. 8vo, pp. 264. Price \$1.00.

Deaconesses: Ancient and Modern. By REV. HENRY WHEELER, Author of "Methodism and the Temperance Reformation," etc. 12mo, pp. 315. New York: Hunt & Eaton; Toronto: William Briggs. Price \$1.25.

The authoress of the first-named is well known in literary and educational circles in the United States. During a prolonged sojourn in Europe she studied the deaconess work carried on at the well-known institutions at Kaiserswerth in Prussia, at Mildmay in England, and in other places. The book is a very timely one for Methodists, now that the American M. E. Church has founded the order of deaconesses, and all the churches are being more or less interested in the possibilities of usefulness opened before woman. Our space leaves room for little more than a glance at the table of contents. The work opens with a brief reference to the change in the spirit of humanity by the introduction of Christianity, and to the work of charity and orders of charitable workers in the infant churches. Then follow chapters on Deaconesses in the early Church, and from the twelfth to the nineteenth century, special reference being made to the Béguines of Belgium, founded about the end of the twelfth century. Three chapters are devoted to the work of Pastor Fliedner, of Kaiserswerth, the restorer of the order of deaconesses, whose work, begun about 1833, in a small, humble way, with one poor woman, a discharged convict, has so extended that now it has branches in various cities in Germany, Italy, America, Syria, etc. At Jerusalem it carries on a hospital, which in 1887 had 493 patients, and treated 7,700 in the dispensary; and also conducts outside the city walls the "*Talitha Cumi*," a girls' orphanage, where last year 114 native girls were being educated. At Kaiserswerth it has developed into a great normal training school for women. It has secured land little by little until now it has one hundred and eighty acres, used for

gardening and farming purposes, has a bakery, bath-houses, houses for laborers and officials, and gives employment to bakers, shoemakers, carpenters and blacksmiths. There are now over sixty mother-houses and over eight thousand deaconesses.

There is also an account of the mother-house at Strasbourg, and its more celebrated branch at Mulhausen, as also of the extensive work at Berlin. German Methodism began work in this line as far back as 1868, and in 1888 had five stations and eighty-nine deaconesses. There is a full and interesting account of the work in England, and especially at the Mildmay Homes. In 1830 Southey wrote: "It is a great loss to England that we have no Sisters of Charity. There is nothing Romish, nothing unevangelical, in such communities; nothing but what is right and holy; nothing but what belongs to that religion which the Apostle has described as 'pure and undefiled before God.'" That want has been largely met by the English Church sisterhoods and the institutions at Mildmay Park. The account of the work at Mildmay is very interesting. It began with a soup-kitchen and a building for the instruction of children in one of the neglected parts of London, where it gradually transformed the character of that lawless locality. With a small legacy, Mr. Pennefather, the founder, bought a house and garden, and made it a home for the aged. A training school for home mission workers was established, and to this was added a small hospital. Then a large hall was built for the increasing congregations that assembled for worship, and a home was set apart for the deaconesses. Every portion of the building is put to use—the invalid kitchen in basement to supply delicacies to poor sufferers in the neighborhood; a flower mission in another room; a Dorcas room for cutting out garments for the poor; a night school where forty-nine classes are taught; a servants' registry, etc. Nearly fifty deaconesses make their home there; operations are carried on in various districts, the hospital at Bathnal Green and the convalescent homes at Barnet and Brighton being especially worthy of mention. Its record is one of splendid success.

The Church of Scotland has, by act of the General Assembly, established two orders of deaconesses, has started a training home, and established a course of lectures for those in training as well as for other Christian workers. In America the Lutheran Church was the first to enter upon this good work, and has been followed by congregations in other denominations. The Methodist Episcopal Church at its General Conference in 1888 adopted the report which appears in our Department of "Applied Christianity." The calls for agencies of that kind are increasing. "If there were ten times the number of sisters places could be at once found for them." In many cases Roman Catholic sisters are brought in because of the lack of Protestant helpers. We hope to be able to draw still further upon the stores of information in this interesting and useful book. Reference may also be made to such works as Miss Nightingale's "Account of the Institution of Deaconesses," published in 1851; J. M. Ludlow's "Woman's Work in the

Church," published in 1866; "Praying and Working," by Dr. Stevenson of the Irish Presbyterian Church; "Deaconesses," and a later work, "The Diaconate of Women," by the late Dean Howson; "Deaconesses, Ancient and Modern," by Rev. H. Wheeler.

Woman's work in every sphere is becoming in our day such a recognized factor in the solution of the problems affecting humanity, that the Church is beginning to feel the necessity for a thorough organization of her sanctified womanhood for practical Christian work. Because the Church of Rome, by monasticism, perverted the sisterhoods of Christianity, it no more follows that Christian women should be excluded from personal devotion to the work of the Church than Christian men. Protestantism should rise above ecclesiastical prejudices and revive woman's partnership in the work of saving the world. In "Deaconesses: Ancient and Modern," we have the whole matter of woman's official work in the Church treated from the standpoint of Scripture history, dealing with the prophetesses of the Old Testament and deaconesses of the New. The author makes a thorough study of the place women occupied in the Apostolic Church, as set forth in the Gospels, Acts and Epistles. He then gives a full account of the ordination, work, character and persecution of the deaconesses of the early Church, noting the decline and disappearance of the order as originally instituted. He shows that deaconesses and sisterhoods are fundamentally different, and guards against the error of the spiritual marriage of the individual with Christ. He finally, briefly notices the order as revived in Germany, England and the United States, giving a chapter on the deaconesses in the Methodist Episcopal Church. His conclusion is that the varied developments of our modern civilization have created such wants and conditions as demand the organization of woman in connection with the Church for benevolent and spiritual purposes.

Woman's Work in the Modern Church. By JANE M. BANCROFT, PH.D.
Wilbur B. Ketcham, Publisher, 13 Cooper Union, New York. Price
15 cents.

The author, by her familiarity with the subject, discusses it with great ability. The paper is a most timely one, and is sure to kindle renewed interest as the subject is more and more discussed. The article was originally published in *Christian Thought*, but the demand has been so great that it led to its publication in pamphlet form. We trust our readers will purchase, and we are sure they will be benefited by its teachings.

The Modern Templar; or, The New Chivalry, by the REV. SIDNEY C. KENDALL, is a nicely written Canadian story. Royal Templar Book and Publishing House, Hamilton, Ont. Price 15 cents.

This little book is written in the interests of temperance, and shows the liquor traffic organized, treacherous, hostile and brutal, in attempts to defeat the workings of the "Scott Act," and kill the Act itself.

Voice Production. By RALPH C. HORNER, B.D., with an Introduction by REV. N. BURWASH, S.T.D. 8vo. 46 pp., cloth Price 50 cents.

Notes on Sheppard. By the same author, with an Introduction by REV. J. V. MACDOWELL, B.A. 8vo, 56 pp., paper. Toronto: William Briggs. Price 90 cents.

Essentials of Elocution and Oratory. By VIRGIL A. PINKLEY, Director of the Department of Elocution in the College of Music of Cincinnati, and formerly Professor of Sacred Oratory in Lane Theological Seminary. 12mo, pp. 471. Cincinnati: Cranston & Stowe. Price \$1.25.

By far too much neglected in schools and colleges has been the study and application of the science of elocution. We say science of elocution, because it is no more a mechanical art than music, and just as much a scientific study as grammar. The speaking voice is as much a subject of culture as the singing voice, and may be as certainly trained as memory, conscience, or any faculty of mind or heart. The public speaker needs instruction and drill in elocution. Speaking for Canadian Methodism, our Colleges have been most deficient in elocutionary training. Attention has been given almost entirely to the securing of knowledge without acquiring the method of expressing that knowledge in such a way as to impress others. The effectiveness of the pulpit depends largely upon the expression of the preacher. Impression is the lack of many a pulpit orator. True oratory leads the auditor to action, through it speaker and hearer become one in spirit, sympathy, and purpose. How to accomplish these high results should be a subject of study for every preacher as important, and sometimes even more, than theology metaphysics, or science. In order to this study text-books are necessary, either with or without the help of a teacher. As the voice is of vital importance to public speakers, "Voice Production" is naturally the fundamental in elocution, and Mr. Horner's little work will most certainly aid to develop vocal power if applied by constant practice. Our author's comments on Sheppard's "Before an Audience," impresses the thoughts of that practical work still more thoroughly upon the mind, and will well repay reading. Get both these books. Pinkley's "Essentials of Elocution and Oratory," has the advantage of being fuller in treatment, covering not only "voice culture" but physical culture, visible expression, phonetics, orthoepy, modulation, sacred oratory, and thought analysis; to which is added 280 pages of all classes of oratorical selections. The system taught by both these authors is the "natural method" of the National School of Elocution and Oratory of Philadelphia, Pa., which holds a summer session at Grimsby Park, Ontario, every year. All who want to know *how* to be public speakers can use these books to advantage, but better after having gone to the School.

Christian Manliness and Other Sermons. By JOHN RHEY THOMPSON, D.D., of the New York Conference. 8vo, 303 pp. Price \$1.50.

Manliness and Other Sermons. By HUGH STOWELL BROWN, with preface by ALEXANDER MACLAREN, D.D. 8vo, 375 pp. Price \$1.75. Toronto: William Briggs.

Surely the pulpit is not waning or there would not be teeming from the press so much sermonic literature. In the two volumes before us we have a series of plain, practical, earnest discourses, full of illustrations and Scripture. They are not of the twaddy or goody-goody sort, but are well calculated to develop and cultivate that manliness which is described in the first sermon of each volume as true manhood. Christian manliness, Thompson says, will in a *man* be "sovereign over all the elements of human life and the inspiration of all its progress." And the great Baptist divine of Liverpool declares that manliness is "to be what a man ought to be," and that our standard and pattern is Jesus Christ; that the purpose of human creation and redemption is to be "like your grand Exemplar, sons of man, but also sons of God." The idea of both preachers is that to be a Christian is to be a man. These sermons should be read by young men—their tendency will be to lift the reader above the average man. The preacher will find them full of suggestive "sermon stuff," and as models quite up with the times, not tedious or prosy, but bristling with arresting points.

The Atheist Shoemaker. By HUGH PRICE HUGHES, M.A. London: Hodder & Stoughton. Toronto: Willard Tract Society. Price 75 cents.

This is a book which the thoughtful reader can scarcely lay aside without tears; and yet, as the preface tells us, it is "only a page in the history of the West London Mission," of which the author is the guiding spirit. John Herbert, the Atheist shoemaker, is a self-taught artisan who, amidst the toiling of a London "sweat-shop," has found time to brood over the economic problems that perplex the heart and baffle the understanding of the wisest of men. Judging Christ by so-called "Christians" whose life he has known, he believes Christianity to be the worn-out comedy of an imagined faith—a faith so vain that its followers care not to act out its precepts, and with Shelley he exclaims: "If God *has* spoken why is not the world convinced?" From this part of his life comes the author's first lesson that the Christian man is, to the unbeliever in some manner, a photograph of God; or, if you like the phrase better, "Men judge of your God by you." This is too true, there are many men, who, with the proud lamp of their intellect, or the murky light of their selfishness and greed, throw a shadow of God on the face of the universe and then ask men to believe in the shadow. Attracted by a kindly notice in the *Star*, his favorite radical paper, John Herbert and his wife visited the mission one Sunday afternoon and heard Mr. Hughes discourse on "Social

Christianity." Attracted by the topics and their unconventional treatment, the Atheistic thinker and keen politician soon becomes a regular attendant at the services. His wife joins the Methodists, and becomes a regular attendant at class; then we have the strange spectacle of the Atheist escorting his wife to a Methodist class-meeting and calling for her at its close. Leader and chief orator among his Atheistic fellow-workmen, he yet believes in the right of every one to decide for themselves. From this the author presses home the lesson of tolerance and the necessity of allowing others the same sincerity of purpose we claim for ourselves. Close confinement in a stifling work-room does its fatal work, and John Herbert is dangerously ill. Then one of that "Sisterhood of the People," which is so prominent a feature in the West End Mission, is allowed to visit him because "she has not thrust religion down his throat." How he is led to see that it is *not* Christianity and its followers but *Christ that he must believe on*, or of the struggles through which he passed into the light, we will not write here. Suffice it to say that the chapters bearing on them will more than repay perusal.¹ Let those who wonder at the secret of Mr. Hughes' power as a preacher read them, and they will wonder no longer. In the hurried literature of the present day it is seldom we meet with such a terse, vivid, suggestive piece of writing as in the chapter entitled "The Pivot of Eternity." Though John Herbert was never able to revisit his old haunts and tell his astonished mates of the peace he had found, we feel that his life has not been lived in vain as we watch the heroic patience with which he meets the end; and we feel thankful for his testimony, because of its influence upon us who read. We commend this book to those who would learn how to deal with "honest doubt," and especially to the young and active inquiring mind, because its evangel is one of hope. May many such "pages" be bound in the volume of the West London Mission.

The Biblical Illustrator; or, Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical and Homiletic, gathered from a wide range of Home and Foreign Literature, on the Verses of the Bible. By REV. JOSEPH S. EXELL, M.A. St. Matthew. London: James Nesbitt & Co. Toronto: William Briggs, Price \$1.50.

This book is not an ordinary scrap-book of extracts—sensible and absurd, suitable and ridiculous—out of which preachers and teachers are expected to cull stories, or beautiful sentences which may be used in their public discourse, and which generally come in with so little naturalness that the illustration is seen in full magnitude, while the point to be illustrated is lost sight of entirely. We should suppose that there are already enough of such works to supply the demand for a thousand years or more.

But this work is really a homiletic commentary, something in the style of Matthew Henry, but wholly different, and dealing with the Scriptures verse by verse, consecutively. The present volume of 688 pages of close but clear print, only covers the Gospel by Matthew. By the time the whole of the Scriptures are covered the work must swell to vast proportions.

The expositions can scarcely pretend to be profound, and there is, of course, some degrees in the excellence of the various parts, but to those wholly dependent upon commentaries, it will be as useful as any, and far in advance of many. It would be a pity for a preacher, in the beginning of his career, to become dependent upon such a work, as it goes so minutely into detail, that he would never develop any skill in the construction of sermons, or any original power; but, on the other hand, it would prove a most useful alternative to the style of some preachers of well established character, whose originality has become something of a nuisance to themselves and those who hear them. This book, if lived in for a few months, would help to enliven and moisten a growing prosiness and dogmatism of opinion.

A Harmony of the Four Gospels in English, according to the Common Version. Newly arranged, with Explanatory Notes, by EDWARD ROBINSON, D.D., LL.D. Revised Edition, with foot notes from the Revised Version of 1881, and additional notes by M. B. RIDDLE, D.D. Houghton, Mifflin & Co., Boston and New York. Price \$2.00.

Dr. Robinson's Harmony of the Gospels is too well known to require any introduction now. It has surpassed every other attempt in the same line. This new edition has some improvements in the arrangement of passages in parallel columns, and the additional notes are of great value. This work is almost a necessity to every one who desires to study the Gospels as altogether, and not singly, furnishing a history of our Lord's life and a report of what He taught. The time and place in which His words were spoken, and which brought from Him repetitions of truths uttered before, are important elements in determining His meaning. With all the Gospels thrown together into one connected narrative, and the points repeated by the different Evangelists placed side by side, the reader is in the correct position to discern the real meaning of the great Teacher.

A Visit to the Bjorkheda Parsonage. Translated from the Swedish by CARL LANSÉN. Cincinnati: Cranston & Stowe. Price \$1.00.

This is a very simple yet touching story from the Swedish. Its great value to the reader lies in its contrasts. On the one hand, we have the simplicity and quiet of the parsonage life—the restful ease of souls at peace with God; and on the other hand, the soul agony of a self-convicted murderer, whose conscience is filled with thoughts of an avenging deity. Then to heighten the dark shadow there is the tragedy of an unrequited love turning to hate. A story laconic and abrupt in style, yet written with the power of one who has analyzed the workings of the human conscience, it reminds us of Balzac in his “Comédie Humaine.” From it we may learn that human progress toward the right is not to be measured by a numerical ratio, and that simple faith may work more radical changes in this world “than this world dreams of.”

Jeremiah: His Life and Times. By REV. CANON CHEYNE, D.D. Pp. 205.
Methodist Book Room, Toronto. Price 75 cents.

This is one of the best of the handy and useful series entitled, "Men of the Bible." Its author is "Oriël Professor of the interpretation of Holy Scripture" at Oxford, and in this brief work displays his rare powers of elucidation. Nearly twenty years ago he began a commentary on the Book of Jeremiah, and is also the writer of the article on Jeremiah in the "Encyclopædia Britannica." Canon Cheyne belongs to the latest German school of thought and criticism, and his views on some points are at variance with the common teaching. While, for instance, of the opinion that the core of the Book of Deuteronomy is very ancient, he holds that in its present form it is not older than the reign of Manasseh or, perhaps, Josiah. He makes free use of it, therefore, in illustrating the life and writings of Jeremiah. Canon Cheyne's work is also made much more luminous by a free use of the history in the Books of Kings and Chronicles about the times and events in Jeremiah's life. It is both historical and critical, but is written for common readers, to whom the Book of Jeremiah is, through lack of understanding, almost a sealed book. It is divided into two parts: I. "Judah's tragedy, down to the death of Josiah;" and II. "The close of Judah's tragedy." Those were stirring times and full of fate as regards the Jewish nation. The call of God put Jeremiah in opposition to most of the leading men in church and state, and he thereby incurred a bitter hostility that found vent in acts of tyranny and injustice. There came a time when the prophet had to bend before the storm, and Canon Cheyne compares him at that period to Luther carried for safety to the Wartburg. In the closing pages he also associates Jeremiah with Milton, "whose greatness both as a poet and as a public man is so inextricably connected with his fervent spiritual religion;" and with Savonarola, that hero and patriot, "*mighty both in words and deeds,*"

"Who, while Peter sank
With his whole boat-load, cried courageously,
'Wake, Christ! Wake, Christ!'
Who also by a princely death-bed cried,
'Loose Florence, or God will not loose thy soul.'"

The Gospel to the Poor versus Pew-Rents. By B. F. AUSTIN, B.D. Pp. 110.
Methodist Book Room, Toronto. Price, Manilla, 25c.; cloth, 35c.

This little book, from the facile pen of Principal Austin, of Alma College, is an earnest protest against the prevalent system of pew-renting. A good idea of the run of argument may be gathered from the following list of contents: God's kindness to the poor a law to the Christian Church; Pew-renting an unauthorized innovation in the Church, and a desecration of the house of God; The pew-rent system renders the Church uncatholic and exclusive; Pew-rents create unwise and unscriptural distinctions

between rich and poor in the house of God ; Pew-rents unnecessary and inexpedient ; Pew-rents a hindrance to the cultivation of Christian benevolence ; The weekly-offering system the more excellent way ; Objections and answers. This is followed by a paper read by Rev. Newman Hall before the London Congregational Board, and by leading editorials on the subject. The book opens with a discriminative introduction by Bishop Carman, in which the writer hints that the evil must be looked for back of the pew-renting, in the costly style of churches and the accessories of worship. The book is very suggestive, and claims a fair and candid reading.

The Missionary Year-Book for 1889-90. Pp. 428. Fleming & Revell, Chicago. Bible and Tract Society, Toronto. Price \$1.00.

This book is the outcome of the Centenary Conference on Protestant Missions of the World, held in London in 1888. It is the first of a series of volumes to be published annually, if sufficient encouragement is given. It is being published simultaneously in Europe and America, and this American edition, which makes up a very handy and handsome volume, has been prepared under the supervision of that enthusiastic worker for missions, the Rev. J. T. Gracey. In this volume we have presented to us in compact form the history, work and statistics of at least one hundred and forty-seven Bible and Missionary Societies. It is illustrated with ten small maps of mission lands, and six diagrams of comparative populations, areas, numerical growth, etc., which will bear a good deal of study. In these days of quickened interest in mission work, a handy-book like this volume is of much value. It is a strong and sure defence against many of the attacks made upon missions ; and is a great encouragement to all zealous and believing hearts. But beyond and above the statements here presented, the facts and influences which cannot be set forth in tables of statistics are full of promise. As is well expressed in the Introduction : "There is a power at work in the world mightier than all earthly forces, to enlighten, to subdue, to save." "The only possible religion of the future is Christianity." If that fails, there is nothing better—there is nothing else. This century is full of the spirit of Christian enterprise, which books like that in hand do much to encourage.

The Book of Job. By JOSEPH PARKER, D.D. Pp. 654. Willard Tract Depository, Toronto. Price \$1.75.

This is Volume XI. of "The People's Bible," by the celebrated pastor of the City Temple, London. The Book of Job deals with some of the most important questions of the soul. In endeavoring to solve the intricate problem of human suffering, and its relation to divine goodness, it touches upon some of the loftiest and most profound inquiries of philosophy. No book ever written has uttered more noble sentiments or sublimer truths ; and certainly no book has, in dealing with such matters,

employed loftier imagery and flights of eloquence. It stands the unrivalled masterpiece of poetry and philosophy combined. Dr. Parker's series of discourses on this great book are marked by his well-known characteristics. He has apparently been seized by the dramatic spirit of the work, and in his strong utterances, abrupt changes of thought, unexpected applications, and unwonted lines of meditative philosophy and earnest exhortation, he has prepared a book full of suggestion and inspiration to every thoughtful mind. He seeks to enter into the spirit and motives of the speakers; and sets forth fully and freely the course of the argument. In the chapters on "Man Desiring God," "Quiet Resting-places," "What is Wisdom?" "Sunny Memories," "Changes of Fortune," he shows his power and variety in exposition, and his sentiments come very near to the heart of man. And in his closing chapters on "The Theophany," the author brings out the climax in the newborn consciousness of weakness on the part of Job, and his humble but glad ascription of trust and praise to God. At the close are several pages of "Handfuls of Purpose," being gleanings of suggestive thought from the rich stores that still remained in the hands of the author. There is, perhaps, no book in the Bible so well adapted to the peculiar, abrupt, forceful and suggestive style of Dr. Parker.

Through a Glass Darkly. An Exegetical Study in First Corinthians xiii.

By REV. J. H. TRIMBLE, of the Newark Conference of the Methodist Episcopal Church. With Introduction by REV. LEWIS R. DUNN, D.D.
New York: Palmer & Hughes, 62 and 64 Bible House. Price 80 cents.

This is an elaborate and truly learned exposition of the chapter in question. Its burden lies in the passage reading "Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." This is generally understood to be a comparison between human knowledge in this world with what we shall know in the world to come. But the author labors in this book to show that Paul's idea was a contrast between the feeble and imperfect insight of spiritual things in the lower stages of Christian experience, and the more perfect understanding of them in higher stages quite within the reach of the humblest men in the present life. It is a very able contribution to the literature on the "Holiness" question, but contains some evidences of special pleading, and its conclusions are of a nature so sweeping that they are worthy of a very careful examination before being either accepted or rejected. The old expositions are always open to new criticism, but the well-known possibility of making out a case by handling the words of Scripture according to the writer's preconceptions, is favorable to old interpretations rather than to the criticism of them. The Christian Church must aim constantly at spotless purity, in the faith that this is a privilege attainable through constant reliance upon Christ, and in comparison with this great end it is of little consequence to define just how much or how little advance is realized in any sudden experience.

Select Notes on the International S. S. Lessons for 1890. By Rev. F. N. PELOUBET, D.D., and M. A. PELOUBET. Price \$1.25.

Bible Studies Covering the International S. S. Lessons for 1890. By GEO. F. PENTECOST, D.D. Price 75 cents. Toronto: Willard Tract Society, A. G. Watson.

Among the many helps for the study of the Sunday-school lessons that are teeming from the press, there are none of the kind that surpass the above works. "Peloubet's Select Notes" is a commentary of commentaries, the explanations and illustrations being selected from nearly two hundred different authors. Maps, pictures and tables, illustrative of the lesson, are given; library reference to books where fuller discussions of the subject may be found, and practical suggestions are added to each lesson. A chronology and harmony of the life of Christ and complete index makes this volume a most convenient commentary on Luke's Gospel.

"Bible Studies," by Pentecost, is an exegetical and expository study of the Sunday-school lessons, and makes a most excellent companion and complement to Peloubet's Notes. The deeply spiritual and eminently practical character of this work will render it helpful for other than Sunday-school teaching. The S. S. teacher who has these two works is well equipped.

Notes on Difficult Passages of the New Testament. By REV. ELLIAS RIGGS, D.D., LL.D. Pp. 259. Congregational Publishing Society, Chicago and Boston. Price \$1.25.

The purpose of the book is exactly expressed by its title. It attempts to expound only those passages in the New Testament which present special difficulty to the ordinary reader. Dr. Riggs is well fitted for this task, not only by his familiar acquaintance with Greek, but also by his long residence in the East as a missionary of the American Board. Contact with Orientals gives new meaning to many a passage of Scripture. Dr. Riggs' expositions have the merit of being lucid, helpful, and in doubtful cases are not dogmatic, but fairly state the different views which are held. Bible students will feel indebted to him for the new light which he casts upon different passages, and for his candid discussion of one hundred and twenty abstruse texts. He has produced a book which ministers and Sunday-school teachers should have where they can lay hands on it at any moment. An index of the passages discussed would have added greatly to the convenience of the work as a book of reference.

The Kingdom and Spirit of Christ. Cincinnati: Cranston & Stowe. Toronto: William Briggs. Price 15 cents.

This pamphlet contains two sermons preached by the late Bishop Matthew Simpson, which are worthy of that prince of American Methodist pulpits.

New Englander for October and November. In the October number we have a fair account of the writings of Arthur Hugh Clough, "one of the most subtle and intellectual of modern poets," who, like Stirling, wandered from the faith of his fathers; but in whom the stir of action and the flush of hope were in strong contrast with the pessimistic view of Arnold, that "the best of things have long ago been done, and all that remains to us is the husk of life." This is followed by "Master and Servant," an appeal for reciprocal fair-dealing, and by an examination of Shakespeare's "Coriolanus." In "The Christian Evolution of a Secular State," the writer takes the position that the United States is a Christian nation, on the following grounds: (1) The basal principle of the government is liberty. It is also the essential principle of the New Testament, and was introduced by Christ; (2) That Christianity is a part of the common law of the land, as declared in *Sergeant vs. Rawle*, and other cases, in the sense that its principles are largely embodied in the fundamental laws of the government as also in the constitution of the United States. The Christian principle is the ideal of true democracy. Lowell says, "Christ was the first true democrat;" and Victor Hugo declares, "Democracy does not mean, 'I am as good as you are;' it means, 'You are as good as I am.'" Christianity is the true ideal of socialism and legislation, and is the moral dynamic or ruling power in modern social reforms. Christianity has already become involved through the whole social and political system, and we are already more than beginning to "live in the kingdoms of redemption." In "Joseph and his Brethren," we have a graphic account of a modern mystery-play frequently acted in Yorkshire. In "Is Theology a Progressive Science?" we have an answer in the affirmative and the reasons therefor. The November number has some timely and suggestive articles. That on "International Silver Coinage" shows very clearly what a vast hold upon the world's commerce Great Britain has obtained through having only a gold standard of value. By paying for rice, cotton, wheat, spices, etc., in silver, where it is current coin, but at a discount so far as Britain is concerned, and then selling the same raw material in Britain at gold value, there is an enormous advantage to that nation. For example, Britain collects her tribute in India by means of "Council Bills on India" drawn on the public treasury at Calcutta, Madras or Bombay, payable there in silver rupees, which are sold in London at the value merely of uncoined silver. A merchant in London first buys these council bills payable in rupees in India at 25 per cent. discount, a profit of 33½ per cent. to begin with, and thus buys four bushels of wheat for the price of three. In this way all other wheat-growers selling wheat in London must do so at a discount of 33½ per cent., and London prices generally fix the price of wheat all over the world. The writer estimates that this inflicts upon the United States an annual loss of more than \$150,000,000 on the wheat crop alone. In the same way they lose on their cotton crop, \$60,000,000; on their product of silver mines, \$16,000,000; and in other lines to a corre-

sponding extent. No wonder Britain is growing enormously wealthy. The only remedy for this, the writer thinks, is to make silver, equally with gold, a basis of international exchange. Mr. Starbuck contributes some very clever and forcible considerations on the "School Question," in which he deprecates the position taken by extremists, and their strong language, ill-founded statements, and crude arguments. He dreads the stirring up in the United States of anything like the spirit that existed in England in the days of Titus Oates. At the same time, he admits that now, as in the days of Charles II., there is a real and dangerous Popish plot to obtain control of the Commonwealth. The spirit and plans of the order of Jesuits have largely become the spirit and plans of the Church at large. And yet, as Thackeray says in "Harry Esmond," "The Jesuits have from of old in the Anglo-Saxon world always had a great way of forming most ingenious and promising plans, and of always seeing these plots collapse." There is room for watchfulness and straightforward dealing, the writer holds, but not for a general scare, or for wholesale accusations of evil purpose, or for laws punishing those who do not in educational matters agree with us. In "Our Indebtedness to the Negroes," we have some very stirring instances of Negro bravery and devotion.

The Theological Monthly for October and November. Bain & Son, Toronto. In "Definitions Wanted," we have a demand for clearer statements of the meaning of such expressions as knowledge, agnosticism, causation, nature, laws of nature, evolution. The Editor gives an arrangement of the Epistle to the Ephesians, so as to display its structure, together with explanatory headings and side-notes, making easy its interpretation. In his opening remarks, the writer condemns the folly of taking a closely reasoned treatise as a collection of isolated texts. Prof. Watts contributes a second article on the "Inspiration of Scripture," in which he establishes the claims of the New Testament to be divinely inspired, the actuating energy of the Holy Ghost extending to both matter and form. Other articles are on "Demoniacal Possession," "David's Golden Psalm," and "The Choice of Moses." In the November number we have a short treatise on "Immortality," by Prebendary Reynolds, in which he furnishes "a proof for all men, drawn from science." He undertakes to show that nature is full of arguments for immortality. The different steps of the argument are these: All things tend to the future; nothing is lost; naturalness of the supernatural, proving that things are as they are because of some inscrutable essence, and that the physical, the vital, the moral, all work for the eternal; personal immortality, as evidenced by the consciousness of all nations, and through all ages, and by the motives that are ever carrying them on to the future, as well as by the argument that if the smallest unity, an atom, is indestructible, man, the greatest earthly unity, must be indestructible. "As a microcosm of the universe, man represents the power, the life, the wisdom of it; and these are eternal." In "Mosaic

Idea of Property," we have an appeal for carrying out the principle running through the Jewish enactments as to land, products of the farm and orchard, business transactions, not only as an act of charity, but also a lawful claim which one has upon another. "Ministry and Priesthood" furnishes an argument and protest against sacerdotalism. This is followed by an exposition of the passage, "Wisdom is justified of her children." In "Nature's Alleged Criminality," we have an arraignment of John Stuart Mills' indictment of nature as a "monster of criminality, without justice or mercy." The closing article is on the book of the Apocrypha, "Jesus, the Son of Sirach."

The Homiletic Review for October, November and December. Funk & Wagnalls, New York. This well-conducted periodical for ministers still maintains its high character for variety and excellence. The October number contains the concluding portion of Dr. Hoyt's interesting article on "The Parish Minister Knight-Errant," in which he traces much of Charles Kingsley's knowledge of human nature, and his effectiveness in the wider fields of literature, to his faithful discharge of the duties of his humble parish; "Flowers plucked from a Puritan Garden," being selections from the work of Dr. John Arrowsmith; "The Value of Wordsworth to the Preacher," in which he is set above even Shakespeare and Milton ("Wordsworth is Ecclesiastes in the robes of the singer; "Great as is the poet in Wordsworth, the philosopher is only less; "Wordsworth's master-vision is God in Nature"); "The Problem of Evangelical Ritual," advocating the use of a ritual, and showing how it has been introduced into several Presbyterian Churches in New York; "The Uses of Comparative Religion," urging a more extensive study of other systems of religion besides Christianity; and "A Cluster of Curiosities," by Dr. Pierson. The sermonic section opens with an able sermon by Dr. Alexander Maclaren, on Obed-Edom. In the November number are articles on "What Kind of Preaching is Best Adapted to the Times?" "Boswell's Johnson," setting forth its value as a study for ministers; "Egyptology, No. III., 'Ædipus Ægyptus,'" briefly sketching the discoveries by Dr. Young, Champollion, and Belzoni, especially in the interpretation of hieroglyphics; "The Law of Marriage," and "Homiletic Gems from Dr. Guthrie." The leading sermon is one delivered before a great gathering of young men, just in front of the statue of Arminius, by the late Prof. Christlieb. The articles in the December number are: "A New Factor in American Theological Thought," having reference to that freedom from traditionalism which the modern German school encourages; "Beneficiary Education for the Ministry," an answer to the objections made to the beneficiary system; "Egyptology, No. IV.," a continued account of the work of interpreting the ancient inscriptions of Egypt; "Protestantism and Popular Education," indicating the superior principles on which Protestantism is based; "The Literature of the Office and Work of the Holy Spirit," a useful

directory in the study of an important subject; "Curiosities and Suggestions from Latin Proverbs." Among the sermons is one on "Faith, Hope and Love," by Dr. J. Munro Gibson. The European Department, under the able editorship of Dr. Stuckenberg, of Berlin, is, as usual, full of interest. It is a valuable indication of the currents of religious thought on the continent. There are also an exegetical and expository section, and miscellaneous and editorial sections full of suggestive hints.

The Andover Review for October, November and December. This ably conducted and representative theological monthly contains, in the October number, "The Minister's Study of the Old Testament," by Prof. Moore, being the second in a series of articles on the "Methods and Results of Biblical Science," in which he urges studying the original text not so much as "the rule of faith and practice," but as a revelation of God in Christ, which works faith and righteousness. "The Problem of Modern City Churches," by Rev. Chas. A. Dickinson, extracts from which are given elsewhere, is timely and suggestive. The November number has an Editorial on "Shall the Papacy go from Tiber to Thames?" and among other able articles, one on "The New Testament Doctrine of the Blood of Jesus Christ," by Lyman Abbott. Dr. Abbott claims that the interpretation of the teaching of the New Testament respecting the blood of Jesus Christ, by the religious thought of the Christian Church, is a striking illustration of the declaration of the Apostle, that "the letter killeth." The metaphorical meaning has been largely lost in the literal, by Protestant as well as Roman Catholic. His interpretation, in harmony with Old Testament teaching that "the blood is the life," is that the "blood of Christ" is the life of Christ. "We are saved by the character, the life of Jesus Christ. The world is saved by Christ Himself. Because in Him the blood, that is, the very heart of God, is brought in contact with the heart of man, therefore Christ is the world's Saviour." In accordance with New Testament teaching, he sees in the blood of Christ not only a character, but "a character transmittable and a character transmitted." "The very heart of God becomes itself the pulsating heart of humanity. He fills us with His own life; we become partakers of the divine nature. We are saved by the blood of Christ when the transmitted nature of God enters into us and becomes a part of our own nature through Jesus Christ." But still further, the blood of Jesus represents the self-denial and self-sacrifice of Him who gave His life "for those who have no claim, except in the court of love." "The three thoughts involved in the declaration that we are saved by the blood of Christ, are: We are saved by the life of Christ; by the transmitted life of Christ; by that transmitted life poured out for us, laid down for us. But it is only as this spirit that was in Christ is in us, that we are saved by it." In the December number the more practical articles are: "The Recovery of the Devotional Element in Work and Worship;" "Pulpit Prayer;" "The Problem of Duty: A Study in the Philosophy

of Ethics." Under "The Modern Pulpit: Limitation or Emancipation?" is editorially discussed the influence of the pulpit of to-day. It is claimed that the changed circumstances of the time have produced an emancipation of the pulpit as to method of treating truth, from the external evidence to spiritual insight, from the Gospel as the revelation of a doctrine to the inspiration of a life. And also, that the pulpit is enlarged in range of topics and comprehensiveness of subjects. The conclusion is, that the preacher of to-day has a decided advantage over his predecessors, because of the diffusion of knowledge, and that the pulpit has ample room in its own sphere, "the field of religion as truth and as life." "Public reading of the Scriptures," the Editor thinks, should be without "remarks, either explanatory, instructive or hortatory." Exposition of the Scripture, he thinks, should be at proper times, but not to form a part of worship, which reading the Scriptures should. If reverently and intelligently read, Scripture may be trusted to make its own impression without the aid of interjected remarks. "Who would interject explanations in reading Shakespeare?" he asks.

The African Methodist Episcopal Review, for October. This quarterly of the African M. E. Church has its usual array of articles of varying interest, some of them exhibiting a good deal of thought and ability. The first is on "The Relation of the Sunday-school to the Church." Then comes one on "The Province of Poetry," indicating a wide range of reading and an appreciative spirit. This is followed by an able lecture on "Law and Law Reforms," delivered before the law students of Ann Arbor University, and this by an article dealing with the question of amendments to the Constitution. Natural Science is represented by a review of Wallace's work on Darwinism; Metaphysics, by one on "The Indefinite Capacity of the Human Mind," and another on "Researches into the Spiritual History of Mankind;" Education, by one on "The Necessity of the Higher Education;" General Literature, by the serial, "A Ray of Light," and two poems. A good deal of space is assigned to Hon. Fred. Douglas' speech on Emancipation Day, in which he reviews the political situation as it affects the Afro-American. The address is able and judicious, but is somewhat despondent in tone. He says that "the irrepressible conflict" has not yet ceased; that the South is still the South, and under the doctrine of self-government defies the national laws concerning the enfranchisement of colored citizens. He declares that this state of things cannot be permanent. There are forces silently at work to remedy and remove the evil, and the South cannot afford to lag behind the other states in the true elements of civilization. He condemns, on the part of the colored people, the spirit of race-pride that is being inculcated among them, for that is the very spirit they protest against as governing the whites. It simply means trying to cast out devils by Beelzebub. Their equality with the whites must be one of cultivation and achievement. While manly self-assertion is a power, so also is modesty, and their critical relations call for circumspection. Merely

to unite and isolate themselves so as to become an independent political power is a mistake, but they must identify themselves with all the great movements of the land. There should be no color-line in politics, trade, education, religion or civilization. Mr. Douglas shows himself to be a most able counsellor in critical times. Following this address are brief and well-written editorials on various topics. The number is a great credit to the Church under whose auspices it appears.

The Statesman. A monthly magazine edited by Walter Thomas Mills, A.M., and Rev. A. J. Judkins, D.D. Price \$2 per year. *The Statesman* Publishing Co., Chicago. This is an exceedingly well edited magazine, brimful of "living" articles on topics of current interest. The air rings with proofs that in our time social problems are supreme, and the aim of *The Statesman* is to discuss them on the platform of Christian socialism. The November number is rich in contributions. We note especially an able article by Mr. Mills, on "The Ministry and Economic and Social Questions." While the pulpit may not be the exact place to preach political economy, it is, nevertheless, the duty of the preacher to apply economic truths in his dealings with men, and to be in touch with the social environments of his age, and this Mr. Mills shows thoroughly. An "International Court of Justice," one of the series of "The American School of Politics," is worthy the statesmen of everywhere who would see disputes settled by arbitration and not by the sword. As a magazine, dignified in style and independent in treatment, one that is not a manufacture to create a demand, but a growth that meets a felt want, we wish *The Statesman* "God-speed."

Christian Thought for October continues the publication of the contributions read at the last meeting of the Sumner School of Philosophy at Key East, or Avon by the Sea, N.J., in July last. We have Dr. Smith's sermon, which created a profound impression: Miss Bancroft's paper on "Deaconesses," and the "Symposium concerning other science than physical science," and other papers. The work of this "American Institute of Christian Philosophy" ought to be better known. It is an effort to find both the best possible interpretations, as well as the strongest defences, of Christianity to meet the pressure upon the old faith from both within and without. Dr. MacKay Smith's sermon is an appeal to the pressure from within the Christian Church. Miss Bancroft's paper is in the same line. The "Symposium" and other papers are set against the constant clamor outside the pale of Christian faith. The Institute is sustained by annual membership fees of five dollars for each person, and by larger donations toward a permanent endowment. Its membership extends over nearly every State in the Union and every Province of the Dominion. The Rev. Dr. D. G. Sutherland is a vice-president. It knows no denomination, but only the faith of the Lord Jesus Christ. It is worthy to receive the gifts of the wealthy, who delight to use money for the praise of God in the earth.

In the December number is an opening article of twenty-six pages, under the unassuming title, "Scientific Theories and Creeds," by Prof. Himes, of Dickinson College. It is the best contribution we know of on the reconciliation between science and Christianity, reaching the conclusion that there need be no reconciliation, that common sense on both sides will enable these two parallel lines to move forward to infinity without merging into one. If it had done nothing else, the American Institute of Christian Philosophy deserves the thanks of Christendom for bringing out this valuable paper.

The Universalist Quarterly for October contains six strong articles, besides its General Review of subjects relating to Christianity, and the department of Contemporary Literature. Its review is discriminating and wise, its notices of current literature are fair and helpful, and its weighty articles are learned, philosophical, and devoted with energy to the propagation of what it calls "The Larger Hope." We admire the ability of its discussions without being convinced of the correctness of all its conclusions, but have here neither time nor space to combat what we do not accept.

The Christian Quarterly Review.—The numbers for July and October are at hand, and exhibit in editorial and contributed articles the usual ability characteristic of the publication, and the usual devotion to the interpretation of the Scriptures in harmony with the unwritten, but clearly defined creed of the "Disciples." The last number contains the announcement that the Quarterly will be published no longer. The editor and publisher feels that a crisis in the history of his denomination is at hand, and that he can do better work through a weekly paper than a Quarterly.

The American Catholic Quarterly Review.—Hardy & Mahony, 505 Chestnut Street, Philadelphia. The July number contains eleven able articles, besides the Book Department. The first article discusses the relation of the "Roman Catholic Church to Human Rights," and pleads that, instead of being a usurpation, she is herself the persecuted party in this respect. Without following these articles in detail, we may say that it is always well for men to get their opponents' view of their own side of the case.

The Treasury for Pastor and People (New York) starts out upon its seventh year with arrangements for further developments in excellence and usefulness during 1890. An article on "The Great Questions of the Day," from some College President, will be published in each monthly issue, the first being, "Does the Christian Ministry Meet the Educational Requirements of the Age?" The contents cover the pulpit, the platform, and the home; hints for workers, helps for pastors, and thoughts from mission fields; the Sunday-school cause, Christian edification, and talks on preaching. To subscribers for the CANADIAN METHODIST QUARTERLY, at \$1.50 per year, regular price \$2.50.

The Missionary Review of the World (New York) for January comes to us in a new dress, and with the whole mechanical appearance improved. This number begins a new year, and the Prospectus promises progress along every line. The "Literature" department contains several noteworthy articles. Dr. Pierson leads off with "Is There to be a New Departure in Missions?" which he answers affirmatively. His article, also, on the Bishop of the Niger (Crowther, whose photograph adorns the number) is a marvel of interest. Dr. Ellinwood, on "Asceticism in Missions," writes as he always does, with clearness and force. Perhaps the most noted paper in the number is contributed by Rev. James Johnston, F.S.S., of England, Secretary of the late World's Conference on Missions, on "Education as an Evangelistic Agency," an eminently timely subject, and one which at present greatly agitates the friends of missions, especially abroad. No man is better qualified to write upon it than Mr. Johnston. The other seven departments of the *Review* are full of missionary intelligence from all parts of the world-field, reports of societies, statistics, editorial notes and monthly concert matter. Price \$2.00 per year; to our subscribers, \$1.50. Specimen numbers, 20 cents.

Methodist Review (New York), November-December, contains contributions on "The Babylonian Legend of Creation;" "The Literature and the Press of the Methodist Episcopal Church;" "Religion and the Law of Continuity;" A Symposium: by Right Rev. Bishop Coxe, on "The Historic Episcopate," Prof. Warfield, of Princeton, on "The Relation of the Presbyterian Principle to the Historic Episcopate," and Dr. Edwards, of the *North-Western Christian Advocate*, on "Relations of the Methodist Episcopal Church to the Historical Episcopacy;" also a biographical sketch of James Porter, D.D. The Editor's "Notes and Discussions" are very animating, especially his defence of "Orthodoxy" and attack on Prof. Harper's higher criticism under the heading "Rationalism in Pantomime." Among the subjects discussed in "The Arena" are "Explanation of the Theory of Miracles," "Christianity and the Heathen," "The Sinning Ability of Christ," "Belshazzar," and "Italian Claims." "The Foreign Resume" and "Progress of Civilization" are instructive editorials.

Our Day (Boston) has furnished three excellent numbers during the past quarter, which reflect the views of Joseph Cook, in the October number, on "Sunday and the Saloon as Rivals." He says: "The citadel of lawlessness in the American Republic is the Sunday saloon." In the November number, Hon. Neal Dow arraigns the New York *Independent* and *Tribune* for inconsistency on prohibition by an emphatic and well-sustained "No" to the question, "Can the Liquor Traffic be Legalized without Sin?" *Our Day* not only assails all the evils of the hour, such as the liquor traffic, the Papacy, Jesuitism, Mormonism, Sabbath-breaking, lotteries, impure literature, etc., but also encourages every humanizing and Christianizing effort. The December number contains a very suggestive "Symposium on Religious

Reading," in which nearly twenty different leading Christian thinkers give their views and answer the following questions: "What volumes, aside from the Holy Scriptures, have been the most serviceable to yourself in Christian Evidences? Church History? Religious Biography? Devotional Literature?"

The Magazine of Christian Literature (New York) is a new candidate for public patronage, and another medium for supplying standard religious literature. The principal object of this magazine is to reprint articles on "Current Religious Opinion" from the representative journals of the various denominations and from the best foreign reviews and periodicals, and thus furnish a monthly digest of religious literature. There will also be published each year, as a part of the magazine, an original and popular work of nine hundred pages. Beginning with the first number, there is now being published "A Concise Dictionary of Religious Knowledge," Biblical, doctrinal, historical, and practical, and so paged that it can be bound in a separate volume when complete. This magazine furnishes an exceptional opportunity to secure a valuable work of reference, as well as the best things from many sources. Subscription price, \$2.00 per year; to our subscribers, \$1.50.

The Old and New Testament Student (New York), as the exponent of a scientific study of the Bible, has its usual critical and exegetical articles, tables of current Old and New Testament literature gleaned from the books and publications of the month, and synopses of important articles bearing on Old or New Testament study. In the October number "The Inductive Bible Studies" are carried through the Book of Psalms. In November, the lives of Samuel, Saul, David and Solomon are covered, and the prospectus of a new organization, "The American Institute of Sacred Literature," given. In December, there is an outline plan for the study of the Epistle to the Romans, the Temple of Solomon, the Books of Samuel, and the prophetic element connected with Samuel, David and Solomon. In this number is begun a series of inductive Bible study leaflets on Luke's Gospel.

The Quarterly Review of the Methodist Episcopal Church South, for October, opens with a notable article on the "Resurrection," by the Rev. Dr. B. Hawley. It is expository, and, we think, conclusive as to the resurrection of the body, and as to what body will be raised; but, as the author fully understands, the mystery remains, and the power of God alone can bring up this psychical body, even without the grosser materials of flesh that is dead even while we are walking about. Another article worthy of attention is, "Hayti and Santo Domingo." It is written from the view received by southern eyes, yet there is internal evidence that they are fair eyes, and see truly. The article will come as a revelation of the state of the Negro population in the Black Republic. Its facts deserve the consideration of good men everywhere.

The Knox College Monthly and Presbyterian Magazine (Toronto) is a sprightly theological and missionary review, under the management of an able staff of editors and contributors. Among the articles of special interest in the last quarter's numbers, is "The Name of Jehovah in the Book of Esther," in which it is shown that the name occurs four times in acrostic form.

The Baptist Quarterly Review (New York), for October, has excellent articles on "The Present Drift in Eschatology," "Browning on Immortality," "The Triple Ballot Essential to Representative Government," "The General Synod of the Moravian Church," "Psychical Influences in Conversion," and "Fulfilled Prophecy—A Standing Miracle." Not the least helpful part of this periodical is the Homiletic Department, in which is discussed the practical side of Church work.

WE have received the following works of a permanent character, of which fuller notice will be made in the future :

Our Own Country, Canada Scenic and Descriptive. By the REV. W. H. WITHEROW, D.D. William Briggs, Toronto. In beauty of design and structure worthy to be a holiday gift-book. Price \$3.00.

Fundamental Problems. The Method of Philosophy as a Systematic Arrangement of Knowledge. By DR. PAUL CARUS. The Open Court Publishing Co., Chicago, Ill. A book too weighty to be reviewed from the preface and table of contents. Price \$1.00.

Whither? A Theological Question for the Times. By CHARLES AUGUSTUS BRIGGS, D.D. New York : Charles Scribner & Sons. 303 pp. Price \$1.75. An able discussion of the orthodox theology, chiefly in relation to the Westminster Confession and its proposed revision. Worthy to be read by all interested in any system of theology.

Also the following periodicals :

The Presbyterian Review, The American Geologist, The American Catholic Quarterly Review, The Dawn, The Hebrew Christian, The Expositor of Holiness, Divine Life, and The Methodist Magazine, of Chicago. All the numbers of each up to the present date are in hand. Also the January number of the *Canadian Methodist Magazine*, in a new garb, and with an interesting table of contents.

PAMPHLETS RECEIVED.—Beautiful Booklets, published by the Willard Tract Depository, Toronto : "A Prayer for Guidance," by Miss Bella Clarke, and "Leaning on Jesus," by Fanny Lonsdale ; the "Eighth Annual Report of the Hebrew Christian Work in New York ;" the "Phonographic World," New York ; "The National Prohibitory Amendment Guide," W. C. T. U. Publishing Association, Chicago ; also a double Christmas number of *The Youth's Companion*, which is without doubt the peer of all the young people's periodicals published in the world.

THE CHURCH AT WORK.

INTRODUCTION.

THIS department is opened with the cheerful expectation that its more light and immediately practical subject-matter may relieve the weighty discussions which precede. Heavy articles are necessary, and so are lighter and more suggestive ones. The elaboration of great principles is only a means to an end. The useful methods built upon them, the active work that grows out of them, are the end for which they exist. More efficient labor in the Church, better direction of the many hands reaching out for something to do, and multiplying effects in the homes of both the rich and poor, are the proper, natural sequence of the weighty articles to which the pages of this Review are open.

But a department aiming to develop these fruits will be more difficult to prepare than the former. If it be not thoroughly alive it deserves to be extinguished. The heart that loves, and the pulses of hands sensitive to every opportunity, must be felt to throb in every line, or these pages will lumber along as heavily as the most learned reviews, without the same excuse for moving slowly.

The world—the Church—the school—the home—each is full of things worth seeing and worth describing. In each there is daily some occurrence worth telling, and full of inspiration when told. The gathering and arranging of much of this material, that many readers all over the land may feel the benefit, and all churches gather strength from the life of every one, will be the leading aim of the following pages.

This department should represent the vitality of the Church, and be the Christian worker's "exchange." Every one should take an active interest in contributing suggestions based upon

practical experience. The Editors will be thankful to receive briefly-expressed thoughts on the essential elements of a model Prayer or Class-meeting; on the *how* to secure the best results from Young People's Societies and Church benevolences; in fact, on anything bearing up any department of Christian work.

PREPARING FOR REVIVAL—A PASTOR'S LETTER.

"O Lord, Revive Thy Work."

Fellow-Christians and Friends,—As "workers together with God," I ask you to consider with me the interests of Christ's kingdom in this community. As members of His Church we are His representatives among the people, and His agents for carrying forward His work. Our aim should be the salvation of every person from wrong-being and wrong-doing, and the building up of all in a Christlike character and life. Our every meeting and means of grace should constantly be for the accomplishment of these purposes. There are times, however, when extra efforts should be put forth, and when the united energy of the whole Church should be centred upon the specific work of saving others.

As members of this particular church, you are addressed in this letter by your pastor, soliciting your hearty co-operation for a revival of religion in our midst. Believing that you are greatly interested in the cause of God and humanity, and that you have your own spiritual welfare as well as that of others at heart, I would make the following *requests*:

First. Let us see that our own hearts and lives are right and fitted for such special service. We should be consecrated to God not only for personal salvation, but for personal work. Our lives should be such that the world can see and feel the life and spirit of Jesus in us. Every Christian should have power with God and with man.

Second. Let us all personally interest ourselves in the purpose and life-work of Christ, viz., "to seek and to save that which was lost." We ought to feel that we are really here in His stead, to carry on and accomplish that work. The fact is,

a true Christian will be another Christ in purpose, and will seek to complete the work given Him by the Father. We ought to be in true hearty sympathy with God in His design and undertaking for man. We should each feel, "God's Church and work is *mine*."

Third. Let us, every one, actively co-operate in this work of soul-winning. Not in a passive way, willing that it should be done by others; neither by the expression of some vague desire that there will be a revival, but by the hearty, zealous, eager, active sympathy of fellow-workers. Talk about our meetings at home, on the street, and at work. Invite persons to the services—even calling upon them again and again. Here is work that everybody can do for Jesus.

Fourth. Also let us each take a personal interest in some individual. Make that one the object of our effort, the burden of our heart, until we have won him for Christ. Then seek to win another and another to our Father. Eternity alone can tell the results of such individual effort.

Fifth. Let us be of "one accord" in this work. A united band, under God, of one heart and mind, for the salvation of the people. Your pastor, it must needs be, is the leader, and make him feel that his hands are upheld by your encouragement and prayers, and his heart strengthened by your sympathy and effort. Let him feel that the whole Church stands by him to cheer and help him in the work.

Do not be a mere spectator, nor make the pastor feel that you are looking on to criticise or condemn methods of work or forms of speech. Have a willing mind to go with him into the battle for God and humanity, and do your duty according to your several ability.

Sixth. Let us give our time to this special work, and, if need be, make sacrifice to attend the meetings. Arrange our engagements so as to give a first place to the work of God. Let social gatherings and society meetings have a second place to the higher interests of God's work. Let every name upon our church roll be represented as a willing worker in these special services. Why should it not be? The obligation is not greater upon one than upon another. We each have our own part,

which cannot be done by anyone else. Let us not come just when convenient, but always come when at all possible. We should not be governed by feeling in this matter, but by principle. What is our duty to God, our fellow-man, and ourselves? Let us do that, and our success will be glorious.

Seventh. Let us individually pray for the success of this work. Let us carry the meetings in our hearts. Pray for it everywhere and without ceasing; in the closet, at the family altar, in the public service, and in silent devotions. Pray that it may be a blessing to ourselves, our families, our friends, and our neighbors. Pray that the Church universal may be blessed; and specially pray for your pastor, that he may have grace, wisdom and strength for the work. Begin to pray and work *now*.

I do hope that you all will join heartily with me in these seven requests, and will give all possible help in our effort for revival. Brethren, you must have felt with me, that the great need of the Church in our day is "Consecrated Willing Workers," men and women who are personally interested and feel individually responsible for the success of God's work. We need not only persons who can witness to personal salvation, but a people who are possessed of the self-sacrificing spirit of Christ, and thoroughly imbued with the purpose of our Heavenly Father. Men and women "filled with the Holy Ghost," and "clothed with power from on high."

We often, in a general way, join with others in a personal consecration to God, but without anything definite or tangible before our minds. Those who are engaging in some specific work, as temperance, benevolence, etc., realize the benefits of a definitely expressed pledge, assumed by all. In like manner would it not be an advantage for those who would consecrate themselves to Christian service, visibly before God and each other, to enter into written covenant together? It would bring to our minds and fix in our thoughts, formally, our duties and responsibilities as members of Christ's Church, and indicate channels of usefulness in Christian service. To this end a consecration pledge for "Willing Workers" is enclosed. It will be admitted that even a few members of any Church,

faithfully living up to such a consecration pledge, would, under the blessing of God, soon become a power for great good. It is hoped that every member of this Church will unhesitatingly and unreservedly sign the pledge, and hereafter consider himself or herself one of a band of "Consecrated Willing Workers."

You will agree that there is nothing in the pledge that is out of harmony with real Christian duty—nothing which every professing Christian should not cheerfully assent to. If the standard seems high, bring yourself up to the standard. If it is what the Christian ought to be and to do, then you surely will do that *ought*. Do not be less than you ought to be. The message to each of us is, "Who, then, is willing to consecrate his service this day unto the Lord?" And, as of old, may all the people respond with perfect heart, and offer themselves willingly to the Lord.

It may be that this will come to those who are not members of the Church, or who have no definite Christian experience. But these have an interest in the success of God's cause, as well as in their own personal salvation, and ought to consecrate themselves to the Lord. We therefore earnestly solicit the hearty co-operation of all such in our work, and ask that they seriously consider their own duty and responsibility in this matter. Such a consecration, faithfully lived up to, would soon lead to an experimental knowledge of salvation.

Finally, brethren, let us unite for consecrated work, sanctified love, liberal giving, faithful praying, revival effort, and spiritual power, and then we shall have rejoicing over the sheaves gathered for the garner of the Lord.

We will have a consecration service on Sunday evening, and you are cordially invited to be present and take part therein. Come, even though you may not see your way clear to take the WILLING WORKERS' Consecration Pledge. Make the matter of your personal consecration a special subject of earnest prayer. Let us, "looking unto Jesus," unite "in His name" "to form a league, offensive and defensive, with every soldier of Christ Jesus," for the salvation of the world.

Your Pastor and "your fellow-helper to the truth,"

PLEDGE CARD
FOR
Consecrated Willing Workers
OF THE METHODIST CHURCH

~~~~~  
OBJECT:

Promotion of Scriptural holiness; Securing purity of heart and life; Salvation of souls; Christian work and the Development of Christian character.

BELIEVING that I have the forgiveness of my sins and peace with God, through our Lord Jesus Christ; that the love of God is shed abroad in my heart, through the Holy Ghost given unto me, and that I have the witness of His Spirit with my spirit that I am a child of God, I DO HEREBY most solemnly devote and consecrate myself to the service of God for the promotion of His cause, and will endeavour to perform any duty or work assigned me, circumstances permitting. Depending upon the power of the Holy Spirit, I unreservedly make this consecration, and voluntarily assume the Pledge set forth on the other side of this card, and when I desire to be released from its solemn obligations, I will return the card to my pastor.

NAME, .....

DATE, .....

"Be thou faithful unto death, and I will give thee a crown of life."—*Rev. 2: 10.*

CARRY THIS CARD WITH YOU.

~~~~~  
"A Living Sacrifice . . . Your Reasonable Service."—*Rom. 12: 1.*

I SOLEMNLY AGREE, GOD HELPING ME, TO THE FOLLOWING
Consecration Pledge

Taking Christ as my example, and trusting in my Heavenly Father's help, I promise Him that, so far as I know how, I will strive to do His will, and always endeavour to lead a Christ-like life; that I will daily pray to Him and read His Word, and aim to live for the good of others, and help them attain the New Testament standard of Christian life. As a member of this Church, I promise to be true to all my duties, to attend and take some part in the Public Services on Sunday, and at least one Week-Evening Meeting, unless hindered by some reason which I can conscientiously give to my Heavenly Father; that I will not be absent from my Class-Meeting one month without sending an excuse. I will honor God with my substance, as He has prospered me, visit the sick afflicted, neglected, and strangers, as I have time and opportunity; endeavour to be friendly and sociable with all, and, as far as possible, bring others with me to the Services of God's house. Regarding myself as God's child and Christ's representative, I will engage in nothing upon which I cannot ask God's blessing, and go nowhere that I cannot take Christ with me, and shall labour and pray constantly for the salvation of souls.

To this, my solemn covenant, I set my hand and give my heart.

THE PRAYER-MEETING.

MANY a pastor finds it easier to preach a sermon than to conduct a Prayer-meeting, so that it will be both interesting and profitable. Many pious Church members go to Prayer-meeting for the sake of the cause and the pastor, out of a mere sense of duty. The Prayer-meeting should be the spiritual thermometer of the whole Church, and be the delight of the whole membership. It should be a means of spiritual development and religious education—the engine-room for the generation of “power from on high” in the individual. No single meeting for prayer ought to leave either the Church or its members where it finds them. How is this to be brought about? We will give a few hints suggested by articles in the *Baptist Quarterly Review*. Preacher and people should have a Prayer-meeting ideal—an ideal of what a true Prayer-meeting should be—and unitedly and earnestly endeavor to reach their ideal. As in every other Christian ordinance, our ideals should be taken from New Testament principles. An apostolic Prayer-meeting is about our best model. Among examples, take the one recorded in Acts iv. 23-30.

First. It was a meeting for receiving *reports* of work done. They did not spend the time in trying to persuade God to do something that they ought to have done long before, but glorified God by *witnessing* to the results of their own work.

Second. They *prayed*, not to fill up time or work up a feeling, but because they had something to pray for. They had more concern for the success of Christ's cause than for their own safety or enjoyment, and prayed accordingly. They felt the need of “boldness” of speech in a time of persecution, and prayed for it. “The idea that the Church is a mere training school for heaven, and not an organized army for conquest, paralyzes our Prayer-meetings, as it does everything else.” “To minister, not to be ministered unto,” is the genius of Christianity, and ought to be the spirit of the Church. “And I will bless thee; and thou shalt be a blessing,” was the promise to Abram, and represents the Divine principle of dispensing blessings. The Christian is not the receptacle for blessings on self, but the channel of blessings to others.

Third. The prayer was short, occupying not more than a minute. All definite, pointed, earnest prayers are short. Prayers will be short and to the point if the person has something he really is anxious to get from God. Hence the need of having subjects or topics for prayer that are pressed home upon the hearts of the people by the leader before they engage in supplication. The leader of this apostolic meeting presented the subject, "and grant unto thy servants to speak thy word with all boldness, and that signs and wonders may be done through the name of thy holy Servant Jesus."

Fourth. They were united in the prayer; "they lifted up their voice to God with one accord." *With one accord* is an expression that is always associated with apostolic Prayer-meetings. The accord is not so much intellectual unanimity as oneness of spiritual ardor and zeal; it expresses the emotions within and their manifestation without, a unity of life purpose displayed in a living fellowship of sentiment and consciousness. It is evident that the hearts of all were in the prayer; that the one leading in prayer was presenting the petition and expressing the feelings of all. There were no silent partners, no half-hearted members, no machine prayers or indifferent onlookers. "*They lifted up their voice.*" "*When they had prayed.*"

Fifth. They recognized the work of God and the power of the Holy Ghost, quoting Scripture applicable to their present needs and experiences; recognizing that Jesus, and not they, was the real subject of persecution. They were the objects persecuted, but the rage was "Against the Lord, and against His Anointed." Hence the selfish element in their prayer gave place to confident assurance that it was God's personal cause, and that they were simply the Holy Spirit's instruments. Such praying, under such conditions, is sure to bring the results reported in vs. 31-37. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness," etc.

From the record of this Prayer-meeting we conclude that every member should take part in the meeting and join with the others in prayer. Every meeting should have some important practical, living subject as an object for prayer. The leader should keep the subject continually before the people. To this

end, many have found great help from a Quarterly Prayer Card, with topics for each weekly meeting, indicating the passage of Scripture upon which based. Prayer topics have also the advantage of enlarging the mental and spiritual vision of the people, breaking up formal, monotonous prayers, destroying the old hackneyed phrases and memorized phraseology, and giving a newness and constant freshness to forms of expression, as well as diversity of interest in the work of God. Members should work for others and should go to Prayer-meeting, not so much for personal good as for the good of others; not go to get the feeling, but take a feeling. The Prayer-meeting should be for the special purpose of promoting the kingdom of heaven among men in this world. The end sought should terminate on God and humanity.

THE CLASS-MEETING.

Two Methodist laymen in England, who were convinced that the well-being of Methodism is bound up with the Class-meeting, offered a prize of £50 for the best essays on the value of the Class-meeting to the Church, and suggestions for increasing its efficiency and attractiveness. Three essays out of 203 were awarded prizes, and published in book form, with a supplement on methods of conducting and varying Class, topic for Class conversation, Bible readings, etc. The book is to be re-published at our Book Room, and we will suggest a few thoughts based upon the more practical points in the essays.

The essayists admit at the outset that the conditions which existed at the first origin of the Methodist class-meeting does not exist to-day; that we are under altered circumstances; and raise the question whether this ordinance should be perpetuated under present form. The response is that one of the foundation and fundamental principles of Christianity is "*Fellowship*, whereby a true spiritual unity and brotherhood of disciples is realized and fostered." That while such fellowship is obligatory, the mode is not fixed. "Principles are fixed, but their practical applications may be modified and varied according to

the requirements of various ages and nationalities." "Fellowship" was a fixed ordinance of the Primitive Church, and signifies "mutual recognition, counsel, help, familiar association and intercourse on friendly and equal terms, mutual edification." In a word, "fellowship" represents "the communion of saints" on earth. It will be seen from this that the question for the consideration of the Church is how best to secure this "fellowship." What is the best means of edifying one another, exhorting, warning, sympathizing, teaching, comforting and admonishing each other, and confessing faults and praying one for another. This was the work that was accomplished by "fellowship" in the early Church, and the Class-meeting, or a similar institution, should be made the means of providing for "the communion of saints" in the Church of to-day. The Class-meeting is not an essential element in the constitution of a Christian Church, but *fellowship is*; and, therefore, some mode of maintaining it is indispensable.

The communion of saints, then, being alike a privilege and a duty, the Methodist Church provides for its members in the Class-meetings a means by which the scriptural conditions of membership in the Church of God may be made complete so far as "fellowship" is concerned. Without dwelling upon the importance and value of the Class-meeting, as at present conducted, it may be observed that the highest ideal of excellence in Class-meeting methods has not been attained, and that there may have been a tenacious sticking to old forms that has placed the Class out of harmony with the thought and feeling of the age. That the essayists make some suggestions for the improvement of Class-meetings may, therefore, be expected.

At a Conference held 130 years ago, John Wesley being in the chair, it was asked, "Can anything be done to make the meetings of the Classes more lively and profitable?" We again ask the question, and shall seek an answer with the experience and need of our own time. "The best institutions are apt to degenerate, and, therefore, they should be occasionally overhauled and adapted to the ever-changing necessities of the times." We must apply Scripture principles to new conditions as they come into existence.

The minister, leader and member must realize more distinctly the principle of mutual reciprocal helpfulness in the Class meeting. Members should be assigned to Classes and Leaders, that would be most congenial to them; the members, not the Leader, should "edify one another." Uniformity is not desirable; adaptation, freshness and variety are essential.

Each member should be taught to contribute something. The Leader should direct and oversee, but not do all the praying, counselling, sympathizing and visiting. Let him ask A to reply to or encourage B, and C to visit or call for D. Do not become stereotyped or petrified in the form of meeting. Let the experiences be practical. Instead of asking, "How do you feel?" ask "How have you been living during the week?" "What have you done for the Saviour?" The late Rev. James Ritchie, of Yorkshire, used to say to his leaders, "When you go to your Class, ask your members what they have done during the week to save a single soul; and if not one has done anything, turn them all out. Don't let them sit there talking about their *feelings*." Let members be cheerful in manner, natural in tone; in a word, *be themselves* in the Classes. The Leader should be faithful with each, but make the Class have the freedom of a family circle, in which all might—though not absolutely necessary—join in the conversation, by referring to personal experience, speaking of Christ, quoting a verse of Scripture or a hymn, relating an anecdote or other illustration, reading a selection, etc. All should prepare for the meeting; pray, speak and sing short. Take the Class occasionally to the house of those who cannot attend. Make the Class-meeting an aggressive agency. Members should seek out and button-hole persons who "desire to flee from the wrath to come, and to be saved from their sins," and take them to the Class that they may be converted. The members of each Class should have some specific Christian work to do, and be trained for spontaneous service, such as feeding, clothing, visiting and saving the needy. Select the Leaders from among the young, and make the regular Leaders' meetings training-schools on plans and methods of conducting Class-meetings.

It should be kept in mind that fellowship means not

only an exchange of thought, but of emotion; it has to do with both head and heart, mind and feelings. In order that the devotional and the aggressive spirit, the thoughtful and emotional soul, may act and react upon each other, some formal meeting must be held to secure the purpose. The Class-meeting as an institution justifies by results that it is an expedient for that end. The title, Class-meeting, is deemed most unfortunate, as not conveying in any way the object of the institution; therefore a new and significant *title* should be adopted by the General Conference. "We have as much right to *adapt* as Mr. Wesley had to *adopt*. If the old style is out of joint with the new necessities, it must be altered to fit. We cannot be fettered by the traditions and customs of past generations of Methodists. Every old method was novel once. Novelties do not *always* become nuisances."

The meetings should be efficient as well as attractive; be for "the edification of the saints"—head-work as well as heart-work. Unless the meeting results in making the members more Christ-like, their religion more practical, and their devotion to private prayer and Bible study more earnest, it is a failure, if not more than a failure. The Class should regard itself as an informal committee for co-operative help and work, of which the Leader is simply the Chairman. The "we" and "our" principle should prevail among the members. Methods must be adopted to meet varying requirements; but let there be as much informality as is consistent with reverence and thoughtfulness. Let there be no stiff and artificial mannerisms. Let naturalness prevail, even if sometimes laughter is provoked. Start off the meeting on the right *key-note*. Members should not always know what will be the order of the meeting. Sometimes an "open meeting" for voluntary offerings, written or spoken; a "prayer-meeting" for minute prayers; a "question drawer," to which each will contribute, and to which the Leader, or those upon whom he may call, will respond; a conversation on some subject pertaining to the soul's life in God, or some other topic previously arranged; an application of a previous sermon; talks on the winning of souls, and such other devices as will draw out personal experience and develop Chris-

tian life along practical lines. Let the Class-room be pleasant, bright, clean and well ventilated. Every device to increase the attractiveness of the Class, and every method used, should contribute to the development of the spirituality of the members. The cultivation of spiritual life should be the end aimed at by the Class-meeting, in which the members, with the Leader, should alike feel responsible and take interest. Solid profit, and not mere good feelings, should be the effect. "When good sentiments are excited which do not impel into good practice, the effect upon the soul is most disastrous." We shall return to this subject in our next issue, and give more in detail suggestions for varying the conducting of Class.

APPLIED CHRISTIANITY.

A CHANGE has come over the world's conception concerning Christianity in our time. The standard of judgment is by creeds, not deeds; by doctrines, not practice. A theoretical age has been succeeded by a practical, and instead of defining principles men are engaged in applying them. Creeds and dogmas, though necessary, are becoming monumental. The world is looking on the Churches, not to find out the creed believed, but to see the work done. Humanity is hungering for a Christ Christianity rather than for an orthodox Churchianity. The inevitable conclusion must be, that the Church of the future will be the Church that most successfully applies the principles of Christianity to man's present needs, and makes the Church to be a practical organization looking to the good of man's body as well as soul, and working to establish the kingdom of heaven in this world. Whatever will assist to such results is a matter of interest, and deserves special attention. Methods of Church work should, therefore, be for the application of Christianity to practical life. "The Problem of the Modern City Church," in the October *Andover Review*, by Rev. C. A. Dickinson, contains some excellent practical suggestions. He divides the community into three classes; the regular, the semi-occasional, and the non-church goers. He thinks that our preaching and methods are too exclusively for

the first class, and should be for the last two. That Christians expect to be entertained and have all done for them, instead of them doing for others. He contends that the Church should put itself in the attitude of the "stay at home" class, look through his eyes, and shape its methods somewhat according to his taste. That the preaching, the services and social meetings of our Churches should cater, not to the regular church-goer, but to the unchurched public. The selfish exclusiveness of the Church must give way to a broad adaptiveness to the tastes and prejudices of the natural man, that makes him feel that the Church is interested in his temporal as well as spiritual welfare, and that he has something in common with the spiritually minded in the work of the Church. He says:

"The Gospel is preaching plus practice, truth plus life; truth exemplified in character, expressed in ministration, and materialized into beneficent institutions. It is the Word made flesh, the truth moving in and through all secular life. The Church will become attractive to the people when it becomes in the truest sense of the word a ministering Church. It should be the source and centre of all beneficent ministrations. It should allow no other philanthropic or charitable institution, however wealthy, to point to its closed doors and folded hands, and say, What are you doing to relieve the sick, aid the widow and the fatherless, to feed the hungry, and raise the fallen? The modern Church, with its rented pews, closed doors, and six days' interregnum of inactivity, can hardly be said to have its prototype in the Church of the Old Jerusalem, or its antitype in the temple of the New Jerusalem; for the first was certainly organized for 'daily ministrations;' and in the second, 'the gates shall not be shut at all by day.'"

He holds that the Church will be made aggressive, not by the ministrations of the preachers on the first day of the seven, but by that of the people during each of the seven days; and that this secular work through which the Church may attach itself to the community, might be classified as: Relief, Entertainment, and Instruction, exemplifying the Gospel spirit in each.

Such an application of the principles of Christianity to ordinary life, as regular church work, is not wholly visionary or practicable only in exceptional cases, as is shown by the actual experience of Churches of all denominations, both in America and Britain. It is one of the special features that characterizes the "Forward Movement" of the Wesleyan

Church in England. In evidence take the following item, clipped from the *Methodist Recorder*, concerning the Church at Greenock, Scotland:

“More than this, some of its members are foremost in the good work that is going on in the big town in matters municipal and philanthropical. Indeed, nearly every form of social benevolence—rescuing the intemperate, reforming the criminal, clothing the naked, training the young, and befriending the friendless—gains an impetus to its machinery from the spiritual engine-room of the little Methodist Church. . . . A recent feature of church development is the opening of a parlor and reading-room belonging to the Young Men’s Association. It is particularly intended to be a bright, cheery home for young men in lodgings. It is supplied with newspapers, games, and the nucleus of a library. Speaking of this at the inauguration of the parlor, the Rev. T. G. Selby made a very kind and thoughtful offer. He would place a catalogue of his books upon the table, and any one desiring to read one of the number should be made welcome to the loan.”

Also the following, from an editorial in the *Methodist Times*, on the new hymn-book of the “Forward Movement”:

“On the other hand, Ethical Christianity is represented to a quite unprecedented degree. For this section the compilers are largely indebted to Unitarian writers, who have been allowed too long to have something like a monopoly of the true manhood of our Lord. That He was our human model as well as our Divine Saviour is the key-note of the Forward Movement. Hence the new prominence which the General Hymnary gives to the Social side and the Brotherliness of Christianity. The older evangelicalism was too self-centred, and tended to become self-absorbed. It relied too much upon fear and too little upon love. It thought too much about the future and too little about the present. All it said was true; but it was sometimes disproportionate and lopsided. It did not give every aspect of Scriptural Christianity its due share of attention. It dwelt too exclusively on certain aspects. We believe that the General Hymnary is full-orbed and well-balanced. All the parts are strongly represented, and therefore the music is more rich and harmonious. Everything that our grandfathers taught is here. But some things which they did not sufficiently teach are duly prominent here. Only the complete Gospel will be enduring in the twentieth century. But with this hymn-book in their hands the men of the New Era may face the future fearlessly.”

THE ORDER OF DEACONESSSES IN THE M. E. CHURCH
IN THE UNITED STATES.

At the General Conference of 1888 a memorial was presented from the Rock River Conference asking for church legislation on the subject of deaconesses. At the same time the Bengal Annual Conference also presented a memorial asking that an order of deaconesses should be established, having authority to administer the sacraments to the women of India—the women of that country being so closely secluded in zenana life that, even when sick or dying, no consolation or spiritual help could be given them by the male missionaries. All the memorials and papers on the subject were put in the hands of a committee, of which Dr. Thoburn (at present missionary bishop to India and Malaysia) was chairman. The report of the committee was as follows:

“For some years past our people in Germany have employed this class of workers with the most blessed results, and we rejoice to learn that a successful beginning has recently been made in the same direction in this country. A home for deaconesses has been established in Chicago, and others of a similar character are proposed in other cities. There are also a goodly number of similar workers in various places; women who are deaconesses in all but name, and whose number might be largely increased if a systematic effort were made to accomplish this result. Your committee believes that God is in this movement, and that the Church should recognize the fact and provide some simple plan for formally connecting the work of these excellent women with the Church and directing their labors to the best possible results. They therefore recommend the insertion of the following paragraphs in the Discipline, immediately after ¶ 198, relating to exhorters:

“DEACONESSSES.

“1. The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities.

"2. No vow shall be exacted from any deaconess, and any one of their number shall be at liberty to relinquish her position as a deaconess at any time.

"3. In every Annual Conference within which deaconesses may be employed, a Conference board of nine members, at least three of whom shall be women, shall be appointed by the Conference to exercise a general control of the interests of this form of work.

"4. This board shall be empowered to issue certificates to duly qualified persons, authorizing them to perform the duties of deaconesses in connection with the Church, provided that no person shall receive such certificate until she shall have served a probation of two years of continuous service, and shall be over twenty-five years of age.

"5. No person shall be licensed by the board of deaconesses except on the recommendation of a Quarterly Conference, and said board of deaconesses shall be appointed by the Annual Conference for such term of service as the Annual Conference shall decide, and said board shall report both the names and work of such deaconesses annually, and the approval of the Annual Conference shall be necessary for the continuance of any deaconess in her work.

"6. When working singly each deaconess shall be under the direction of the pastor of the church with which she is connected. When associated together in a home all the members of the home shall be subordinate to and directed by the superintendent placed in charge."

The adoption of this report made its contents a portion of the organic law of the Church. Perhaps no measure adopted by the Conference of 1888 is likely to be more far-reaching in its results.

As intimated in the October issue, we send the January number to all who have not ordered their names to be taken from the list. We have been asked to erase a very few, and if any one who receives this does not intend to subscribe, please return it, or send us twenty-five cents; or, better still, get some subscriber to take your place.

Subscribers in arrears for 1889 will please remit.

PRACTICAL NOTES.

BIND YOUR QUARTERLIES.—To give **THE CANADIAN METHODIST QUARTERLY** a permanent place in your reference library, get it bound. Only costs 50 cents. Send in your sets to Rev. A. M. Phillips, in care of the Methodist Book Room, Toronto, and they will be bound in cloth and returned for that amount. In each case money should accompany order, and the address be given in full. Attend to it without delay, if you wish to avail yourself of the offer.

Scores of testimonials in favor of the **QUARTERLY** are coming in with renewal of subscriptions, for which we are pleased; but you don't know how much more a new subscriber delights us.

“To each one his work” is a well recognized business principle, having Scriptural authority. It might seem strange, with all the Guilds, Societies, Bands, Associations, Leagues, etc., etc., that we have in our churches, to say that organization is the one great lack of Christianity. Comparatively few of the entire membership of any one church is actively engaged in systematic Christian work. There is no such organization of our forces as places a definite work upon each member, and makes him feel that he only can do that. “All at it and always at it” used to be said of Methodism, but it cannot be repeated to-day. Our preachers, instead of trying to do the work of one hundred, ought to learn how to set the one hundred to work. Thousands of Christians are spiritually dying of *ennui*. “Nothing to do,” because they are not given anything to do. Even where some few are engaged in work, how unsystematic and spasmodic it is. We need to introduce into our church work that strict principle of thorough organization that characterizes every well-regulated business: “A work for each,” and “each to his work.” Fancy a business house that employs as many hands as is represented by one of our churches letting them go to work in the same voluntary, semi organized, haphazard way. What would become of that great retail establishment at 190-200 Yonge St., Toronto, managed by T. EATON & Co., upon such a plan. The unprecedented success of that business is owing to the fact that it is so thoroughly organized that “it runs itself.” “To each one his work;” not one admitted, or retained for whom there is no work. If any one does not do “his work” he is discharged. Why should not “the children of light” be at least as wise as “the children of this world” in methods of work?