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THE RATIONAL AND THE RATIONALISTIC HIGHER  
CRITICISM.

THE word "criticism" conveys to some minds an unpleasant idea, but the right usage of the word carries with it nothing of this kind. Dryden in his preface to "The State of Innocence," makes this statement, "I must take leave to tell them that they wholly mistake the nature of criticism who think its business is principally to find fault. Criticism as it was first instituted by Aristotle was meant a standard of judging well, the chiefest principle of which is to observe those excellencies which should delight a reasonable reader."

Do you ask what criticism is in its technical sense? I answer in a single word, "inquiry." The whole business of a critic is to make inquiry. The literary critic inquires as to the authorship, the authenticity, the style and the character of a particular writing. The historical critic makes inquiry as to the date and details of an historical event, and its relation to other events which occurred before and after. The textual critic makes inquiry as to the text of the book or manuscript which is in his hand, whence has come the manuscript, what is its state of preservation, what is the element of corruption which has crept into it. It is difficult, however, to separate literary and historical inquiry. History and literature have always been and are inseparable. Shall we then find a single word to de-

scribe the process of inquiry which includes both the literary and the historical? It is the word "higher" as distinguished from "lower," the latter being a word applicable to inquiry which relates only to the text. Though this terminology has been in use now a century, there is concerning it a widespread misconception. Very many, in spite of frequent statements to the contrary, are so ignorant of the whole purpose and scope of criticism as to apply the word "higher" to a certain class of literary critics, namely, the destructive critics, supposing it to have been assumed by them as a token of their superiority. Shall we, therefore, consider first of all the "higher criticism" in general, in order that such consideration may form the basis of the more definite discussion which shall follow.

#### I. THE HIGHER CRITICISM IN GENERAL.

1. *The purpose* of the higher criticism has already been referred to. It is to make inquiry. With a particular book of the Old or New Testament in hand, the critic, whether Christian or sceptic, undertakes to answer certain questions. These are questions of a literary and an historical character. They are the same questions in general which a student would ask concerning Homer or Horace, Herodotus or Livy. May I illustrate? (α) In reference to the books of the Pentateuch one will ask questions like these: Concerning what periods of history does the material in these books speak? Is the material which describes a given period contemporaneous with the period itself, or does it in some cases come from a following period? What is the origin and the historical value of the wonderful narratives found in the earlier chapters of Genesis? What relation is sustained to these narratives by the similar narratives found in many ancient literatures? Is the material of the Book of Genesis a systematic and progressive narrative, or is there evidence of repetition? Are there in these books any historical allusions to events occurring any considerable period after the death of Moses? To what extent are the laws of the Mosaic legislation repeated and what is the explanation of this repetition? Are there differences in the various presentations of the same law? If so, how may these be explained? Are the

forms of the decalogue, represented as having been written by the finger of God on tables of stone, the same in both of the passages in which they are given, or are there differences? If so, how explain these differences? Do the five books make upon the reader the impression that they are the work of a single author, or is there evidence of a variety of authorship unified by an editor? What evidence may be gathered from other portions of biblical literature as to the Pentateuch, at the time when other books were first written? Do these later books show the influence of the ideas contained in the Pentateuch? Whether there is unity or diversity of authorship, what was the immediate occasion of its being put into written form either as a whole or in parts? To what date or dates may it be assigned in whole or in parts? To whom may the authorship be inscribed? (b) Or suppose the Book of Psalms to be under consideration, there are immediately suggested the following topics: the explanation of the difference of style and diction between the Psalms at the beginning and those at the end of the Psalter; the peculiar usage of the divine names in various groups—one group having prevailingly the word Jehovah, another that of Elohim, a third that of Jehovah again; the origin and value of the superscription; the present division of the Psalms into five blocks; are the Psalms assigned to David certainly Davidic? the peculiar characteristics of the Psalms of Korah, of Asaph; are there in the Psalter, Psalms written as late as the times of the Maccabeans, and was the Old Testament canon open until 160 B.C.? the relation to the Hebrew Psalter of that wonderful collection of Psalms which has come down to us from the Babylonians; the relation to the Hebrew Psalter of the many songs found in the Old Testament outside of the Psalter; the evidence of various kinds of editorial work; the extent and value of the historical element; the relation of the liturgical and historical elements; the date of the beginnings of the Psalter; the history of the growth of the Psalter from century to century; the relation of the history contained in the Psalter to that of the historical books; the music of the ancient Hebrews and their musical instruments; the use of the Psalter in the earlier and later temple worship.

These are some of the questions which naturally arise concerning these particular portions of the Old Testament. Similar questions and many in addition will suggest themselves concerning every particular book of the Old and New Testaments.

Arranging these in systematic form, we see that the purpose of the "higher criticism" is to discover the date of the book, its authorship, the particular circumstances under which it had its origin, the various characteristics of style which it presents; the occasion of the book; the purpose which in the mind of its author it was intended to subserve. Any and every man who asks these questions concerning any book is a higher critic. Every real student of the sacred Word is a higher critic. If he is not a higher critic, he is not a student.

We may go a step further back, and note the underlying purpose in the mind of the student who asks these questions. For what is he seeking? Knowledge of certain facts—a knowledge which will enable him better to understand the book which forms the subject of his study. It may be the archæologist who, by this means, is enabled to determine the particular age in which a given custom had its origin. It may be the philologist who desires to trace the history of forms of speech. It may be the theologian whose aim it is, by placing the different books in their proper order, to follow out the gradual development of certain religious ideas. It may be the simple-hearted child of God who, by this means, is enabled to gain a deeper, fresher idea of great spiritual truths. In every case the work is prompted by a desire for broader and deeper knowledge of this wonderful book.

2. *The materials of higher criticism.* But whence may answers to these questions be obtained? What are the materials of criticism? (1) For the most part the student must depend upon the book or writing itself. From this he may obtain with greater or less certainty the answers to his questions. In many instances there is the clearest possible indication; for example, "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel, the son of Shealtiel, the governor of Judah, and to Joshua the son of Josedech, the high

priest, saying, thus speaketh the Lord of Hosts saying, these people say the time has not come, the time that the Lord's house shall be built." In these verses every question of date, authorship, occasion, and purpose is answered definitely. There are very many such cases.

Sometimes the scripture passage contains indications which seem to be clear, but upon close investigation it is discovered that difficulties of a more or less serious character exist; for example, "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylonia, unto Jerusalem and besieged it," and then follows the account of the capture of Daniel and his companions; but the exact date is, to say the least, doubtful in view of another chronological statement contained in Jer. xxv. 1. The initial phrase of Ecclesiastes, "The words of the preacher, the son of David, king of Jerusalem," would seem most definitely to point to Solomon as the author of that book, but the evidence of a different kind found in the book itself is so great that another interpretation must be given these words.

In still other cases the book may be entirely devoid of any statement which will throw light upon its date, or give us any particulars concerning its author; for example, the Book of Joel which is assigned by different commentators to almost every century from the earliest to the latest of biblical history; containing here and there allusions to historical conditions, but allusions so indefinite that they may be used to favor any one of half a dozen theories. It is, nevertheless, the book itself from which the most valuable material is obtained.

This material is of various kinds. (a) A close study of the diction of the writer will often tell whether he was from northern or southern Israel, whether he labored in Palestine or as a captive in Babylonia, whether he belonged to the early period of the nation's life or to the later period when Persian words and often Greek words were becoming a part of the vocabulary. An examination of his style will often indicate whether he was a poet or a writer of ordinary prose; whether he was country born or city bred; whether he belonged to the age of strong, forcible, vivid expression, or to that later time when wearying

repetition and lifeless monotony characterize all writers. It will tell us also whether the writer was a man, with all the zeal and imagination of youth, or a man of age and sorrow moralizing upon the experiences and the vicissitudes of life. No one will deny that the same man at different periods in his life, or under different circumstances, or in the treatment of different subjects, will vary in style, but when all proper allowance has been made, there still remain individual differences and historical differences, which even the untrained critic may observe. (b) The presence of historical allusions furnishes the most conclusive help. With a sharp line drawn between prophecy and history, one may be reasonably sure in the case of any writer that the event was described after its occurrence, and that, therefore, a direct allusion in the Book of Genesis to the times of Israel's kings points, so far as concerns this passage at least, to the time of David or that of his successors, or that an ordinary reference in one of the Psalms to the desolate condition of Jerusalem points to the time of the captivity. (c) Only less certain than the evidence from historical allusions is that derived from a study of the religious ideas contained in a given book. After making due allowance for the genius of particular individuals and for the divine element, there still remains a gradual growth which may be readily traced in the history of every institution and of every idea, and not infrequently may the age of the book be determined by a close scrutiny of the ideas which it makes prominent.

(2) Great aid will also be obtained from outside sources. The nation Israel, in the different stages of its preparation for the great work which it was to do for mankind, came in contact with outside nations. In Egypt, Israel first became a nation, and during its later history there was always in Jerusalem an Egyptian party. With Assyria, Israel, north and south, fought many times and desperately. The contact was long continued and very close. In Babylonia there were spent many years of harsh captivity, and the postexilic Israelite differed greatly from his ancestors in customs, language and religion. The Persian influence was very marked, especially in a religious way. Nor did Greece fail to leave her impress upon the history and the

thought of the nation and its latest writers. From the histories and literatures of these great nations, the critic is able to obtain material which supplements that contained in the sacred books themselves, oftentimes corroborating the very details of the scripture narratives; frequently giving details therein omitted; still more often giving explanations and illustrations of that which was obscure, and, best of all, furnishing a broad horizon in which may be fixed more definitely the too frequently disconnected elements of Hebrew history.

## II. THE PRINCIPLES OF HIGHER CRITICISM.

A portion of what has already been presented belongs also here. Setting aside one or two principles which are in dispute, the following may be cited: (*a*) From the language, style, historical allusions and religious ideas there may be gained important evidence concerning the date, author, occasion and purpose of the book; evidence corroborating the direct statements made in the book itself though sometimes modifying these statements; evidence which furnishes the only basis of a conclusion, in those cases in which the book itself gives no direct statement. (*b*) Allowance must be made for the literary methods in vogue in oriental countries in those ancient days; for example, the history writing of the Hebrew times was not the history writing of to-day. It was a work of compilation. The author compiled the material from several writings, and as Prof. Beecher has said, "Instead of reading these writings and remembering their contents and citing them in his own language as most modern writers would do, he did his work of compilation largely by the process of transcribing sections of earlier works." This principle applies alike to the magnificent poems which taken together make up the Book of Job; to the maxims which, in their collected form, we call the Book of Proverbs; to that system of legislation, the greatest the world has ever known; to the Books of Samuel, Kings and Chronicles. It is the universal method. (*c*) Each writer, whether David in his songs, or Isaiah in his fierce denunciations, or one of the prophetic writers of the narratives in Judges, Samuel and Kings, had in mind, first of all, the people of his own times. It was



for them he spoke. The songs were to arouse feelings of their hearts; the prophetic utterances were intended either to deter them from the sins peculiar to their times, or, by a bright picture of future peace and glory, to lift them from despondency occasioned by some national misfortune; the narratives, strangely picturesque and very human, were reminiscences which should indicate in no uncertain way how God would have the individual or nation live. Every word had a meaning at the time of utterance for the people who first heard it. This principle logically applied makes, what would otherwise be dark and difficult, easy to understand. By it new material in abundance is obtained, and old material increases greatly in value.

(d) One more, from many, I must mention, and that a principle deduced from a close study of the entire scripture material. The sacred narratives were written not to teach the mysteries of nature, not simply to communicate historical facts, nor to express the highest conceptions of the imagination. Neither science nor history nor poetry was the ultimate aim, conscious or unconscious, of the inspired writer. His purpose was vastly higher and vastly more important, viz., to bring to men, that which must otherwise have been unknown, the knowledge of God and of His will concerning those whom He had created. This being their purpose, to look for science, or even scientific methods of speech, is absurd; to apply the limitations of historical science is in itself unscientific. A writer must be judged from his own point of view, whether that be true or false. These profess to be and are religious writings. Any estimate of their literary or historical value based upon a different hypothesis will lead to error.

3. *The reasonableness of the higher criticism.* Does anyone now really doubt the *reasonableness* of the higher criticism of literary and historical enquiry, provided it is conducted for a legitimate purpose, in accordance with correct principles, by a true and honest method?

Is it not the very work which the student does in every other line of thought; and is there any reason why that should not be done for the Bible which is elsewhere simply a matter of course?

Is this not a literal compliance with the command to search the Scriptures? Will not such work give us a broader, deeper, and, consequently, truer conception of sacred writ?

Have we not been given minds, and if these minds of ours were not intended for such use, for what, pray, were they given?

Do not the results of the work, when conducted in the right spirit, furnish its justification?

In itself, the thing is reasonable and desirable. The fact that it has been abused; that men, hostile to religion, have employed it, is no just objection to it. Shall marriage cease because the sexual relation has been and is abused?

4. It is not sufficient to say that such work is desirable, *it is necessary*. (a) The questions included in the inquiries within the realm of higher criticism are being asked and answered by men who have no interest in a real religion, no personal experience of a fellowship with God. The answers, from the mouths of such men, must be far wide of the truth. Shall these men be the only inquirers, and their answers the only reply? Shall the enemies of the biblical religion be allowed to settle literary and historical questions which vitally affect the sacred truth sought to be conveyed through that literary form and in connection with that history? (b) There is a widely prevailing indifference to these Scriptures of ours. Men, nominally Christian, care for them even less than for a score of works which might be mentioned. Evidently something is wrong, and something very radical is needed to arouse them from this heartless, godless indifference—an indifference worse even than scepticism. Whenever the higher criticism has been properly employed, the result has been a wonderful awakening and a new appreciation of the beauty and power and significance of this divinely sent material. The books are dead to most of us; or, perhaps better, we are dead to them. Our interest must be aroused. A true higher criticism, a proper literary and historical inquiry is, in a multitude of cases, the one thing needful. Do you ask, why? Because such inquiry brings a new knowledge of the force and contents; and indifference is for the most part due to ignorance. (c) Tradition universally obscures the truth. Many

ideas have grown up about the scripture narratives for which in the Scriptures themselves there is not the slightest basis, ideas which are anti-biblical, and which are fast making null and void many a scripture teaching, ideas for the removal of which a strong hand and arm are necessary. Great injury has already been wrought. There is no time now for further delay. (d) The sacredness of truth makes the work absolutely imperative. To add to the truth is as heinous in the sight of God as to detract from it. The highest end of man is to know truth. Every effort toward the acquisition of such knowledge will receive a blessing from the author of truth; for, after all, to know truth is to know God.

### III. THE METHOD AND SPIRIT OF THE HIGHER CRITICISM.

Criticism, in itself, being something legitimate and desirable, something, under the present circumstances, absolutely necessary, I beg you to join with me in an effort to distinguish the true criticism from the false, a rational criticism from a rationalistic. The difference is not, primarily, a difference of purpose; both profess to be in search of the truth, in behalf of a larger and more accurate knowledge. It is not a difference of principles; both claim to adopt the same general principles, the ordinary principles of literary and historical criticism. It is not a difference in the material, for both have access to the same sources, the books of the Bible and the literature and history of contemporaneous nations. The difference lies rather in the method of work and in the spirit with which the work is conducted; and it is this which counts most. With the same purpose in mind, acting according to the same principles, handling the same material, if the methods and spirit are different, the results will likewise differ, and that, too, very greatly.

I may, perhaps, be permitted here three or four explanatory and preparatory remarks: (a) The spirit professed by a given individual in a given work, is one thing; the real spirit which characterizes his work may be something else. I may declare to you that my spirit is honest, open, constructive, reverent, and I may honestly think my declaration true; when an impartial analysis of my words will show conclusively that it

is just the opposite. The reverse also may occur. You may read what I have written and, failing to grasp its fulness, may decide that the spirit exhibited in that writing is unfair, narrow, destructive, irreverent, and your decision may be a wholly mistaken one. Two men may do exactly the same thing, one doing it with the right, the other with the wrong, spirit. It is not surprising, then, that in forming judgments concerning certain work, men should be mistaken as to the spirit which prompted the work. I kill my neighbor. The man who knows that it was done in self-defence, that otherwise I should have lost my own life, will not condemn me; but that other man who knows only that my neighbor has been killed, and that I did it, pronounces sentence upon me. There is, of course, a difficulty here, and care must be exercised not to mis-judge. (b) Every man who reads a Psalm and asks, who wrote this? when was it written? what historical event was the occasion of it? what use has been made of it? and similar questions, is a critic—a Higher Critic. This is something not to be overlooked. (c) The rationalistic critic is one who gives undue prominence to the authority of reason. Here must be classified, of course, those who enthrone reason as the sole authority, denying the authority of the Scriptures, and the supernatural origin of Christianity. There is, however, another class, not often called rationalistic, yet truly so-called. They magnify the authority of scripture, but in their work, though perhaps unconscious of the fact, place reason still higher. Their form of argument is, God being so-and-so, therefore. . . . ; Jesus Christ being so-and-so, therefore. . . . The difference between these two sub-classes is in one sense, very slight. It may be summed up in two parallel formulas. The first class argues, there being no supernatural revelation, this material had its origin thus and thus, and is of this particular character. The second class argues, there being a supernatural revelation, and God and Christ being what they are, the material had its origin thus and thus, and is of this particular character. Both classes adopt, practically the same method, and do their work with the same spirit; the premises being different, there is a wide difference in the conclusions reached.

I must confess that the great multitude of critics belong to one or the other of these two sub-classes of what I call rationalistic criticism. There is, however, here and there a disciple of another school, a school hardly yet organized, still largely ideal, which for convenience I will call the rational school. It is the method and spirit of this school which I would contrast with those of the rationalistic.

1. The rational criticism will be *scientific* in spirit. To be scientific is to have as one's aim the "acquisition of accurate and systematic knowledge of principles by observation and deduction." We remember that deduction includes the three steps of induction, reasoning and verification. The scientific spirit will lead the critic, if it be permitted to lead him, first, to observe and then to formulate conclusions which, after reflection and verification, shall be perfected. Let us apply this to a particular case, the first eleven or twelve chapters of Genesis. The origin of these chapters is not entirely clear. They present certain statements; they were intended to subserve a certain purpose. Some of us have believed these chapters to have had a supernatural origin; others have thought them merely human productions. In both cases the belief has existed largely apart from any thorough study of the subject? What, now, will the scientific spirit suggest? (1) An examination of each story in the strongest light it is possible to find, with a comparison of everything from which there is reasonable hope of securing help. (2) A marshalling of all the evidence which seems to indicate human origin. (3) A marshalling on the other hand of all the evidence which points towards a divine origin. (4) A comparison of this material, with an effort to find a theory which shall include all the facts. (5) If heretofore we have only seen the human element, have doubted the existence of the divine, and if, now, the facts warrant it, we must recognize here the hand of God; while (6) if heretofore we have seen only a divine element, have not appreciated the human, we must, if the facts warrant it, now acknowledge the full force of the human element; and in either case (7) hold our conclusions subject to modification or verification from other similar work. Tradition should have its force; our conceptions of God must.

also exert influence, but, after all, the decision must be reached upon the basis of the facts, and must be held subject to the result of other similar investigations.

But quite a different spirit characterizes the work of many scholars. Their reasoning upon the chapters and their contexts is as follows: "Concerning this material, men living hundreds of years back, good and honest men, the church, through all its history, our fathers and mothers, our teachers and preachers, in other words tradition, have entertained and taught a certain view. This view has been instilled into our minds since infancy. It has become a part of us. Whether false or true, it is on every side of us. It is our privilege, more, our duty, to continue to hold it. It has answered for the past; it is good enough for the present. To reject it, even to examine into it, will make trouble, will disturb the faith of many. What our fathers have taught us, that let us teach our children." But this is not the spirit of a rational criticism.

The same scholars argue also practically in this fashion: "We know what God is; a perfect being. It is not difficult to determine the character of each and every portion of a revelation which such a one would make. It must be perfect. It must be scientifically accurate. It matters not what may have been the state of knowledge on any subject at the time of the original utterance; coming from God, it must have been a final statement; a statement at least in outline, which the growth of human knowledge might fill out, but which, in no particular, such growth might really modify. God being what He is, His revelation must have come in a certain way and must be of a certain character. Knowing beforehand, what it ought to be, we may reasonably be allowed to find that which accords with our expectation. If there are facts which cannot be easily explained from this point of view, we must remember that this is the Word of God, and that we, poor, ignorant mortals have no business to suppose that we can understand everything. A great feature of the Bible is its mysterious character. It was never intended to be understood in this world."

Will any one call this a scientific spirit? And yet it is the regulating spirit of a great multitude of Bible students. Be-

sides, it is certainly as scientific as the spirit of that other subdivision of the rationalistic school, the materialistic, the disciple of which argues thus:

"The law of development is supreme; whatever may have been man's origin, no hand has interposed since the race began. There is no such thing as the supernatural. If God is in history at all, He is in all history alike. The idea entertained by the Hebrew people that they were under the special guidance of Deity is the common idea of all nations. Whatever the Hebrew writers thought, whatever they may have said, their literature must be interpreted just as all other literatures are interpreted. References to the supernatural are men's fancies. Whatever may be the order of their development, and whatever the alleged historical facts connected with it, a reconstruction of the whole representation must be made in order to secure an arrangement which will be in harmony with a natural order. For a man like Moses to have lived 1500 B.C., and to have enacted, even with heaven's help, such a legislative system, is absurd. The songs ascribed to David could not have been conceived before the exile. The law of development demands first, prophetic work, later, legislative work, and last of all, philosophical work. Any representation to the contrary in the Old Testament historical books are misrepresentations founded upon ignorance, or upon a desire to produce a false impression. We should not be surprised to find everything in disorder, for the law of order has only recently been discovered."

This spirit is scientific not scientistic. It makes pretensions to scientific methods; it is really one-sided.

The difference between the scientific spirit of the rational criticism, and the unscientific and scientistic spirit of the other schools is apparent.

2. *Broad and open vs. narrow and dogmatic.* The rational criticism is broad. It recognizes the value of the work of the specialist; it appreciates the fact that, in our day, it is only the specialist whose word in reference to the details of the subject has value. It fails to consider nothing to which the specialist gives utterance. It weighs most delicately even the smallest piece of evidence which he advances; but it recognizes

also that the specialist is, of necessity, a narrow man, that the very ability to specialize carries with it inability to generalize. It therefore compares diligently the work of many specialists, puts together material drawn from many sources, and takes a comprehensive view of the whole question. From the mountain it looks down into the many pits in which digging has been done, sees how these pits fill up the valley, how many different pits the valley contains, how very small they are when viewed from a distance, looks around and sees on this and that side many valleys, in all of which digging has been done, looks up and sees how insignificant are both valley and pits when compared with the ethereal expanse, and the great world of light beyond. Pardon the rough figure. I mean that a rational criticism bases its conclusions upon all the facts, and upon these facts arranged in their proper relations. Nor does it regard its conclusions as absolutely final. Very few conclusions in any realm of knowledge have reached finality. It recognizes that new problems are constantly being presented; that new material for the solution of old problems may constantly be expected. It stands ready to adapt itself to this new material; it goes forth eager and enthusiastic to discover the new truth, and finds its highest enjoyment in the effort to place it, when found, in its proper relation to the old. Such is the spirit of the rational criticism, never bold, yet never shrinking back; always cautious, yet ever alert.

Those students who to-day are commonly supposed to be defending most stoutly the faith of the fathers, cannot justly lay claim to any considerable degree of breadth or openness. In too many cases, alas, they have laid themselves open to the charge of narrowness and dogmatism.

The logic of their position makes of them certain demands; to anything that is not in strict accordance with these demands they turn a deaf ear. Facts, abundantly attested, are by a sort of legerdemain, summarily disposed of and under no circumstances allowed consideration, for consideration would be fatal. Their horizon is shut in on every side; any statement or expression which seems to point in any other than the determined direction, or which, in that direction, goes too far, is regarded



with suspicion. The energy which should be devoted to investigation is exhausted in oft repeated reiteration of formulas centuries old, from which original significance has largely departed. With faces turned away from the light, with hands uplifted in holy horror at the approach of new truth, these so-called advocates of orthodoxy stand glowering and trembling. They tell us Satan rules; no longer God. The Bible and religion are doomed.

Against the other class of rationalistic critics, those who deny the supernatural origin of the Bible, of whom Wellhausen and Kuenen may be taken as representatives, the same serious charge may be made, the charge of narrowness and dogmatism; a narrowness beyond belief, a dogmatism of the most arrogant type.

The work of these critics exhibits, I admit, great acuteness and vast learning; but it is an acuteness without that necessary accompaniment of good sense; it is a learning in which they have lost themselves as in a wilderness. Of six or more possible explanations in a given case, the least possible is selected. The very question at issue having been decided, no scrap of evidence contrary to the decision is given hearing. The conception which regulates every point presented is one so narrow that it is difficult to believe in the honesty of those who put it forward; narrow, because it omits the divine factor, the most important in this case; narrow, because it limits, beyond all reason, the scope of human development; narrow, because facts well attested are, here too, brushed aside. If to be dogmatic is "to make positive assertions of opinion, doctrine or fact, without presenting argument or evidence, or in an overbearing and arrogant manner," surely these men are dogmatic in the fullest sense. Giving utterance to assertion after assertion absolutely devoid of basis, with a conceit and arrogance hardly surpassed in the history of polemics, with a purpose rigidly fixed, to admit nothing which will furnish a foundation for a divine revelation, this class of rationalistic critics stand side by side with their brethren at the other extreme, characterized by a spirit fatal to all true progress, subversive even of advancement already attained.

3. *The spirit constructive and destructive.* A rational criticism will be constructive. Honest inquiry involves a searching of the foundations of things. The immediate result of any such work will depend in some degree upon the nature of the individual's previous training. A mind trained to inquire will not be seriously troubled to discover that something long supposed to be true is after all without real basis. Such a mind soon learns to adjust itself to the new discovery, and since similar discoveries of a more or less serious character are being made all the time, there grows upon it this habit of adjustment; but most minds which are brought into contact with these questions are practically untrained. Great care, therefore, must be exercised, lest the learner, whether a professional student or a casual listener, be led to give up old positions before new positions have been formulated. The proper spirit is the building spirit, but the more natural spirit and the more easily developed is the destructive spirit. I do not mean that the work of destruction is not a necessary one. As a matter of fact it is usual, the forerunner of all construction. Do you remember Jeremiah's commission? "See, I have this day set thee over the nations and over kingdoms to pluck up and to break down, to destroy and to overthrow, to build and to plant." The world has never in all its history taken a single step forward that was not accompanied by the destruction of that which by many was held as sacred. It is the fundamental principle of all progress. To gain that which is beyond we must allow our present idols to be shattered; that we may reach heaven, our bodies crumble. But the *work* of destruction must be distinguished from the *spirit* of destruction. The two should never go together. When plucking up and breaking down, destruction and overthrow are necessary, let the work be conducted with the constructive spirit. The whole idea is involved in that most fundamental of principles, true everywhere and at all times, "the expulsive power of a new affection." The rational criticism will make no effort to destroy; it will present an idea or a principle, and this gradually and imperceptibly will supplant that which experience and investigation have shown to have been erroneous. It will be characterized by the spirit of the

greatest of all reformers. "I came not to destroy but to fulfil," He said, and yet a greater piece of destructive work than that which He accomplished has not been done since the world began. His spirit was the constructive spirit. A homely illustration of this point is found in the every day occurrence of bridge building. We have seen on the great trunk line, with trains passing every half hour, an entirely new structure gradually substituted for the old bridge which had served its day. So gradual was the change that traffic was not in the least disturbed. Train followed regularly after train during the entire process of construction. No delay was occasioned; no time lost. But at the end of the period a new bridge had taken the place of the old. The true criticism will do its work in this way, and this kind of work is possible.

The ordinary supporter of the old faith meets this difficulty by standing still. Nothing that has once been delivered may be given up or even modified. There being no new possibilities, there is no need of destruction. Truth having taken on its final form, there is not even necessity for further construction. But the question may fairly be asked whether such an attitude in the end will not prove to be destructive in the extreme? May this attitude be long continued without danger to the individual's entire intellectual life? Is it not at all events self-destructive? Is not the tree dying that has ceased to grow? The fruit of work characterized by this spirit is seen in the reaction which so frequently comes; a reaction chargeable to nothing other than to the seed of destruction which has finally developed and blossomed. These theological and religious wrecks are all around us. The number would be still greater but for the fact that so few men think.

The term destructive has been appropriately used as a designation of a certain school of rationalistic critics. No more fitting word could be applied. The influence of this school is wide-reaching. Much of the activity about us proceeds from and is controlled by a spirit essentially destructive. In the presence of this spirit nothing is sacred. At times those actuated by it, whether conscious or unconscious of the fact, seem possessed by the evil one himself, so malignant is their feeling,

so malicious is their purpose. At times the destroyer is clothed in the garb of an angel of light, and by insidious effort disposes of the satanic poison to the unsuspecting mortals under the guise of food. There are good men, men at all events who mean to be good, whose hearts in spite of themselves are sometimes led in this direction. But restricting ourselves closely to the representatives of this school and regarding their work from the most favorable point of view, giving its members the credit of being guided in their work by honest purpose, it nevertheless remains true that the work breathes throughout the spirit of destruction. It takes away everything and gives nothing. It laughs to scorn old representations, while those put forward by itself are so baseless and at the same time so pretentious as to commend themselves to no true thinker. The spirit is contagious; it grows rapidly and intensely. There is no effort to build up; no desire to substitute order for the chaos into which its followers have been plunged.

The rational criticism does not stand still and thus invite death to itself and to all concerned with it. It does not send forth death-dealing blows against all that are not in sympathy with it. It moves forward steadily and surely, ever refreshing, ever giving fresh life. No natural death awaits it, no destructive slaughter may be expected from it. Strong and helpful and sustaining, it strengthens every one who comes within its influence; it gives to all who will receive it renewed vigor, strong confidence in the eternal verities of the true faith.

4. *The rational criticism is reverent, not blasphemous.* In these days reverence is a thing to be cultivated. It is the fashion to be irreverent. Lack of respect for parental authority goes hand in hand with lack of reverence for divine authority. There is, however, no occasion for the rational critic to be irreverent. He believes in a God, and his God is not some far distant power, out of touch and out of sympathy with the great creation which He has brought into existence, but rather a father interested in every act of every creature, to whom is due obedience and respect, and to whom these things are gladly given. The rational critic believes also in a divine revelation culminating in the incarnation of the Deity Himself, and in the

life on earth and death and resurrection of that incarnate Word. He believes that this revelation was a gradual revelation coming little by little through the centuries. He believes also that man has risen but gradually from the darkness and ignorance which characterizes the first stages of the growth of the race. He recognizes the divine factor, but as well the human; he appreciates in the fullest extent the spirit which, working in humanity, has lifted it away from darkness into light.

The rational critic cannot be other than reverent. He appreciates the purpose which prompted the men of old to use their pens in behalf of true manhood and true life. He is moved by the mighty thoughts in which every page of sacred literature abounds. He beholds with amazement the influence which these records exert; the light and joy which a knowledge of their contents brings to a heavily burdened humanity, and when he contrasts all this with the circumstances and condition of the people through whom they were given, the ignorance, the sinfulness and the selfishness of this people, he stands amazed before the great leader of this history, the great author of this literature. The spirit which predominates above all others is that of reverence.

It must be conceded that the first of our two so-called rationalistic schools has always manifested extreme reverence for God and for His sacred Word. It may be difficult to explain the fact, and the fact may itself be inconsistent with the general attitude of the school. It remains, however, a fact, and without attempting explanation I pass on.

The materialistic school has never been credited with special reverence. There is, of course, no good reason why they should be reverent. "The representations made in scripture are altogether wrong. They are but an indication of the depth of superstition into which the nation has fallen. They are valuable only as showing the growth, through various stages, of this thing called religion. In themselves they do not, strictly speaking, deserve respect. Good ideas are often inculcated; fundamental truths are frequently announced, but these are found elsewhere also." The god of some of these critics is so

far away that it matters not to him or to them whether or not they are reverent. At times feelings are vented little short of blasphemous. Nothing remains sacred after their contaminating touch. Even truth loses for them its sacredness, and we find them guilty of the greatest blasphemy, namely, the perversion of the truth. Their work exerts no conserving influence, but rather the contrary; and where ridicule may be substituted for argument to good effect, the fact that ridicule is blasphemous does not restrain them. There are, of course, different degrees, some lower than others, but in the nature of things a spirit essentially destructive is naturally irreverent.

Here, and here perhaps most widely, the rational parts company with the rationalistic criticism. The difference between a scientific and an unscientific spirit is great; between one broad and open, and one narrow and dogmatic is greater; greater still is that between the constructive and the destructive spirit; but world-wide is the difference between the reverent and irreverent spirit. One leads towards heaven, the other, unavoidably, towards hell.

#### IV. THE RESULTS OF A RATIONAL HIGHER CRITICISM.

The results of the work of the old school must be manifest to every careful investigator. I may sum them up in a word. This school has placed an undue emphasis on the letter; the chief supports of its position have been tradition and a priori argument. The result has been a degradation of the God it was desired to honor, a dictating to Him how to act and what to do. It was the literal and artificial handling of the scripture which blinded the eyes of the Jews and led to the rejection of the Messiah when He came. The same literal and artificial spirit has blinded the eyes of men to-day; and what is the result? The Old Testament—I assert it and challenge you to deny it—is practically no longer reckoned as a part of the Divine Word. The literalizing spirit has shrivelled and almost destroyed it. The results of the work of the new school are practically the same, though they seem to take on a different form. The supernatural is ruled out. God Himself compelled to vacate. What is left? A few harmless stories; a few well-

meant, but mistaken warnings; a few dead songs; many unfulfilled predictions; a large amount of fairly good literature. This is not an unfair putting of it.

But, you ask, what will a rational criticism do? How will it operate? Let me put it first concretely, and then in the abstract. Taking as an example the greatest of the problems of the Old Testament, the one, indeed, which includes all others, I mean the Pentateuch, let me formulate the position which will be adopted by what I have called a rational criticism. It will recognize the supernatural element in the history of Israel. It will recognize also the natural, and this will include not only the human origin and development of the records and of the legislation, but also their supernatural character, as developing from a supernatural basis.

It will explain the remarkable similarities of Israel's institutions to those of other nations, and the even more remarkable differences. It will explain, what neither old nor new school now can do, the unique work of Moses, Hosea, Amos and the earliest prophets. It will accept and interpret the predictive element running all through Old Testament literature and culminating in the Christ. It will leave us not a most unnatural, nonstrous record containing nine-tenths of deception and fraud to one of truth, a record we might almost call miraculously wrong; but instead, a natural, simple record, consistent with the life and ideas of the people as we gather them outside the Bible. It will consider fairly the period of literary activity in which these books arose, a time when men compiled history—they did not write it; when no such thing was known as individual authorship, when there was no critical acumen. It will give full authority to the spirit of the New Testament writers, without unduly emphasizing the words, and thereby making our entire Christianity hang upon the disputed interpretation of a few doubtful statements. It will explain Israel's condition of sin and idolatry, a condition presenting itself at every period of the nation's history. The old view cannot do this; the new view does it too easily. It will place the Hebrews at least upon an equal footing with other ancient nations in respect to literary activity. It will account for the influence of the Old

Testament on the great minds of the past and present, for its position in the world's thought—a position the very existence of which Wellhausen, to be consistent, must deny, and which from the ordinary point of view has always been an enigma.

And what will be the result of all this ?

(1) The man who has believed without knowing why will have an intelligent basis for his faith. He will be able himself to understand, and, having the understanding, to make clear to others what has been dark and confusing. He will have learned to think, and while all thinking carries with it great responsibility, it carries also the possibility, and, so far as I know, the only possibility, from a human point of view, of ultimate relief from the bondage of superstition and despair.

(2) The men who have not been able to believe, intelligent, broad-minded men who have misunderstood and misinterpreted the Book, who, on account of the absurdities advocated by some of its ardent friends, have cast it aside, or on account of the diversities of belief based upon it have thought it after all a meaningless thing, or, on account of the fanaticism which it has at times engendered, have regarded it as dangerous—these men, who have heard but one side of the question and that side superficially, will recognize the fact that they have been blind. The ground for hostility and scepticism will have been removed, for with the removal of misconception, there is absolutely no reason or excuse for scepticism.

(3) The large class whose attitude has always been that of cool indifference will learn that this Book is what it purports to be, the Word of God, and that being such, it is worthy of all the respect and attention its strongest adherents claim for it. It will become to them a thing of life, not because it has changed—it has always been alive—but because they have changed toward it. Their interest will be aroused. The beauty and sweetness, the power and majesty will now appeal to them. A something has been found which serves as a connecting link between it and them. They have been brought into touch with it. Only this; but this is everything. And the world will, at last, give to the sacred Word in reality the place which its friends now flatter themselves it occupies, the place of supre-



macy. The Bible is not supreme to-day. That it will be one day not one of us will doubt; but that day is far distant unless soon a rational interpretation and a rational presentation of biblical material prevail more widely.

What now shall we do? Examine closely our ranks, removing, so far as it is possible to do so, ignorance and prejudice; cleansing and purging our forces till we may stand before the enemy, relieved of everything that will hinder us in battle. Fight the rapidly advancing enemy, materialistic criticism, with all the strength of mind and body we can summon, for it is deadly. Rely, as we have been relying, upon the God for the victory of whose cause we fight, to bring about the results which in the end shall prove most advantageous to His kingdom.

W. R. HARPER.

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### JONAH, THE FUGITIVE PROPHET.

FOR many reasons the book of Jonah is one of the most difficult in the Old Testament Scriptures. No one of the books, with perhaps, the exception of Daniel, has been subjected to such thorough, not to say hostile criticism as this. Let it, however, be understood, that we should not be alarmed because the literature of the Scriptures, whether of the Old or New Testaments, is being subjected to the keen and searching analysis of the literary or historic critic. In no previous period have the books of the Old Testament been subjected to such searching investigation as at present. And whatever may be the final outcome, or residuum, of proved and generally accepted facts concerning the Old Testament, there is not a doubt that many of our traditional beliefs will have to be greatly modified, and others completely swept away. But those who believe in the guidance and rulership of God will not tremble as if the ark of Divine Revelation was in danger. "Religion has more to fear from unthinking acceptance than from hostile criticism. We could more easily have spared the apologetics of this century than its free criticism—indeed, to the criticism we owe all that is good in the apologetics. It is a doomed race that learns

nothing and forgets nothing; and so is the Church that shuts its mind to the analysis of the critic, or the argument of the thinker, or the researches of the historian."

Let me indicate what is meant by criticism, as the very term seems to cause some good people to become terrified, and at once such words as "negative," "rationalistic," "destructive," stand in dread array before their minds.

"Criticism," says Prof. A. B. Davidson, "in the hands of those who use it with reasonableness, is entirely an inductive science. Its argumentation is of the kind called probable, and its conclusions attain to nothing more than a greater or less probability, though the probability in many instances may be such as entirely to satisfy the mind. The criticism of the prophetic literature starts with no *a priori* principles as to the nature of prophecy or the capabilities of the prophetic gift. It examines the prophecies and observes the facts, and its conclusions are those which such an observation leads it to consider probable. It eschews the region of abstract principles. Some who practise it have no doubt spoken of certain things, such as the projection of a prophet's view into the minute circumstances of a period a century ahead of him, as 'psychological impossibilities.' Those are aberrations; but aberrations which, from the love of the human mind for general principles that go further than mere conclusions founded on the registration of facts, it is difficult to avoid; and they are to be paralleled by similar excesses on the part of investigators in physical science. Such things in both cases are merely the unscientific extravagances of individual men, and are not to be laid to the charge of the science itself."\*

But, however tempting it may be to continue this line of thought, and to justify legitimate criticism, we must not proceed farther. This much, however, in view of what follows, it was perhaps necessary to say.

What then is the character of the book with which we have to do? Is it history or parable? autobiography or prophecy? reality or symbol? Is it "a legend attached to the name of the historic Jonah, and worked out into spiritual lessons"?

\* "Expositor." Vol. VI. 2nd Series, p. 90 f.

Theories the most diverse and contradictory have been, and are, held by writers concerning the character and interpretation of this book.

"By the common consent of sympathetic readers," says Dr. T. K. Cheyne, "the book of Jonah is the most beautiful in the Old Testament canon. But at the same time it is the most controverted."\* "Our present book of Jonah," says Dr. A. B. Davidson, "is not a prophecy, but an historical episode."† Dr. Ladd says, "A critical examination of the book of Jonah seems to show that it is a composition designed by its author as allegorical and didactic upon a certain basis of historic facts. A poetical invention of incidents is attached for didactic purposes to a basis of history, and to a name derived from ancient and trustworthy tradition."‡ Dr. Farrar classes the books of Jonah and Daniel together, and says that they belong to an entirely different order from the other prophets. "If," he says, "the prevalent views of modern research be correct, the first (Jonah) is a magnificent specimen of moral allegory devoted to the noblest purposes; and the second (Daniel) is the earliest of a long series of *apocalypses* from the days of Antiochus Epiphanes (B.C. 175) down to the Sibylline books, the Shepherd of Hermes, and not a few Christian writings of the first and second centuries after Christ."§

Is the book of Jonah historical? Cheyne says, "To me it appears in the highest degree probable that the story of the book of Jonah is not merely not in all points, but not in any point, historical, and I have on my side such a moderate and orthodox critic as Richm . . . It also appears to me," he says, "more than probable that there is a mythic element in the story of Jonah. I do not mean that the story is itself a popular myth, but that the author of Jonah (like the writer Jeremiah li. 34-44) adapted a well-known oriental mode of expression, based upon a solar myth."¶

\* "Expositor." Vol. V. 4th Series, p. 225.

† "Expositor." Vol. V. 3rd Series, p. 161.

‡ "The Doctrine of Sacred Scripture." Vol. I., p. 67.

§ "Minor Prophets," p. 24. With this view, also agrees Dr. Dale, in a recent paper in the "Expositor," July, 1892.

¶ "Expositor." Vol. V. 4th Series, p. 227.

Is the book of Jonah symbolical? Paul Kleinert in *Lange's* commentary so regards it. Jonah is Israel, Nineveh the representation of the heathen world. Israel has the mission of preaching God's doctrine and law to the heathen world. But he has a greater desire for gain and its pursuits. He shuns his calling, and goes on board a merchantman: He abandons his intimate relation to Zion and hastens far away, where no mission is assigned to him, where he thinks that the arm of God cannot reach him. But God reproves the fugitive. Jonah is thrown into the sea and swallowed by a monster. Israel is abandoned to the night and gloom of exile after the catastrophe of the national overthrow, because he neglected his vocation. Jonah remains three days and three nights in the deep, a definite but an ideal time. But with the hoped-for restoration the vocation of Israel is not revoked. Jonah is sent the second time to Nineveh. Thus it will be seen that Jonah is viewed as the symbolic representative of Israel—in his mission, his failure, and his reluctant though partial fulfilment of his mission.

Now over against all these views or theories may be placed in brief the grounds or reasons for regarding the book of Jonah as a piece of genuine history.

The following are among the principal grounds upon which the book has been rejected as a piece of veritable history:—

1. The character of the supernatural in the narrative.
2. That the book contains several words which are of Aramaic origin.
3. The use of the Psalms in Jonah's prayer.

Now, first, with regard to the supernatural in the book. It should be said, that it is not only anti-supernaturalists, such as Hume, Huxley, or Matthew Arnold, who, in the words of M. Arnold, say, "that miracles do not happen," but men who are reverent, and who believe in the possibility and fact of miracles, who, however, fail to see any adequate or valid evidence for the miracles which are here recorded.

To any one, however, who thinks, it will be manifest that we cannot set aside the historic genuineness of the book, on account of the singular manner in which the power of God is here exhibited.

It would occupy altogether too much space to discuss the subject of miracles; yet we cannot allow it to be passed over in complete silence. What is a miracle? It used to be said that a miracle was a reversal, or violation, or suspension, or transcendence of the laws of nature. I cannot accept this definition. I would define a miracle as an act or work of God in the external world which cannot be comprehended under the law of uniformity in physical causation, and to which the power of created beings is inadequate. A miracle, as here defined, can be wrought by no other than the power of God acting in a manner extraneous to the uniformity of nature's laws. Yet does it in nowise imply their abolition, reversal, violation, or suspension. Even in the raising of the dead, the laws of gravitation, chemical, capillary and electrical attraction and repulsion, polarity of light, correlation and conservation of forces, together with all other physical laws which have ever been discovered or named, remain in full operation and retain their absolute uniformity. Let any one who speaks of a miracle as a violation or suspension of the laws of nature be required to name the particular law which is supposed to be violated or suspended, and he will immediately see that no such thing is implied even in the greatest miracle that was ever wrought. But a true miracle cannot be ranged under any physical law, nor ascribed to any physical cause, whether light, or heat, or electricity, or chemical attraction, or any other of the forces which operate uniformly in nature.\*

Another point which ought to have some consideration, is the meaning of the words "law" and "force." There is a tendency, especially among the opponents of the supernatural, to treat these terms as if they had an existence apart from, or were something other than, the inherent properties of matter. We can scarcely open a scientific, or quasi-scientific, book without being confronted by the phrases, "natural law" and the "reign of law." And it is seen at once that the bulk of the statements in which such phrases enter assume that law is a real sovereign, enthroned no one knows just where, but at all events actually

\* On this whole question, see "Physical and Moral Law," by W. Arthur, M.A.; and an article in *Contemp. Rev.*, by J. Boyd Kinnear, "Miracles, Prayer and Law." December, 1879.

regnant over reality. If anything happens, it is in obedience to law. If anything is to be explained, law is the magic word which makes all clear. Now a little clear thinking will force us to the conclusion that we have in these terms a mere *abstraction* derived from the nature of things, instead of something imposed upon them. No law of nature is the antecedent, but the consequent, of reality, or matter. Hence, all natural laws must be regarded as consequences of reality, and never as its foundation. "Still," as Prof. Bowne says, "so easily do we mistake abstractions for things, that after we have abstracted the law from the action of things, we next regard the things as the subjects, if not the products, of the laws which they themselves underlie. It is only one step more on the same road to regard these laws as existing before all reality as the expressions of some all-controlling necessity. When reality appears, it has nothing to do but to fall into the forms which these sovereign laws prescribe. Thus the cause is made subject to the effect, and reality is explained as the result of its own consequences."

The "Reign of Law" is, therefore, no new empire which science has discovered, where something called law is sovereign and all things must submit to its necessary sway, but a figurative expression for a conclusion to which investigators have come on the grounds of *analogy*. So far, from the "Reign of Law" being some new necessity under which a scientific generation feel they have come, it is simply the expression of a general conclusion deduced from the realities around us, and which existed from the first.

So much then for the subject of the miraculous in general. We must now turn to the manifestation of the supernatural as found in the book under consideration. The first is the *preservation* of Jonah; and the second, the *conversion* of the Ninevites.

And first as to the reality of the miracle. To appeal to Christ's allusion to Jonah being three days and three nights in the whale's belly raises at once the crucial question of modern criticism, namely, How far do Christ and His apostles authenticate the miracles, history, or authorship of the Old Testament? "How far must we look upon the view of Jesus concerning the

Old Testament as a critical one? and how far are we bound in critical questions by His implied view of such questions? And, further, how far did Jesus teach His doctrine of Sacred Scripture by so-called accommodation?" Did Jesus give Himself out to be a *savant* or a scholar? Did questions of pure science, of archæology, of literary criticism, and of history enter into the province of His authority? Did not Jesus in these matters speak as those about Him?\*

Dr. Pusey, in his "Commentary on the Minor Prophets," has discussed the question at length to show that there is no natural impossibility involved in a fish of the white shark species swallowing a man. But upon this no special stress need be laid, as facts of this sort do little to relieve the difficulty of faith, because the main point is left untouched by them. The crucial point is this, How could a man be preserved alive in the body of a fish three days and three nights? But, then, was he alive? The language of the Psalm which Jonah offered up as thanksgiving seems to imply that he was either actually dead or in a state of unconsciousness. "Thou hast brought up my life from corruption, O Lord, my God." Yet, whatever explanations we may seek to give of the preservation of Jonah, we cannot uncover its mysteriousness. Omnipotence, however, covers the whole ground of difficulty. Given the existence of God, and the power required to bring out the alleged result will be granted too; defect of power will be defect of Godhead, and defect of Godhead is an absurdity.

Secondly. As to the Aramaic forms of speech found in the book of Jonah. Here the date of the book must necessarily be noticed. The view held by such scholars as Kleinert, Ewald, Bleek, Schrader, Reuss, V. Orelli, Cheyne, Driver, Farrar, and others is, that as there are found in this book many Aramaic forms of speech, it must therefore be of late date—that the writer must have lived either after the exile or near its close. Hitzig brings it down as late as the time of the Maccabees.

But Dr. Driver,† while he makes the statement that "it can-

\* For a fair and full discussion of this subject, see Ladd's "Doctrine of Sacred Scripture." Vol. I. Chap. I., pp. 27-74.

† "Intro. to the Lit. of the O. T.," p. 301

not have been written until long after the life-time of Jonah himself," admits that "some of the linguistic features might (possibly) be consistent with a pre-exilic origin in northern Israel." Now argument as to the date of a composition from style and language is not to be very strongly relied upon. Indeed, Dr. Cheyne, in his *Bampton Lectures on the Psalms*, reluctantly confesses that this argument must be given up as comparatively worthless.

According to Dr. Pusey, there are only eight words which can be pressed into the service of the linguistic critic to make it appear that the book is of late origin, and he says, "Out of these eight words or forms, *three* are naval terms, and since Israel was no seafaring people, it is in harmony with the history that these terms should first occur in the first prophet who left the land of Israel by sea. So it is also that an Assyrian technical term should first occur in a prophet who had been sent to Nineveh. A fifth word occurs in Hosea, a contemporary of Jonah, and in a Psalm of David. The sixth is an abridged grammatical form of a Phœnician and not an Aramaic word, was used in conversation, occurs in the oldest proper names, and in the northern tribes. The seventh and eighth do not occur in Aramaic in the meaning in which they are used in Jonah."

The argument against the genuineness of the book, on the ground of so-called late forms in the language, therefore entirely breaks down. "Had it," says R. A. Redford, "been composed after the time of the captivity, it would have been full of Chaldaisms, but, as it is, there is not one instance which can be made out."

Thirdly. The use of the Psalms in Jonah's prayer. It is apparent at once, even to the most cursory reader, that, what is in the second chapter called a prayer, is not original, that it is of the nature of a literary Mosaic, that it is not such in its form and matter as would be likely to be uttered in extreme danger, or in the presence of death. It bears all the marks of a poetical *composition*. And here again, if modern criticism is to be trusted, we have an argument for the late composition of the book of Jonah in its present form. For according to the historic or "higher criticism," nearly all the Psalms are either



exilic or post-exilic, a large number of them belonging to the Maccabean period. Dr. Driver says, "It may be affirmed, with tolerable confidence, that very few of the Psalms are earlier than the 7th century B.C. Of many Psalms the exilic or post-exilic date is manifest, and is not disputed." \* It would, however, lead me too far away from my subject to enter into particulars here. But the subject is of great critical and historic interest, and is well worth careful consideration. The positions taken by the modern historical method of reading and interpreting the Scriptures, cannot be set aside by traditional assumptions which beg the question at issue, or by unreasoning, and in some instances unreasonable, dogmatic assertion, or denial.

One thing is certain, there is in the second chapter a remarkable resemblance in thought and expression to many passages in the book of Psalms. While the words of the Psalter are not exactly and literally quoted, its ideas and phrases are freely wrought into the prayer, as from the well-stored memory of one familiar with its contents. It has been suggested by Dr. Driver, that a Psalm of Jonah's own age would have been more original, and that it would have shown a more antique coloring. It is, however, a thought worthy of consideration; may not Jonah's hymn have been the original from which some of the expressions found in the other Psalms were taken? It is remarked in the *Speaker's Commentary*, Vol. VI., p. 581, that "internal criticism furnishes no sufficient ground for determining, with any preponderance of probability, which in each case was derived from the other. The internal evidence, therefore, supplied by the hymn taken all together, so far from proving a late era for the book, strongly favors the belief that at least this portion of the book was written by Jonah himself."

The second question in relation to the supernatural found in the book must now be noticed, as it has been used with great skill and power against the literal and historical character of the book. I refer to the repentance of the Ninevites. I cannot state the position better on this point than by quoting Dr. Driver. † "The sudden conversion, on such a large scale (with-

\* "Intro. to the Lit. of the O. T.," p. 362.

† "Intro. to the Lit. of the O. T.," p. 303.

out pressing single expressions), as is evidently implied, of a great heathen population, is contrary to analogy; nor is it easy to imagine a monarch of the type depicted in the Assyrian monuments, behaving as the king of Nineveh is represented as acting in presence of the Hebrew prophet. It is remarkable also that the conversion of Nineveh, if it took place upon the scale described, should have produced so little permanent effect; for the Assyrians are uniformly represented in the Old Testament as idolators." And Dr. Cheyne says, "There is moral improbability in a whole city being converted by an obscure prophet. To judge of the degree of this improbability, it is enough to read any inscription you please of an Assyrian king. Fancy Sargon or Sennacherib in the presence of Jonah! How could the Ninevites give credence to a man who was not a servant of Asshur?"

It will be impossible for me to deal with the many points raised in these quotations seriatim. Let us ask, however, if there were any natural or providential, national or political causes operating at this particular time which would have a tendency to assist the prophet in his work, and aid in producing the widespread impression which was made. It may be said that while dates are given for certain events, any one who has attempted the study of biblical chronology will know that they can be regarded as only approximately correct.

Rawlinson supposes that the mission of Jonah took place during the reign of Asshur-dayan III. (B.C. 771-753). Not only did enterprising kings like Jeroboam II. and Menahem, throw off the yoke of Assyria, but they also enlarged their dominions; and this was done at the expense of the feudatories of Assyria (2 Kings xiv. 25-28; xv. 16). It is also supposed that at the same time the tribes of Armenia and of the Zagros range rose in revolt, and that the Assyrian boundaries were thus contracted in every quarter. "At the same time, within the limits of what was regarded as the settled empire, revolts began to occur. . . . The military spirit had declined; the monarchs had ceased to lead out their armies regularly year after year, preferring to pass their time in inglorious ease at their rich and luxurious capitals. It was probably during the con-

tinuance of the time of depression, when an unwarlike monarch was living in ease amid the luxuries and refinements of Nineveh, and the people, sunk in repose, gave themselves up to vicious indulgences more hateful in the eye of God than even the pride and cruelty which they were wont to exhibit in war, that great capital was suddenly startled by a voice of warning in the streets—a voice which sounded everywhere, through corridor, and lane, and square, bazaar and caravanserai, one shrill, monotonous cry—‘Yet forty days and Nineveh shall be overthrown.’ A strange, wild man, clothed in a rough garment of skin, moving from place to place, announced to the inhabitants their doom. None knew who he was, or whence he had come; none had ever beheld him before; pale, haggard, travel-stained, he moved before them like a visitant from another world; and his lips still framed the fearful words—‘Yet forty days and Nineveh shall be overthrown.’ Had the cry fallen on them in the prosperous times, when each year brought its tale of victories, and every nation upon their borders trembled at the approach of their arms, it would probably have been heard with apathy or ridicule, and would have failed to move the heart of the nation. But coming, as it did, when their glory had declined; when their enemies, having been allowed a breathing space, had taken courage and were acting on the offensive in many quarters; when it was thus perhaps quite within the range of probability that some one of their numerous foes might shortly appear in arms before the place, it struck them with fear and consternation.”\*

So much then for the natural or external causes or reasons which may be assigned for the profound impression which this strange, weird man, with his monotonous cry so incessantly made, produced upon the Ninevites. The awe, the terror was general—the whole city was moved, from the most obscure and ignorant of its denizens, to the nobles, and the monarch sitting in luxury and supineness on his throne.

But there is another aspect from which the results of the prophet’s preaching must be viewed. “It is,” as Dr. Farrar has

\* Rawlinson’s “Seven Great Monarchies.” Vol. I. Chap. IX., p. 425. For a discussion of the supposed dates of Jonah’s mission, see Rawlinson, Vol. I., Note 287, p. 578.

said, "of course implied that Jonah was seconded by a preacher of infinite power—the preaching of conscience, the 'voice of God in the heart of man.' In the hour of terror the slumbering conscience of nations also is awakened to the sense of their crimes. Just as on the day when the awful news came to Athens of the utter defeat and destruction of her fleet at Ægospotami, the cry of woe began at the Piræus, and ran down the long walls to the city, and on that night 'not a man slept,' not only from sorrow for the past or terror for the future, but also from remorse, because they felt that what was coming upon them was a retribution for their own faithless and atrocious cruelty to Ægina, to Melos, and to Scione; so at the cry of Jonah, which threatened them with retributive overthrow, Nineveh was stirred to the heart, and repented—repented and was saved."\*

Thus far we have been speaking about the book; we must now consider the book itself, its contents, and its problem or problems.

#### ANALYSIS OF CONTENTS.

The book of Jonah naturally divides itself into four principal sections, each chapter forming a section.

#### I. Jonah's call, disobedience and punishment, chap. i. 1-17.

1. Jonah's call from God to Nineveh, and his flight to Tarshish, i. 1-3.
2. The fugitive is arrested, i. 4-6.
  - (a) The storm sent out by God
  - (b) The conduct of the sailors.
  - (c) The conduct of Jonah.
  - (d) The conduct of the captain.
3. The conviction, i. 7-10.
  - (a) The lots cast.
  - (b) The lot falls on Jonah.
4. Jonah cast into the sea, i. 11-17.
  - (a) Jonah questioned.
  - (b) Jonah's answer.
  - (c) The sailors' fear.

\* "Minor Prophets," p. 240.

- (d) Jonah his own judge.
  - (e) The storm stilled.
  - (f) Jonah swallowed by the fish.
- II. Jonah's prayer and thanksgiving, chap. ii. 1-10.
- (a) His affliction and distress, v. 2.
  - (b) His grateful recognition of prayer as answered, vs. 2-7.
  - (c) His acknowledgment of past guilt, v. 8.
  - (d) His open expression of thanksgiving and consecration, v. 9.
  - (e) Jonah disentombed, v. 10.
- III. Jonah's second call, his preaching and its results, chap. iii.
- (a) Reinstatement and new commission of the prophet, vs. 1, 2.
  - (b) The obedience of the prophet, v. 3.
  - (c) The startling message delivered, v. 4.
  - (d) The effect of the message, v. 5.
  - (e) A fast is proclaimed, v. 7.
  - (f) Prayer is demanded, v. 8a.
  - (g) Reformation is required, v. 8b.
  - (h) Reasons assigned for these steps, v. 9.
  - (i) God repents and Nineveh is spared, v. 10.
- IV. Jonah's displeasure and its rebuke, chap. iv.
- (a) Reasons given for it, v. 2.
  - (b) Jonah's prayer, v. 3.
  - (c) God's remonstrance, v. 4.
  - (d) The gourd prepared and destroyed, vs. 6, 7.
  - (e) Jonah's grief and request for death, v. 8.
  - (f) God's second remonstrance, v. 9.
  - (g) God's application of the gourd in its growth and decay, vs. 10, 11.

What then is its aim or purpose? What is the place it fills in the unfolding process of Divine Revelation? What particular aspect of truth does it reveal and emphasize? The answer to these questions will be very largely determined by the subjectivity of the one replying. For it is indeed a book "many-sided in character." Ewald says, "its main purpose is to show that only true fear and repentance can bring salvation from Jehovah—a truth which is exemplified, first in the case of the foreign

sailors (i. 14), then in that of Jonah himself (ch. ii.), and lastly in that of the Ninevites (iii. 5-9) and which, in the last resort, rests upon the divine love (iii. 10; iv. 11)." According to Riehm, "its aim is partly to teach that it is wrong in a prophet, as it is useless, to attempt to evade a duty once imposed upon him by God, partly to develop and emphasize the teaching of Jeremiah xviii. 7, *f*, viz., that prophecy is *conditional*; and to show that even when a divinely-inspired judgment has been uttered by a prophet, it may yet be possible by repentance to avert its fulfilment; and, if this be done, objection must not be taken that God's Word is made of none effect." Renan regards the book "as a stinging satire against the prophets." Von Hofmann "thinks that it was the object of the author of Jonah to set forth a correct view of the functions of the true prophet, which he defines as: 1. To deliver God's message whatever it was; 2. To be absolutely fearless, even in peril of death; 3. Not to trouble himself about the fulfilment of His prophecies, but to leave them absolutely in the hands of God."

The view of Dr. Driver,\* and with him also agree Rabbi Kimchi, and such eminent critics as De Wette, Delitzsch, and Bleek, that the real design of the narrative is to teach, in opposition to the narrow, exclusive view, that God's purposes of grace are not limited to Israel alone, but that they are open to the heathen as well, if only they abandon their sinful courses and turn to Him in penitence. . . . The aim of the book is thus to supply a *practical illustration of Jeremiah's teaching* (Jer. xviii. 7, 8), "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." "In no book of the Old Testament," remarks Bleek, "is the all-embracing fatherly love of God, which has no respect of person or nation, but is moved to mercy on all who turn to Him, exhibited with equal impressiveness, or in a manner so nearly approaching the spirit of Christianity."

And here, doubtless, is the central subject, nay, problem of the book. As Dr. Matheson has finely said, "to the general

\* "Intro to Lit. of O.T.," p. 302.

reader the central object of interest is the punishment of Jonah's disobedience; to the student the main point of interest is the disobedience itself. What he wishes to have explained is not so much the miracle of chapter ii. as the confession of chapter iv." One may at first be puzzled, astounded, to think that the subject of this prophecy is the enlargement of thought, purpose, plan, love and mercy of God to a prophet's mind; and that the prophet to whom the revelation came should treat it as he did. So narrow, so hard, so cruelly indifferent as to the fate of the great nations, or to the divinely sublime ideal and mission of Israel, his conception of privilege, of advantage, was, that to extend it, to share it, is to lose it. The problem of the book, therefore, is not the storm, or how do spiritual laws affect the natural world? Nor is it in the story of the fish and the miraculous preservation and deliverance of the prophet; nor, in a sense, the repentance and preservation of Nineveh, but rather this: "that a man shall receive a divine call to the prophetic office, and then compass sea and land to escape that call; and doing so, not because of any low or mistaken sense of the character of God," but the opposite. He seeks to evade the call, to fulfil the mission to preach to Nineveh, because he recognizes that God is gracious, merciful, slow to anger, and of great kindness. See him after he has delivered His message, and Nineveh has repented, and the city is spared. See him as he sits down on the east side of the city in his booth, evidently *expecting, hoping*, to see men, women, children, cattle, all perishing, all the city overthrown. There he is, displeased, angry, saying by his conduct, "better that Nineveh perish, than that I should be proved to have been mistaken." Mark the selfishness, the egoism of the man! He prays for death. Why? Listen—"O Lord, was not this my saying, when I was yet in my country? Therefore I fled unto Tarshish, for I knew that thou art a gracious God, and slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." What then means this? That a man should be summoned to take a prominent part in the service of the national religion, and promised a special gift for the performance of his

task ; that he should recognize in the call the voice of a Being who was gracious and merciful, long-suffering, and forgiving ; that, so far from being attracted by the qualities of such a Master, he should see in these qualities the greatest possible barrier to His service ; and that to avoid becoming His servant he should flee from his native country and seek refuge on a foreign shore, is, at first sight, an inexplicable anomaly.

Yet on deeper reflection we shall perceive that there is nothing singular or anomalous here. How *often* has the narrowness of man, even the good man, clashed with the infinite breadth of the fatherly love of God. We have in the mission of Jonah to Nineveh an epoch in the religious development of Israel, for Jonah is here the representative of the popular Israelitish creed.

It is possible, no doubt, to speak of the development of religion and of religious ideas, as exhibited in the Bible and in universal human history, in a manner which may not be strictly or scientifically correct. Yet, no one can read the Bible with any care, or attention, without discovering in it the great principle of development, or the gradual unfolding of religious truths and ideas. Religion at any period of the world's history, or among any people, will be as is the conception of God. But the conception of God in the mind of man and in the thought of the world has been a growth from less to more.

M. Stuart Phelps, in an article entitled "Anthropomorphism," says,\* "We outdo the traditional ostrich if we bury our heads in the sand of conservatism, and cry out that there is no truth in the criticisms which pursue us. It is true—we might as well admit the facts first as last—that we have arrived at our present concept of Deity through childish forms of representation, from which, in our higher culture we recoil as grossly anthropomorphic. The question of an original Monotheism has nothing to do with it. History begins with degraded representations of God in pictured imagery. Our schoolboys know the wretched mythologies of the Greeks and the Romans. The earliest god of the Chinese did not rise above a famous king, or one's great-grandfather. Brahmanism was originally the wor-

\* "Princeton Rev.," July, 1881, p. 122.



ship of physical forces. The best apology for a god which Buddhism could offer was Buddha himself. The Persians worshipped fire; the Egyptians, cows. The Jews, with all their Monotheism, pictured a god with eyes, and arms, and feet; a god who could become angry and then repent and make amends. Primitive religions were but kindergartens. Primitive man was but a child. He must have his blocks and his black-board. But here and there, even at a very early date, exceptionally keen thinkers saw through the pictures and recognized the grand mystery which they so inadequately symbolized. 'Unto whom will ye liken God?' cries the greatest of the prophets. 'There is no searching of His understanding.' Now to some, it maybe, this statement will seem altogether too strong. Yet we venture to say, that, to any one who has given any attention to the study of the ancient religions, or to the study of comparative theology, the above statements will not be regarded as too strongly put.

The religions of mankind however variously classified, as Natural or Revealed, Heathen or Christian, Monotheistic or Polytheistic, are morally of two orders only, namely, the worship of POWER, and the worship of GOODNESS. It is in this thought that you have a solution of the difficult moral problems which have perplexed, and made so many to stumble, in relation to the gross immoralities, cruelties, and inhumanities as found in the earlier portions of the Bible. Not to speak of earlier periods, take the moral outrages as recorded in the books of Joshua and Judges, also those concerning David, and the fiercely destructive work of Elijah in slaying the priests of Baal. Now the history indicates that the worship of Jehovah at the time was little better than a barren Power-worship. The character attributed to Jehovah was one of great cruelty; witness the orders He is said to have issued, commanding the "hewing of Agag in pieces," and the tortures of the Ammonites and Amalekites under harrows of iron and in the brick-kilns. If these be explained as judicial punishments on corrupt and guilty nations, no such explanation can be put on the cruelties of the Israelites of that time to animals. The man, or men, who could hough thousands of horses must be rather the worshippers of God conceived as POWER than GOODNESS.

"The essential motive of Power-worship is selfishness, hence its influence upon the character must be to systematize and encourage selfishness, rather than to repress it by lifting a man in love and adoration out of himself. Wheresoever it prevails, *there* the interests of the Temple, the Priesthood, the Church are paramount to every moral consideration. The apostles who desired to stop the exorcisms of those who 'followed not us' and would have preferred to leave the demons in possession rather than let the unattached philanthropists expel them, offered an example which tens of thousands of Christians have piously followed ever since, entirely regardless of Christ's generous rebuke."\*

Now the natural history of religion, or the process from Nature-worship or Power-worship, up to the religious conception of God as He is to a thinking Christian of to-day—the object of reverent worship, the moral ideal, the truth of nature and of man—is an end not attained in a moment. It is the result of a process, namely, evolution by antagonism. The true has had to be separated from the false; immoral and irrational conceptions of God have been thrown aside.

To dwell upon this subject as we have done may seem to some to be apart altogether from the subject under discussion. Yet here was the ethical and religious environment of *Jonah*. The conception of God in his day, that is, the dominant conception, was that of *Power*, rather than Righteousness or Goodness. Hence, when the new aspect of the character of God dawns upon the prophet's mind he resents it; and the revelation and conception of a God who was gracious and merciful, and forgiving, in other words, God conceived as the Good, as the universal Father, was a deterrent to him in the performance of his duty.

What, however, is seen to be brought out so vividly in the history and character of *Jonah*, is not an isolated fact in the experience of this man only. His great predecessor, and doubtless, prophetic ideal, *Elijah*, had to pass through a similar experience, and learn a similar lesson. *Elijah* had to learn by a painful experience, that the God of Israel had a wider plan, and was

\* "Two Religions," by Miss F. P. Cobbe, *Contemp. Rev.*, Dec., 1890.

animated by a larger and more universal love than he supposed. The lesson was taught him by sending him to Zarephath, a small Phœnician town. Its inhabitants were worshippers of Baal. Here in his ministry to a heathen widow and her son, so far as we have any information given us, Elijah has the first-fruits of his work, and it will be observed that they are reaped, not amongst his kinsmen, but amongst aliens; not amongst God's ancient people, but amongst Gentiles beyond the pale of the covenant, and involved in the thickest darkness.

The lesson taught Elijah and Jonah, and the disciples by Jesus in connection with another Canaanitish woman, to Peter by the knitted sheet and the unclean beasts, His mission to Cornelius—all convey the same grand lesson, namely this, that the love and mercy of God is wider than the thought or heart of man. Let not the Church of to-day play the Jonah in relation to the revelations of God, and the calls to duty growing out of these. Whether the widening of the horizon shall come from the investigations and discoveries of the scientist in the realm of nature; or from the philosopher as through man he seeks to construe and interpret man's world; or from the sociologist, as humanity in its mighty organization, and manifold institutions, become the subject of his investigation and exposition; or from the theologian as he starts with the great concept God, and seeks through it, to interpret nature, man, and history; or from the exegete and critic as they shall study the laws of language and the character and history of literature, from whatever source light shall break, or the voice of God shall speak, let us heed it and obey it.

There are yet a large number of questions of an interesting character, which might be profitably discussed, which are either directly suggested or implied in the contents of this short prophecy of forty-seven verses. Some are speculative and critical, others are of a very practical sort. To a few of these only can attention be given.

The first which claims our notice is the religion of the Ninevites to whom Jonah was commissioned to preach. What was its history? and what its character? And what the point of contact between the prophet of Jehovah of Israel and the

worshippers of Asshur? "How," says Cheyne, "could the Ninevites give credence to a man who was not a servant of Asshur?" But who were the Ninevites, or Assyrians? "The Ethnic character," says Canon Rawlinson, in his great work on the Oriental Monarchies,\* of the ancient Assyrians, like that of the Chaldeans, was in former times a matter of controversy. When nothing was known of this original language of the people beyond the names of certain kings, princes, and generals believed to have belonged to the race, it was difficult to arrive at any determinate conclusion on the subject. . . . Various grounds, however, existed on which it was felt that a conclusion could be drawn. The Scripture genealogies (Gen. x. 21-31; 1 Chron. i. 17-23) connected Asshur with Aram, Eber, and Joktan, the allowed progenitors of the Aramæans or Syrians, the Israelites or Hebrews, and the Northern or Joktanian Arabs. The languages, physical type, and moral characteristics of these races were well known; they all belonged evidently to a single family—the family known to ethnologists as the Semitic. Again the manners and customs, especially the religious customs of the Assyrians, connected them plainly with the Syrians and Phœnicians, with whose practices they were clos'y allied. Further, it was observed that the modern Chaldeans of Kurdistan, who regard themselves as descendants of the ancient inhabitants of the neighboring Assyria, still speak a Semitic dialect. These three distinct and divergent lines of testimony were sufficient to justify historians in the conclusion, which they commonly drew, that the ancient Assyrians belonged to the Semitic family, and were more or less closely connected with the Syrians, the (later) Babylonians, the Phœnicians, the Israelites, and the Arabs of the northern portion of the peninsula. We now possess in the engraved slabs, the clay tablets, the cylinders, and the bricks exhumed from the ruins of the great Assyrian cities, copious documentary evidence of the character of the Assyrian language, and (so far as language is a proof), of the ethnic character of the race. It appears to be doubted by none who have examined the evidence, that the language of these records is Semitic. However imperfect the

\* "Ancient Monarchies." Second Monarchy, Chap. III.

acquaintance which our best oriental archæologists have as yet obtained with this ancient and difficult form of speech, its connection with the Syriac, the later Babylonian, the Hebrew, and the Arabic does not seem to admit of doubt.”\*

But while the Hebrews and Assyrians were descendants from the same father, Shem, it has been discovered that between the two peoples there is also a wonderful religious affinity. Perhaps some may wonder how, seeing the religion of Israel was Monotheistic, and that of Assyria Polytheistic, any affinity could exist between them. But a thorough investigation of the facts of religious history tends to show, that the farther we go back in the history of religions the simpler have been men's ideas of dependence upon God, and obedience to his rule. And it is admitted almost universally among philosophical enquirers into the history of religions, and among philologists, that there is abundant evidence of an underlying Monotheism in all the Polytheistic systems of the world.

Whether the underlying primitive Monotheism was the result of a primeval revelation or not, it is not mine here to discuss. One thing, however, is certain, that in all nations, amid all the confusion and degradation of mythology, there is a basis of religious truth, which explains the possibility of intercourse and exchange of religious sentiment between the Jews and the heathen. This, indeed, is implied in the whole of the Old Testament.

Again it must be remembered that the complicated Polytheism of later times should not be taken as the original religion of either Babylon or Nineveh. And while there were different classes or orders of gods in the Assyrian pantheon, there was one which was recognized as being supreme. “Asshur,” says Prof. Sayce, “is not merely *primus inter pares*, merely the president of the divine assembly, like Merodach; he is their lord and master in another and more autocratic sense. Like the Yahveh of Israel, he claims to be ‘king above all gods,’ that ‘among all gods’ there is none like unto himself.”†

\* See Rawlinson's “Origin of Nations,” Part II. Chap. VI., for a full treatment of the ethnic affinities of the Semitic races.

† Sayce. The Hibbert Lecture, 1887, p. 122 f.

Further, it is worthy of note that there exists a remarkable resemblance between the Chaldean legends of the creation (and therefore of the Creator) of paradise, and the flood, to those of the Bible, and this points to a very close connection between the religions of the Akkadian and Semitic families. However we explain these resemblances, whether by the theory of a primitive revelation, or by the common use of primitive tradition, it points to the fact that the peoples of the Mesopotamian country were probably closely allied to one another in their original faith, however they separated from one another in subsequent times.

"We can easily understand then, that a preacher of righteousness denouncing violence and wrong in the name of the Most High God, declaring the judgments of El, or Elohim, against the wicked city, would not only be understood as the messenger of the Supreme Deity, but would be believed as representing the character of that Deity, as the better thoughts of the Assyrians regarded it."\*

There is then, no ground for the remark quoted above from Dr. Cheyne, or to say with Hitzig, that Jonah's denunciation of doom "is psychologically incomprehensible in itself, because he spoke as a foreigner to a foreign people, in a foreign tongue."

While Judaism was undoubtedly separated by a great gulf from the Polytheistic systems of the heathen nations around, still there was an underlying basis of natural religion, or remembered tradition, which enabled a messenger in proclaiming truth which appealed to the conscience and to the deepest heart of man, to wake up slumbering echoes there which would produce a very great effect, especially if the attendant circumstances were of a character to lend power to the natural fears of the multitude.

Another question suggested by the mission of Jonah to Nineveh is, What was the mission of Israel to the world? We must not, however, suppose, as is too often done, that because God called Abraham from Ur of the Chaldees, and brought Israel into a special relation to Himself, that He therefore had no

\* Redford's "Studies in Jonah," p. 189. "Ancient Monarchies," Vol. I., p. 366.

interest in, no providential care over, or thought concerning the rest of the human race. Such a thought is atheistic. It is true, God at the outset adopted Israel, called him from the status of a groaning bondsman to the dignity of a son and heir. When Israel was a child He loved him and called His son out of Egypt (Hos. xi. 1), to give him a place and a heritage among the nations. But, God "made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations" (Acts xvii. 26). Hence if God brought Israel from Egypt, He also brought the Philistines from Caphtor, and the Arameans from Kir (Amos ix. 7). But the special sense in which Israel had been adopted is expressed by Paul, and he makes it the chief advantage of Israel above the nations, that "unto them were committed the oracles of God." "What nobler distinction could have been conferred upon any race of men than that they should have been thus chosen, as Israel actually was chosen, not merely in the aspirations of prophets, but as a matter of fact in the divinely-directed evolution of human history to become the heralds of a higher truth, the hierophants of spiritual knowledge, the universally recognized interpreters of God."

In this mission of Jonah to Nineveh there is for the moment a recognition of Israel's vocation. We see that in the brilliant reign of Jeroboam II. the Jewish commonwealth was becoming weary of its own narrowness, and desired to find some point of contact with the culture of neighboring lands. For the moment the heart of Judaism becomes the heart of humanity, it had forgotten its individual distinctions, and had remembered only its interests in common with the race of men. For if Israel became Jews, degenerating to Pharisaic narrowness and exclusiveness, failing to recognize the moral significance of their privilege, and the spiritual responsibilities which it involved, they had once been Hebrews, and the spirit of Hebraism had never been exclusive.

One great lesson taught by the book of Jonah is the ground upon which Nineveh is spared and the light that flashed upon the character of God thereby, "The sparing of Nineveh," says Dr. G. Matheson, "is not based on any Jewish or local consid-

eration. It is not founded on the intercession of a prophet of the God of Israel; it is offered in spite of his opposition. It is grounded, purely and exclusively, on the pity of a Divine Father's heart. It is based upon the vastness and the ignorance of a heathen population, whose numbers and whose darkness have stirred into tenderness the depths of the fatherhood of God. Nay, the sense of divine pity has a more univereal basis still. It listens not merely to the cry of a helpless humanity; it extends to the wants of the inferior creation. Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, *and also much cattle*? The transition from the world of men to the world of cattle seems like an anti-climax, but it is an anti-climax which reveals the majesty of God. The divine light shines the more brightly in its downward flight of condescension, and its highest glory appears when it has enfolded the lowest grades of being. Judaism never had a grander view of God than it saw in that moment. It was no longer the mere father of the nation, no longer simply the theocratic ruler of the Jewish commonwealth. It looked in that hour upon the God of the whole earth, in the whole breadth of His sympathy. It saw Him as the Father, not only of the Jews, but of Assyrians, not only of men, but of cattle. It beheld His care stretched outward to embrace the heathen, bent downward to enfold the beast of the field. For once at least in its history, it had a glimpse of divine mercy, free from local boundaries, of pity unqualified by conditions of race or clime. In the utterance of the earliest of its prophets it struck the very key-note of gospel liberty.\*

Another truth impressively taught is the duty and happiness of a perfect obedience to the will of God. God is the world's great Ruler, His will is law. His power is supreme. Yet it is not arbitrary might, but wise and gracious omnipotence. To resist God's will is as wicked as it is foolish—as ruinous as it is wicked. First, Jonah resisted and fled from the presence of the Lord; and trouble followed and overtook and overwhelmed him. Then Jonah resisted again, and in the bitter workings of

\* G. Matheson, D.D., "Expositor," 2nd Series, Vol. III., p. 45.



his own mind, in his petulance and anger he paid the penalty. For what peace could there be in a mind at war with the order, the government, the Sovereign of the universe? We are taught, then, that there is only trouble without, and misery within for all those who fight against their Maker. 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.' Not in earthly gourds shall ye long find comfort and peace, for God can blast them, and He will if you make them your portion. Whereas in life's hottest day, and coldest night, amidst the bleakest scenes and under the roughest blasts, if your *will* be one with His, you shall enjoy an invisible protection, and be cheered by spiritual comforts, which shall be unto you as 'a hiding-place from the wind, and a covert from the tempest—as the shadow of a great rock in a weary land.'

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### UNCONSCIOUS ORTHODOXY.

PERHAPS one of the most important and valuable of all the results which the scientific, philosophical and theological investigations which have marked the present age have achieved, is found in the great lines or currents of thought which those investigations have laid open, and which are stated with more or less clearness in much of the scientific, biblical and sceptical literature of to-day.

It is found that when men of deep and earnest thought, working in apparently unrelated and antagonistic departments of human research, have broken through the outer crust of things, and as it were, peeled off the rind of visible surroundings and circumstances, that similar conclusions are finally reached, and already the promise and prediction of a grand ulterior harmony begins to fling its welcome dawn upon those fields where the noise of conflict through many long and dolorous years has been heard again and again. It is becoming evident, yet more and more, that all truth is linked together by invisible relations and bonds of the most intimate and enduring kind; and though men

in their short-sightedness and fragmentary knowledge have endeavored to introduce alienations and discordant elements into truth's harmonious and peaceful domain, the prospect now is, that the divinely established connections and agreements through all her kingdoms will yet be seen in such a manner as shall fill all noble souls with admiring wonder, and put to utter humiliation and shame the boasted opinions of ill-instructed and prejudiced men.

From unexpected quarters, and from sources professedly hostile, a multitude of witnesses are constantly rising up to corroborate, in the most conclusive manner, the teachings and doctrines of that Book which has outlived ages of the most determined opposition and maintained its triumphant march across the storm-swept periods of the past—a past in which myriads of other books have found their utter overthrow and lonely graves. Many influential minds, though clad in the livery of unbelief, and whose visible attitude is one of pronounced antagonism to the Christian faith, are yet undesignedly and involuntarily bringing to light certain discoveries and principles which are ultimately to confirm the teachings of the biblical revelation in the most wonderful manner. It is true that the banners which those men carry, the trumpets they sound, the armor they wear, and the phraseology they utter are different from that employed by the Christian theists of the age; but the ever multiplying evidences and acknowledgments point with irresistible logic to a final unity, which will be a theme of admiration and wonder to the generations yet to come.

The chief object in the present contribution is to call attention to the fact that after the most earnest, patient and able investigations in the various fields of religious, scientific and philosophic enquiry, results have been gathered, which carry with them in many instances, the undesigned recognition of many of the fundamental principles and teachings of the biblical revelation, a revelation whose office and mission among earth's thronging multitudes is to answer the deepest interrogations of the soul, and furnish such motives and explanations as shall prove sufficient to move the rustiest hinges of man's spiritual being, and inaugurate that age of peace of which the

ancients dreamed and sung, and whose coming golden dawn already gilds the Eastern sky and will yet flood a dark and troubled world with its welcome and glorious beams. Our first illustration of an undesigned and unconscious orthodoxy is found in

#### I. THE UNIVERSAL CONVICTIONS AND ANTICIPATIONS OF PAGAN AGES AND NATIONS.

Looking at the principal facts and ideas which have distinguished the general career, and given color and character to the religious history of all races, it is now admitted by all who have made the various religions of mankind a matter of earnest and candid examination, that in and through them all are great primary beliefs and convictions common to each, and standing through the long centuries of change as foundation-stones in the immense religious fabrics which have been reared in the wide and gloomy fields of heathendom from age to age.

Sir John Lubbock, in his "Origin of Civilization," page 115, recognizes these religious ideas common to pagan peoples, and says: "Races in a similar stage of mental development, however distinct their origin may be, and however distant the regions they inhabit, have very similar religious conceptions." The profound ideas and inquiries respecting the invisible Being and of the existence of a state beyond the dark portals of the grave, have played an impressive and influential part in the religious career of nations which have made any mark or show in the strange and checkered history of the past. The universal consciousness of guilt and the felt need of some sacrificial atonement which will secure the required reconciliation; the profound necessity of a revelation of the Supreme Being, other and higher than nature supplies; the position occupied by man in the scale of being and the value of life in the present world, and the relations of that life to the unseen state beyond; the conscious want of, and belief in, an incarnation of God, and the piteous appeals for a richer consolation than earth can give in the trying and sorrowful experiences of life and death; the belief in the agency of good and evil spirits and the conditions of bliss and woe beyond time's fleeting years:

these convictions, wants and expectations have been more or less the common property of mankind in their various branches and ramifications; they have been deeply embodied in the annals of the past, have swayed the intellect and conscience of myriads with a tremendous and victorious power, and with a wonderful energy and persistence have prolonged themselves across the ages to the present hour.

Max Müller writes: "We may safely say that, in spite of all researches, no human beings have been found anywhere who don't possess something which to them is religion, or to put it in the most general form, a belief in something beyond what they can see with their eyes." Professor Tiele, of Leyden, a thorough-going religious evolutionist, has also confirmed the belief in universal religious ideas. "The statement," he says, "that there are nations or tribes which possess no religion, rests either on inaccurate observations or confusion of ideas. No tribe or nation has yet been found destitute of belief in any higher beings. . . . It is legitimate, therefore, to call religion in its most general sense a universal phenomenon of humanity." And yet in purely pagan lands, the ideas, convictions and expectations enumerated above have never found the substantial and satisfying realization for which they crave; the long and weary search for some grand reply has never, outside of Christian teachings, been found, and all the inventions and provisions which have characterized the troubled and melancholy march of the heathen world have been only so many temporary expedients which are now failing to meet the larger demands which are broadening and deepening with the more enlightened and progressive years.

Are then these convictions respecting God, man, sin, guilt, sacrifice, atonement, incarnation, and the future world, as held by heathen peoples in all times, places and climes, mere legends which have blossomed in the fruitful imaginations of fanatical men, mere ghosts projected from savage brains, and like so many phantoms have pursued, mocked and tormented countless generations with their unsubstantial and delusive images and forms? Such an explanation of the primary and fundamental ideas of the religious history of the great majority of mankind

will not stand for a moment, and the most unbiblical thinkers do not attempt to account for the vast structure of heathendom in any such way.

Fisher, in his "Grounds of Theistic and Christian Belief," has well remarked, that "effects imply adequate causes. The results of a movement disclose its nature and its power. A pool of water in the street may be explained by a summer shower, but not so the Gulf Stream." The great, distinguishing, historic characteristics of all human religions refused to be pushed carelessly aside, or snuffed out like some insignificant candle, as if they were nothing more than so many surface and accidental consequences braided together by a mindless evolution, and continued from age to age as the superstitious and melancholy remembrance of some far off, empty and troubled dream.

H. Spencer has said, that "entirely wrong as human beliefs may appear to be, yet the implication is that they germinated out of an actual experience. . . . More especially may we assume this in case of beliefs that have long existed, and are widely diffused; and most of all so in the case of beliefs that are perennial, and nearly or quite universal. The presumption that any current opinion is not wholly false, gains strength according to the number of its adherents."

Thomas Aquinas and John Fletcher have said that the noble seekers after truth in pagan lands, had an "implicit faith—faith enough and light enough to overcome the allurements of the visible and the terrors of the invisible." Says Lessing, 'ere there was a Bible there was a religion;" "all history is an articulate Bible."

Hooker gives expression to a generous and truthful statement respecting pagans, in saying that "their revelation was of a nature which was confirmed, strengthened, and extended, but not superseded by the written law of God."

There has evidently been the outstretching of the groping hand of earnest, heathen multitudes, and can we say that this hand has never touched the "hem of that garment" from which healing comes? Between natural and revealed religion there is no conflict; the difference is more one of words and degree than anything else. The "Christianity of Nature" and the

Christianity of Revelation have many points of grandest harmony, and the one is a mute but powerful forecast of the other. These positions are greatly strengthened and confirmed by the fact that all modern investigations in the department of Comparative Religions bring the assurance that, two thousand years before the coming of the Redeemer, every principle of Essential Theology was held with "striking uniformity throughout the civilized world."

Mackay has stated "that many Asiatic nations are known to have entertained conceptions not unlike the Messianic theory of the Hebrews, and there is no proof of plagiarism on either side."

Dorner, in conclusion, after the most lengthened and careful examination of the subject, remarks: "The opinion must seem well founded that the entire vast region of heathen religions contains nothing that can impeach the originality of the Christian grand idea, whilst, on the other hand, *the whole of heathendom strains after this idea*, without being able, from its standpoint, so much as distantly to approach the conception of it in its truth. "The ancients," says another distinguished authority, "were as the eagle intently gazing on what it wants strength to reach."

As to the origin of the ideas, convictions and beliefs embodied in pagan religions, it is not necessary to dispute with any particular school respecting them. In the language of an able writer on Comparative Theology, we may say that—

"It answers our purpose equally well to side with Malebranche, Schelling, Coleridge and Cousin, who pronounce these first truths of religion to be strictly and purely *intuitions*; or, with the early philosophers, the scholastics of the middle ages, and theologians of modern times who say they are *discerned by the light of nature*; or with Descartes, and his school, who assume that they are *connate* with the soul; or with Dr. Reid and the Scottish school who interpret them on the ground of *common sense*; or with Dugald Stewart, J. S. Mill and Herbert Spencer, who account for them upon the ground of *experience and associations that cannot be overcome or separated.*"

However we may account for them, the principal fact is that they exist, and they must be traced back either to special original revelations or to certain fundamental and original elements of knowledge or belief.

Looking then at the "bottom facts" permeating and underlying all pagan religious thought, with its dependence on higher powers and reverence for divine things, the voice of conscience, and a sense of guilt, the felt need of reconciliation with Deity by sacrifice, its dreams after an incarnation of the unseen, and its hands stretched out into the future, feeling for a life beyond—all this manifold variation of religious thought and feeling, expressed in unnumbered ways and forms, do we not find something strangely like unconscious prophecies and fleshly expectations of those Christian truths which are the crowning glory of biblical revelations, and which alone can explain this striking correspondence and satisfy the thirst and hunger of a sin-laden and weary world? "Is there not ample evidence to show that the Gospel has had its preachers in some form or other everywhere since the days of Abel?" And may not the earnest and sincere attitude of many who carried about with them this unconscious orthodoxy count for something in their spiritual destiny in that world into which we all hasten?

The principal aim, however, contemplated in this article, is to show that many writers connected with the rationalistic, agnostic, and thoroughly sceptical schools, though they call in question nearly all the distinctive doctrines of Christianity, and fill the air with confusion and dust, yet in the works of those very men are found again and again, unintended and unconscious recognitions and acknowledgments of those doctrines which in many ways they endeavor to ridicule and oppose. The very doctrines of revelation which they reject in full when presented to them in a theological system, they in one way or other admit in detail when considering scientific, moral, political and philosophical questions. It is true that the language which they use and the positions they occupy are very unlike those employed by the Christian apologist, but notwithstanding these differences of language and of dress, those anti-Christian writers, again and again, concede many of the truths and doctrines which form an essential part of that revelation which has proved itself the foundation of the highest civilization and the ground and inspiration of the world's best hopes.

## II. UNCONSCIOUS ORTHODOXY OF MANY OF THE POSITIONS AND ACKNOWLEDGMENTS OF MODERN UNBELIEF.

1. Our first proof of the unintended confirmation of biblical teachings is found in the unanimous verdict of the physical sciences, and of all merely secular investigations, which declares in the most emphatic form, that man left to himself cannot find out God or solve the problem of the great First Cause. The claims of Deism for long years maintained that the Divine Character was sufficiently revealed by the natural world around us, and upon this was built up an argument against the necessity of any further revelation, and strong attempts were made to invalidate the professedly Divine communications contained in the Christian system.

These teachings, however, about the sufficiency of nature to reveal God and His purposes and designs which characterized the Deistic literature of former times, have almost universally been abandoned, and the agnostic now fills the place made vacant by the vanished Deistic writers of a century ago.

It is everywhere confessed by the chiefs of scientific materialism, that it is impossible to affirm anything concerning the great First Cause. Mr. W. R. Gregg has said in his "Enigmas of Life," (page 6.) that—

"The question, when stated with the perfect unreserve which alone befits it, lies in a small compass. Of actual knowledge we have simply nothing. Those who believe in a creative Spirit and Ruler of the Universe are forced to admit that they can adduce no proofs or arguments cogent enough to compel conviction from sincere minds constituted in another mould. . . . Neither doctrine (Deism or Atheism) can be proved or disproved—the votaries of neither are entitled to insist upon imposing their convictions on others, on the plea of its demonstration."

Herbert Spencer, in his "First Principles," (page 45,) states after the most lengthened examination of the matter from a purely scientific or philosophical standpoint, that "The power which the universe manifests to us is utterly inscrutable." The reality underlying appearances is totally and forever inconceivable to us. (Page 98.) "The First Cause is an inscrutable fact or power behind all the intelligible phenomena of nature."

The same writer, whilst he admits that "the assumption of



the existence of a First Cause of the universe is a necessity of thought," yet in his "First Principles," (page 113,) he utters the painful acknowledgment that "By continually seeking to know, and being continually thrown back, with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom, and our highest duty to regard that through which all things exist as the unknowable." Professor Tyndall speaks of God as "The Inscrutable Power," "The Unknown Cause," "The Unseen Reality," "The Ultimate Existence," and "The Insoluble Mystery at once terrible and beneficent." "The conclusion of modern philosophy," G. H. Lewes affirms to be a "patient resignation to the Unknowable."

These quotations and admissions fitly represent the feeling and language of all schools of thought established and controlled by thinkers whose attitude is one of opposition to the teachings of the Christian revelation. The unknown God of the ancient pagan world is the only power which our agnostic and materialistic apostles care to recognize to-day, and the throbbing brain which would, unaided, remove the massive veil and solve the mighty problem, is doomed to disappointment of the bitterest kind. No matter how deep man's desire and need may be for a knowledge of the invisible, the heart and intelligence and effort of man and all the scaffolding and glories of the wonderful world around us, are unable to discover that manifestation of God which comes with peace and satisfaction to anticipations, perplexities and requirements of the finite mind.

All experiments of modern unbelief and of purely secular investigations leave us, in reference to God, in a state of utter hopelessness and we are to pass our days like so many orphans,

"Crying in the night,  
Children crying for the light  
And with no language but a cry."

And yet in all the foregoing statements and confessions, is there not a great and solemn truth recognized by the biblical revelation long centuries ago and reiterated in the sacred pages

again and again? The language in the Book of Job penned ages ago, on this very subject, shows that the positions and acknowledgments of our scientific leaders of this later age contain no new discovery, but simply repeat the teaching of inspiration and re-echo the wail of disappointment that has come moaning across the sea of years from the lips of many of the bravest and earnest seekers that the world has ever seen. Job says: "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. . . Behold, I go forward, but he is not there, and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." (Job xxiii. 3-9.) If we take the declarations of the New Testament, they only strengthen the widespread conclusion of the far off past and the admissions of more recent times that "Man by searching cannot find out God: cannot find out the Almighty to perfection." "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) "Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou, then show us the Father?" (John xiv. 8-9.) The conclusions drawn from the long search of the past, and from the investigations of modern science and philosophy, as gleaned from their highest authorities, is that if we are to have any definite, satisfying knowledge of God, it must come to us through some other channel than the domain of the natural world around us and the unaided human understanding are able to supply; and to say that this verdict is in harmony with the Holy Scriptures is only to repeat one of the oldest declarations which the Book contains. Christ is the manifestation of the Eternal, the visible image of the invisible God, and Christianity is made radiant from beginning to end by this *supernatural* exhibition and conception of the Father, and its capacity to make known the "Unknowable," "Inscrutable" of the ancients and moderns is seen in the deep

and lasting satisfaction it brings, and the imperial, indestructible hold it has upon the thought, affection and devotion of this the most progressive of all the periods in the annals of time.

Luther has stated the matter in the following true and noble words: "The world seeks in innumerable ways, with great industry, cost, trouble and labor, to find the invisible and incomprehensible God in His majesty. But God is, and remains to them, unknown, although they have many thoughts about Him, and discourse and dispute much; for *God has decreed that He will be unknowable and inapprehensible apart from Christ.*"

2. With reference to the origin and unity of the human race, it would not be difficult to show that the advocates of anti-Christian systems of thought, have pronounced the biblical account of man's creation a fable and unworthy of reception by intelligent and progressive minds. It has been looked upon as absurd and not unfrequently treated with ridicule and scorn. But when those very individuals have drifted many a long league from the moorings of revelation, and have ransacked every other department of possible information, is it not a striking fact, that on the subject of man's unity especially, those teachers are orthodox in a very decided and emphatic form. The old theories on which so much was built, drawn from the supposed different origins of mankind, are now practically repudiated by the highest authorities on the matter now under consideration.

Professor Max Muller, though not accepting the Bible account of Adam and Eve as a narration of literal facts, has "come to the conclusion from inductive reasoning upon the internal evidence furnished by analyzing the roots and structures of all the various languages of the world, that they must have had one common origin." (*Journal of Victoria Institute*, p. 192.)

Professor Huxley objects to the theory that mankind must have come from several centres; and holds that "from comparative anatomy, you have overwhelming evidence of the unity of the race." (*Origin of Species*, p. 352.)

Sir John Lubbock takes strong ground in favor of man's unity, and Chevalier Bunsen, with his immense learning, has

apart from the teachings of Scripture, come to the same conclusion.

"However insulated certain languages may appear," says Humboldt, "however singular their caprices and their idioms, all have an analogy among them, and their numerous relations will be more perceived in proportion as the philosophical history of nations and the study of languages are brought to perfection." Darwin and Wallace have also pledged themselves to the one-origin theory and are, so far, in harmony with the teachings of orthodoxy. Modern investigations are rapidly accumulating evidence, directly or indirectly, in support of Scripture truth. They point with an absolute inflexible finger to a common original centre or source of mankind: one blood, one family and one religion, received by inspiration, or developed by one common mind. Biological science in its highest and most authoritative and representative departments is also constrained to admit for life a supernatural beginning.

3. Among rationalistic and sceptical schools it has been common to ridicule and ignore the office, ministry and importance attributed to faith in the Christian system, and even at present there are some influential pens which would belittle this principle, when its far-reaching power in matters of religion is emphatically declared. And yet, on an examination of the theories and speculations so loudly advertised by the scientists of to-day, we find that a reliance on unseen, undemonstrated and unprovable hypothesis is absolutely essential to all progress in their various realms, and without "faith" every attempted solution or explanation of life, and of the universe, in which a certain class of men pride themselves, would fall to pieces, and like some vanished dream, leave not a wreck behind.

Strange and paradoxical as it may seem, the distinguished leaders of modern unbelief are compelled to live by faith, and without this principle many of their boasted positions would be inconceivable, and numbers of their books and speeches would become humiliating spectacles of unbridled imagination, and vast iron bars of mystery would forever hinder those daring explorers in the realms of matter and of mind.

Let us notice the importance which anti-biblical writers

attach to that principle in their own researches, which, when applied to theological themes, they at once repudiate and disclaim. It is well known that Christianity has been treated with a sneer, by many minds, because it asks for faith in its teachings and claims, without giving us certain tangible and irresistible proofs. An unchristian science, not far distant, demanded on the part of the New Testament religion evidences and proofs capable of demonstration in the most severe and mechanical manner. Changes, however, have swept over this class of thinkers, and under particular, given circumstances, they admit and *demand* a faith wonderfully similar to that required by Christianity, only in many instances far more extraordinary than the most earnest Christian believer claims to possess. The present age is one which, in scientific circles, is marked by a widespread belief in dogmas which lie in the realm of imagination or faith, and therefore in the ordinary sense unprovable. Nearly all the popular theories of life, matter, atoms, organisms, force, mind and the universe, as propounded by the high priests of physical investigation, are built upon foundations and hypotheses which are utterly incapable of demonstration.

Professor Huxley speaks of his "philosophic faith" as playing an important part in the investigation in which he is constantly engaged. "Belief," he says, "in the scientific sense of the word, is a *serious matter*, and needs strong foundations." He, however, believes that living protoplasm was evolved "from not living matter," and that it was "endowed" with the power of determining the formation of new protoplasm. This theory requires what he is pleased to call "a philosophic faith." Whatever may be said as to the proved absurdity of the claim that life came from death, or at least from non-living matter, the statement demonstrates the necessity of belief in the unprovable as the very basis of the so-called Evolutionist system, advocated by men around whose names no little fame has already gathered.

Professor Pierce, in his "Ideality in the Physical Sciences," (page 17,) has remarked that "Kepler was moved to his discoveries by an exalted faith anterior and superior to all science in the existence of intimate relations between the constitution

of man's mind and that of God's firmament," and that such faith is at the root of the "prophetic inspiration of the geometrics which the progress of observation verifies."

Professor Morse, whilst acknowledging the mystery of life, and expressing a hope that it may yet be solved, says: "But whether or not, a true faith in science *knows no limit* to its search for truth."

Asa Gray has also said that "the proofs upon which biological and theological investigation have to rely are largely probabilities, some of a higher and some of a lower order, and much that is accepted for the time is taken on trial."

Professor Tyndall is led to believe in an ether, which he has never seen, or weighed, or touched, yet upon this unseen element he builds much, and in his Belfast address he says: "I prolong the vision backward, across the *boundary line of experimental evidence*, and discover in matter the promise and potency of every form of life." "The doctrine of Evolution derives man in his totality from the interaction of organism and environment through countless ages past." "*By that vision of the mind*, which authoritatively supplements the vision of the eye," he sees the cosmic vapor gradually cooling, and continually as it cooled into a molten mass, in which were found not alone the exquisite and wonderful mechanism of the human body, but the human mind itself; emotion, intellect, will and all their phenomena." "The strength of the doctrine," he tells us, "*lies not in the experimental demonstration* (for the subject, he says, is hardly accessible to this), but in its general harmony with science." Does Christian truth, in any of its teachings or demands put such a strain on our capacity of belief as the theory referred to above? Men turn away from the unprovable in revelation, but accept not only the unprovable in their speculations in science, but apparently have little difficulty in believing in theories for which there is not a tittle of evidence. The importance of the faith faculty is, however, acknowledged by such statements as Dr. Tyndall's, and that is the point under consideration.

J. S. Mill, in his "Utilitarianism," (page 6,) recognizes the fact that "many of the great questions of life are not capable

of proof in the ordinary and popular meaning of the term." "Questions of ultimate ends are not amenable to direct proof. . . . Considerations may be presented capable of determining the intellect either to give or withhold its assent to the doctrine, and this is equivalent to proof."

Buckle, in his "History of Civilization," has shown that the scientists of the seventeenth century, by allowing their scientific imagination or faith to push its inquiries and investigations into the realm of the unseen, and "*rising above the visible world of sense*, laid the foundations of great discoveries and movements, the effects of which remain and are felt to this day;" and he says, "it is the duty of physical philosophers to themselves, their pursuits and to society, to cultivate the imagination."

In the discoveries won by the distinguished scientists of the past—Copernicus, Kepler, Newton, Hayghens, Harvey, Locke, Franklin, Dalton, Leverrier, Faraday and a long line of others, it is a fact which cannot be denied that by their "prophetic assumptions," or faith, they found the instrument and inspiration of their greatest triumphs, and demonstrated to all coming time that to refuse credence in some things, which refuse by their very nature to submit to actual experiment, would arrest all grand progressive developments in the physical and mental worlds, in a manner the most striking and complete. Is there not in "the imaginative faculty," this "vision of the mind" and "philosophic faith," now recognized as of such importance in all scientific investigations, a powerful vindication (no matter how unwillingly and undesignedly it may come) of the reasonableness of faith's mission in Christianity, and an overwhelming refutation of the old demand of scepticism, which declared that what cannot be demonstrated and proved in the common meaning of those words, ought not to be believed?

4. In the absence of any provision in the way of atonement, redemption and pardon in the physical universe, so emphatically taught by the leaders of scientific research of the present, we find another unexpected element of agreement with the teachings of that Book which have been ignored by superficial sceptical schools of the past in a manner the most bitter and persistent.

Many of the glowing and rose-colored pictures drawn by young, sentimental theologians and the Deistic and rationalistic writers of the past century, respecting the beneficent character of nature in all her operations, have in these latter days been sadly spoiled as the fragmentary views of the general course and constitution of the world around us disappear from time to time. The beautiful and sublime in the realm of nature is not for a moment denied, but the fact that there are some terrible things there as well, has pressed itself upon the modern scientific mind in the most emphatic and powerful way. Nature's remorseless insensibility to man in his sufferings and toils, and in the great overwhelming and destructive calamities ever taking place within her realm is now a theme on which much anti-Christian literature is enlarging in the strongest form. The "reign of law," and the ruthless, triumphant march of physical forces through all the years, is now presented as an argument against any doctrine which would countenance anything like atonement or pardon within the vast range of the material and seen.

The earthquake swallows up tens of thousands of living men. The jaws of the gulf that opened to receive them swing back to their places, and forthwith flowers adorn the ghastly scene, as if in mockery of the dead who are buried beneath.

A great ship founders in the ocean, freighted with a thousand living souls. As they go down they raise one shriek of horror and agonizing despair that it would seem should rend the very sky. But the cry of anguish is over and the waters roll over the place as smoothly as though those perished thousand lives were not sleeping in their watery sepulchre below.

By the mistake or negligence of some one, a collision takes place, and heartrending sufferings and scenes are the result.

The driving hurricane or the deluging flood; the terrible famine or the desolating pestilence march on their way with pitiless fury, and multitudes of homes are left in awful ruin; presently the sun shines forth upon the terrible scene, the world moves on as before, but little or no explanation is given of the sad pictures of misery and woe which spread themselves far and wide! Modern science recognizes the terrible side of nature, and teaches that she is "red in tooth and claw."



Goethe has said that "all the course of Providence goes to show that the God of Providence is the same as the severe Jehovah of the Hebrews."

David Page, in a paper read at a meeting of the Edinburgh Geological Society, in 1866, maintains that "the doctrine of forgiveness is illogical and unauthorized by all the teachings and tendencies found in *the system of things* in which we live, move, breathe, and have our being. The more the idea of natural law can be made to pervade modern thought, the more will its influence be felt and appreciated in morals as well as philosophy. So long as the human mind believes in the efficacy of confession, humiliation and repentance, so long will it feebly resist the temptation to err; but let it once be convinced that certain consequences must inevitably follow from certain acts, and that there is indeed in the *order of creation* 'no variable-ness, neither shadow of turning,' and you provide it with one of the strongest incentives to reason and resistance. So far as confession and repentance concern the individual mind, the effect is undoubtedly wholesome; but so far as they relate to general law, which rules for the whole and not for the individual, it would be reversing all philosophical views of the enduring order of nature to suppose that they could be instrumental either in producing change or in procuring exemption."

Professor Huxley adds his testimony to the same fact and says:

"It is a very plain and elementary truth that the life, the fortune, and the happiness of every one of us, and, more or less, of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient; but we also know, to our cost, that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated—without haste, but without remorse."

And again, he speaks of ignorant and lawless men as being "plucked in nature's University," and adds: "Nature's pluck means extermination."

The verdict of all the physical sciences is that the way of the transgressor is hard; and it would not be very difficult to show from the materialistic and sceptical literature of the age, that man, by his sins against natural law, may build for himself, even in this world, a place of perdition and doom of the most painful and awful kind. Nature has no message of grace, no gospel of redemption to proclaim to sinning men, but evermore speaks of penalty and retribution to the transgressor in all her departments; and the long history of past generations only tells how faithfully those penalties have been executed in the experience of millions we cannot name. If man, therefore, as a moral being, is to find a system which announces pardon for his transgressions, he must seek that provision outside of nature's realms, as no sound of redemption or forgiveness has ever come from her inflexible and stony lips. Do we not find in all these positions of present-day science and philosophy a most powerful vindication of the claims and announcements of the Christian revelation, respecting the doctrine of the atonement, a doctrine which, if found at all, must come from some other place or region than the visible creation around us?

5. With reference to the moral and providential government of the world, the Christian theist ever carries the sacred conviction that the world in which he lives not only had a Creator, but that amid all the seeming irregularities, contradictions and checkered career of the centuries, this same world is under the guidance and control of an almighty and moral Governor, whose administration and rule is evermore tending to the moral education and uplifting of earth's generations, and preparing them for that age and reign of righteousness which shall yet extend its beneficent sway over all the nations of the earth. No truth in the Bible is more fully or largely presented and insisted on than this, and it has been a source of richest consolation to multitudes of noblest minds, as they have thought and toiled and struggled for the world's betterment in many of the dreary and unpropitious periods of the vanished and troubled past.

It is strange, however, to find in schools and ranks, professedly anti-biblical, acknowledgments and statements which sound like an echo of those teachings of revelation referred to in the above pages.

Matthew Arnold, with all his atheistical tendencies, could not drag himself away from the idea of a moral administration operating in the world, and working out conditions and consequences of the most ennobling kind. He speaks of a "power or tendency, not ourselves, that makes for righteousness." Surely on this point his orthodoxy cannot be questioned, no matter how unintentionally or unwillingly the admission may come.

The Dutch philosophers speak of religion as the "Moral Ideal," ever coming to us. . . . "The Ideal exists; it is not developed out of humanity, but impresses itself on the consciousness of humanity." And the confessed result of this "Ideal" by those foreign rationalists is the moral improvement of men wherever its operation is felt and seen.

James A. Froude has said that "the world is built somehow on moral foundations," and declares this to be "the one great lesson which history may be said to repeat with distinctness."

"The moral order of the world," is a term frequently employed by writers who are in many respects far away from Christian ranks, but from the very force of facts which confront them, and which they cannot ignore, are compelled to employ expressions which point to doctrines and truths which the Christian revelation alone fully and satisfactorily reveals.

Carlyle, though not very friendly to much of the ecclesiastical teaching and machinery of the age, and around whose theological thinkings and convictions there is much of uncertainty, ridicules the idea of those writers who would describe the world as a vast machine, and an "absentee God, sitting ever since the first Sabbath, on the outside of His creation, seeing it go."

6. If space permitted, we have material on hand, gathered from the most radical literature of the times, which, in spite of the avowed antagonistic attitude of the authors to Christian belief and doctrines, presents most valuable contributions to,

and recognitions of, the great vital teachings of Revelation; teachings, when arrayed in theological phraseology, these same writers repudiate and disdain.

When Herbert Spencer proclaims that "harmonization with our environment" is the great condition of human happiness, he is on orthodox ground; for that man who has not peace with his conscience, his past record and his God, and his spiritual environment, cannot find true happiness here, nor in the greater life and world beyond. The glad, solemn and abiding appeal of Christianity is ever directed to those who are out of harmony with their soul's environment; and Calvary, with all its sacrifice and weight of love, is the highest power that the universe presents, and its pleading, pathetic voice is ever speaking to the wayward millions of our race, and saying, "Be ye reconciled to God."

Christianity not only reveals the necessity of this "harmonization," but shows man the true extent and character of his "environments," and the means and power by which this needed reconciliation can be accomplished.

Professor Tyndall, in his Belfast address, recognizes the fact that man's surroundings do not consist merely of the material world around him, but there is something more which must be taken into account, if our true condition is to be fully realized or described. He says: "You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is the rock on which materialists must inevitably split whenever it pretends to be a complete philosophy of life." And again he says that, "no atheistic reasoning can dislodge religion from the heart of man. . . . The logical feebleness of physical science is not sufficiently borne in mind." And Huxley has said, to the astonishment of some of his followers and friends: "I individually am no materialist, but, on the contrary, believe materialism to involve grave philosophic error." When the "environment" of Spencer has received its true extent and comprehensiveness, his declaration contains a truth which all Christians most earnestly believe.

If we take the doctrine of natural depravity, it would be

easy to show how this doctrine has been ridiculed by the sceptical writers, especially during the past century. But the delineations of human nature by rationalists and secularists of to-day have made sad havoc with the fairy pictures of human nature as drawn by the pens of unbelief in an age that is past. Some of those descriptions are as dark as any that can be found in the sacred Scriptures, though the conditions in which men live are greatly improved since those biblical documents were penned and given to the world.

And with reference to the hereditary nature of this natural depravity, is it not true that the scripture statements have evoked the sneers and indignant protests of the infidel school respecting the transmission of evil from one nature to another? But what does science teach on this matter of "evil inherited from remotest ancestors?" The ablest investigations of philosophic minds in this department have arrived at the conclusion that "there is absolutely no limit to this law of material and immaterial heredity. The physical defects, the physical beauty; the meanness of spirit, the nobility of soul; all things that make us petty and despicable, all that make us wise and excellent, are alike to be derived through this channel." Mr. Gregg has spoken of "the fearfully rigid laws of hereditary transmission," and admits that "moral qualities are at least as transmissible by inheritance as physical ones." Much more on this point may be added, but the above quotations sufficiently indicate the orthodox position of much of the radical sceptical literature on the subject now under consideration.

The necessity of some deep change in man's nature is now admitted by many who have refused to listen to the doctrine of a spiritual regeneration as taught in the Word of God.

Requirements and needs which modern unbelief rejects when presented in Christian phraseology, it unwittingly admits when it confronts those deep necessities in the lines of thought and observation on which it prefers to travel.

J. S. Mill has said, in his autobiography, that "I am now convinced that no great improvements in the lot of mankind are possible until a *great change takes place in the fundamental constitution of their modes of thought.*" In nearly all the pan-

theistic and philosophical writers of to-day, it is openly and constantly taught that a change of character is necessary, in order fully to apprehend and appreciate the true, beautiful and good. That this character may be attained, they speak of a time when a soul must "bestir itself and struggle as if in the throes of birth;" that it must turn in loathing from the pleasures of sense; have "irrepressible longings" for what is pure; pass through a "crisis of internal life;" come into "a noble and perfect manhood," that it may "feel around it the fresh breath of the open sky, and over it the clear smile of heaven." In harmony with these quotations is the saying of Plato. "To many minds," remarks that kingly thinker, "there must come a *moral improvement* before they can receive any intellectual enlightenment." On the subjects relating to man's limited knowledge, the pain in creation, the world's millennium, the final consummation of man's earthly abode, and other kindred themes, much has been said, in various ways, by pronounced unbelievers, but it is astonishing to find how their conclusions, reached in many and different ways, sweep into final harmony with teachings and declarations of that Book laid upon the table of the world two thousand years ago.

#### CONCLUSION.

Looking, then, at the strange similarity of beliefs, convictions and ideas presented in the teachings of all merely human religions, as laid off in the authoritative summaries of those religions now accessible, and the unlooked-for admissions scattered up and down much of the sceptical, scientific and philosophical literature of to-day, we cannot but recognize the existence of certain principles and truths which stand in their full-orbed existence, and find their true relations and significance in that revelation of which the pagan world has been ignorant, and which the free-thinkers of the past and present have affected to ignore and despise.

In much of pagan thought of the past and in many of the positions and acknowledgments of science to-day, there is something which very fitly may be called an undesigned and unconscious orthodoxy of the most emphatic and persistent kind.

Dr. Johnson has truly remarked that "when a man thinks deeply, he thinks religiously." He cannot stay his thoughts on that which is simply secular and material.

Newman Smyth, in his "Religious Feeling," (page 29,) truly remarks that "physics leads us directly to metaphysics, as the shadow to the substance;" and no thoughtful mind can pursue any path of investigation far without coming in view of great questions in "theology." The world around us, and the nature and constitution of man are undoubtedly more or less religious structures, and it seems impossible for any profound thought to exist in either of those departments or realms without ultimately branching out into the domain of religious ideas or principles, principles and ideas whose full significance, explanation and bearing it is the sublime mission of Christianity to make known or reveal.

All the great highways of human thought and feeling lead, sooner or later, to common conclusions, and those conclusions find their happy and substantial realization in that Gospel which liveth and abideth forever.

There is many a Cyrus in these later times who does not know by what power he is guided, or the full extent and bearing of the mission in which he is engaged.

There can be no final conflict between science and religion. Like ships bound for one common destiny, though far separated out on the broad ocean, and meeting with many a storm, will, sooner or later, strike the great pathway which leads to the long expected port. So as the race has gone sailing over the vast seas of profound thought and feeling, under the moral and intellectual leadership of mental monarchs or kings, similar great currents have been struck which point, with irresistible logic, to that body of truth which has been the illumination of myriads of our fellowmen, and the ground and inspiration of the world's best hopes.

The fundamental ideas and principles brought under review in the present contribution have always refused to be hushed into silence by any mandate of man; the very nature of things has always been compelling earnest thinkers to repeat them again and again. Strange and unfamiliar voices have been

heard announcing those truths with more or less clearness. True, there has been a difference of position, of dress, of language and of sound; yet the evident harmony from all those widely separated witnesses, is becoming apparent as the years roll on and the work of investigation proceeds. The ultimate, universal, conscious, voluntary harmony is yet to come.

The toilers in search of truth, tunnelling in various directions, shall yet shake hands in the heart of the mountain, and the connections with all lines of thought will then be complete. The grand revelations of Christianity are now hung in the cathedral tower of the world, and, like so many clear and solemn bells, are ever ringing out their deep and sacred meaning, and amid the conflict, noise, and tumult of earth's strange babble, are calling men to that faith and worship which alone answer his deepest cries, satisfy his profoundest needs and crown his existence with possessions and benedictions which are lasting as the unending years.

Joseph Cook, who is undoubtedly one of the clearest thinkers of the age, has remarked that "it is more and more evident, as the training of the world advances, that everything fundamentally biblical is scientific, and everything fundamentally scientific is biblical."

Archbishop Whateley's testimony was to the same effect. "Any person," he says, "possessing real faith will be fully convinced that whatever suppressed physical fact appears to militate against religion will be proved by physical investigation either to be unreal or else reconcilable with religion," and the late Professor Rolleston has also justly said that "truth is one; all roads which really lead to it will assuredly converge sooner or later. Our business is to see that the one we ourselves are concerned with is properly laid out and metalled."

The great Swiss historian, John Von Muller, gives the result of his life-long labors, extracted, he says, from seventeen hundred and thirty-three authors, in seventeen thousand folio pages, in this striking confession: "Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ; all is subordinated to it." "When I saw this," he adds, "it was to me as wonderful and surprising as the



light which Paul saw on his way to Damascus, the fulfilment of all hopes, the completion of philosophy, the key to all the apparent contradictions in the physical and moral world; here is life and immortality. I marvel not at miracles; a far greater miracle has been reserved for our times, the spectacle of the connection of all human events in the establishment and preservation of the doctrine of Christ."

W. HARRISON.

*Bedeque, P. E. Island.*

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#### PSYCHOLOGY—ITS DEFECTS.

WHY is it that this science—the science of mind, of consciousness, of ourselves—so uniformly baffles the thinkers of this age as it has done the thinkers of all ages. It certainly has made a little advance since the time of Aristotle, and why can it not be wrought into a complete body of truth, at least in its fundamental elements, and made to stand forth in the daylight of intelligence? As a science it deals with phenomenal facts, and these we should be able to set forth in their real character and logical relations. Has this ever in a single instance been done? Not so far as we know. There may have been written by somebody somewhere an intelligible treatise on psychology, but such a work, taken as a whole, we have not seen. Hume, Reid, Kant, Hamilton, Mansell, J. S. Mill, Wentworth, Bledsoe, Wheldon *et al.* have made contributions to this science, but they left gaps behind them which have not been filled, and contradictions which defy reconciliation.

Our reading, too limited, we confess, has led us to conclude that a single blunder, made as far as we know by all writers on this subject, with perhaps the exception of Mansell, has led into more and greater perversions of the truth than all others combined. The blunder referred to is a huge one and should never have been made by any thinker. It is this, *Feeling* and *Sensation* have been confounded, and the terms used interchangeably.

Mansell discriminates between them and then drops the subject. Of the two stupendous facts and their differences before him, he makes no use whatever. Their place in his system of psychology is left a blank. We need to see in a clear light, first of all, the facts of the mind as distinguished from what is external to the mind, then their natural or logical relations, and then out of these will emerge the properties and powers of the mind as a whole. Instead of such presentation, we are generally treated to a confused, heterogeneous, conglomerate mass of thought, feeling and sensations. Thus, instead of simple truth shining in its own light, a chaos of contradictions and absurdities is presented to us as the science of mind. Let us look at the blunder which was perpetrated when feeling, emotion and passion were confounded with sensation. As conspicuous elements in the realm of feeling as a part of the mind's acts, we may mention love and hate, joy and grief, hope and despair, trust and fear, desire and aversion, delight and jealousy, etc., together with their endless degrees of intensity and mutual modifications. Feeling constitutes the deepest and the most far-reaching department of the human mind. Man is far more a creature of feeling than he is of thought. The oracles of the heart, as declarations of truth, are more trustworthy than the logical deductions of the intellect. As phenomena belonging to the realm of sensation, we may mention heat, cold, hunger, thirst, taste, smell, touch, muscular action, the tooth-ache, head-ache, rheumatics, gout and neuralgic pains, etc. And we affirm that these are certainly affections of the organism—the body—not of the mind. Sensations and feelings have nothing in common—the one class of phenomena belongs to one realm and the other class to a different realm. The origin and root of the one class is in the mind—is, in fact, the only expression a part of the mind can make of itself; the origin and root of the other class is in the organism—the body—outside of the mind, and no part of it. Feelings are in part expressions of the functions of mind cognized by consciousness; sensations are expressions in part of the functions of the body, *cognized by the mind as phenomena external to itself*, and to mix and confound the two classes of phenomena as one is to reduce both mind and body to an unintelligible chaos. Should

we regard man and the house he inhabits as one being, one thing, and ascribe to the suppositious unit the properties and phenomena of both, we should perpetrate no greater blunder than our psychologists have done in treating feeling and sensation as one class of phenomena, coming from a common source.

We can perhaps do a little to help our psychologists out of this dilemma by showing them how they came to get into it. They have regarded man as a dual being compounded of two substances, spirit and dirt, or "dust." For this gigantic blunder there is no excuse. Its acceptance by Christian authors was the primal triumph of materialism and their most unpardonable fault. The naked idea of such a compound is a gross absurdity. Extended material substances can be mixed together or united in chemical union, but the notion that unextended mind can in any way be subjected to the operation of physical law, logically denies its existence as a substance of the spirit order. The notion of chemical union is, if possible, still more absurd. Mind and matter cannot come into contact in any way as mind has not the property of physical extension. But suppose man were a compound of mind and matter, what then? When that part of the man which is called "dust" has returned to its native earth, and the winds have scattered it in a thousand directions, where is the entity man? There is none, and your theory impales you on the rocks of annihilation. It is only by conceiving matter and mind to be a unit, the result of chemical union, that love, grief, taste, touch, joy, the tooth-ache, etc., can be classed as phenomena common to both elements when forming a compound.

To correct this error we have only to accept the biblical account of man's creation—the man is a "living soul." St. Paul regarded the body as a "tabernacle" or "house" in which the man dwelt. All through the philosophy of Plato this conception of man is set forth. To us it seems to be a self-evident truism that man is an indivisible, unitary spirit substance, or nothing but a transient phenomenal appearance. If man is a compound like water, he must wholly disappear when the compound is broken up. He cannot be ranked as a constitutive part of creation, but like water or vapor, we must take him to be an effect produced by the union of many constitutive elements.

But the least part of the bad effects of the doctrine of a compound man, a part matter and a part spirit, is seen in the corruptions it has brought upon the science of psychology, though it has rendered that of but little value. Theology, religious thought, and the general idea of human responsibility have been affected by it. It lies at the base of the doctrine of necessity.

Man, considered as an intelligent Ego, is a being of the spirit order, at present dwelling, as Job says, "in a house of clay," and the proper realm of his activity is thought, volition and feeling. His relation to his body is the relation of a master to a servant, and in vastness this relation will not compare to his relation to things outside the body. To cognize himself—the Ego—he looks into consciousness, not into his hands or feet, or blood, or flesh, or any physical organ. It is the same whether he study his own anatomy or the anatomy of some other body; in either case he is studying that which is external to the Ego—the mind. We admit, without modifying our statement as made above, that there is an intimate and powerfully sympathetic relation subsisting between the mind and body, but such action and reaction demonstrates that two related substances are in the field. The sensation of a jumping tooth may excite the feeling of anger in the mind; hunger in the stomach may excite in the mind a desire for bread, etc., etc.

But this clear and intelligent conception of man is based upon data our psychologists do not recognize. Mind burdened with common dirt is the theory they have to deal with in making out their system. The materialist, as Herbert Spencer, uses only the dirt, but we have in mind only the Christian psychologist. We dread his influence far more than that of the sceptic. He is unable to delude himself with the notion that mere matter or dirt can feel, or that it is sensitive. He is aware that the matter of a nerve or of the brain is common matter, no better nor worse than the dirt in the highway, and that it is as incapable of sensation as the matter of a stone. But the human body is a wonderfully complex organism, capable of sensation in nearly every part. How can this be, with only two factors in the field, mind and dirt? With no other data at command, we defy our psychologists to give a rational account of sensations.

In defiance of the voice of consciousness and of all human experience as if in a fit of desperation, they are compelled to assume that the pains of the gout and all the other bodily affections arise in the mind. Hence the mind must be diffused throughout every part of the body and be in constant contact with it—with dirt. Why violence done to matter should create excruciating pain in the mind, another substance, is one of the side problems they do not undertake to solve. That the mind is not the life of the body is clear from the following considerations: (1) The life of the new-born infant is manifest in the perfect organism of its body, and yet the body has never felt the effects of its own active mind. At this stage of its being its mind is but in an embryo condition. (2) In cases of the extreme softening of the brain, mind is inactive and apparently absent, and yet the vital functions of the body often continue unimpaired for years. (3) Animal life gives to birds, beasts and insects perfect organisms in the absence of a human intellect. Such mind as the frog, rabbit and pigeon may have, may be taken away with the cerebral brain, and yet the life of the body remain unaffected for a long time. (4) No form of vegetation can exist in the absence of some kind of initiating life, or continue after the life is destroyed. Life, then, of different kinds or orders is the builder and conservator of all organic bodies, vegetable, animal and human.

In the case of man the life of the organism, as its builder, acts as an intermediary between mind and matter, and is no part of either. The life of the body is the seat of all sensations, as the mind is the seat of feeling or emotion. There is no crossing from the one realm to the other. Each may act and react upon the other, but neither ever forsakes its base of operations. Mind can never do the work of the life of the body, nor the life of the body the work of the mind. Mind and the life of the body are two distinct but closely correlated realms. To confound them or in any way reduce mind and life to unity is to turn creation back to the confusion and darkness of chaos. We want a psychology which shall be a new reading of nature in the light of consciousness, and not a copy or a rehash of what somebody has said about it.

## WHO?

THE theme upon which we are to dwell is the Christian's answer to those faculties of our being, which, in the aspect of nature, when her phenomena are wholly or partially catalogued, instinctively ask Who?

The symbol of the mind's perfect solution and, therefore, intellectual rest, is not the triangle, but the square.

An answer to the *trinal* How? What? Why? does not satisfy those faculties which ask Who? and for them is no answer at all.

The solution of *order, material and purpose* only suggests the other question, Who? and brings into activity the faculties which only quadrate knowledge will satisfy. Science which has not the trade mark of the square is an imitation, and when put in the balance will be found wanting. Science which bears the trade mark of the triangle never has twelve to the dozen. No science is worthy of the name which ignores a portion of the facts either in the *subject* observing or in the *object* observed.

Those who trade in trinal truth often have recourse to the use of words used ambiguously. From the vocabulary used to describe the phenomena of Will, words are taken to solve the mysteries of *inertia*.

Men, in describing the natural—which includes man—with the voice “in the *heart*” whispering silently, “there is no God,” will nevertheless be found inevitably formulating the subtle connection between Will and inert or dead matter, that connection revealing itself in the language |which *ex necessitate* they find themselves compelled to employ.

These connections never perish nor can they be abolished, destroyed nor annihilated, since they are elemental in the constitution of nature, and must therefore endure while nature is.

If nature contains purpose, intention, will, no correct description will be free from language containing these concepts. The proof will be found in a reference to the books treating of nature. In these we are presented with “contrivances,” “arrangements,” “means,” “that thereby,” “for the purpose of,” “so that,” “by means of which,” etc., etc.

Now to whose contrivance, means, arrangements is reference made? One of the primal postulates in the most elementary primers is the *inertia of matter*. The Who, then, of nature, is not matter. Add motion to matter, for the solution of the "Nebular Hypothesis," by La Place, and then tell us who differentiated between matter and motion so that we have two instead of one being either. With the deftest manipulation of facts and language, we are ever brought face to face with the Who in all that is. "Nature is but a name for an effect"; "familiar with the effect, we slight the cause." The search for nature's cause is outlined in all history. "Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection?"

It is not now our province to enquire how far the nineteenth century's theories are either in advance of or behind Job's theories of the universe, including the earth's relation to Arcturus, Orion and the Pleiades. Neither is it ours to discuss his knowledge of the Nebulæ and of the earth's formation, earthquakes, igneous and aqueous agencies, including the agencies of the Laurentian and other periods. Job's mind reverently desired knowledge of a quadrate character, and had he lived to-day, would have been in agreement with us. Moses in those morning centuries, too, desired much to see God, and gave expression to it. "Thou canst not see my *face*; for there shall no man *see me and live*."

Agès lapsed, and then we have Tarsian Paul proclaiming we advance, by "evidence of the *unseen*." "*Clearly seen*," through the things made in the creation, are the infinite energy and the intellectual and moral perfections, the attributes of the mind and will of the Godhead.

From where, then, we so often see God in His Word, His Son and His children, let us look where, perhaps, we do not so frequently search for Him, viz., in His works.

"One impulse from a vernal wood,  
 May teach you more of man,  
 Of moral evil, and of good,  
 Than all the sages can."

Mindful of our time limitation, let us look and see if there is anything there which answers intelligently to our intelligence, mind responding to mind, as in a glass.

The first object we behold is that wonderful apparition, man! He thinks, therefore, he is, and he must have been brought into existence by a being at least as perfect as he is, for the fountain cannot rise higher than the source. As we examine him chemically and physically, wonder grows. The point of the finest cambric needle placed upon him covers a whole world of design, and that world is distinctly related to millions of other worlds in himself. In the framework of the body, Gray describes 200 bones variously articulated, each of them having above forty distinct scopes or intentions, so marvellously adapted to their place and purpose that together they form a machine which is capable of 9,800 different motions.

Fearfully and wonderfully he is made. Connected with the bones, or skeleton, are muscles of varying size and process for the production of the numerous motions of the animal frame. Inside the body wall are the digestive organs which change food into blood, brain, bone, muscle and other tissues, and nourishes that which is already formed. Organs of respiration keep the fires of life burning. The lungs restore the half-spoiled blood to purity, and expel the waste.

The circulatory system is made up of thousands of canals called veins and arteries, the latter carrying the streams of blood fresh from the heart and lungs to every part of the body, the former returning the same exhausted and corrupted, to be purified and renewed. At the seat of this system is the heart, exerting an immense muscular force, and giving 96,000 pulsations every twenty-four hours.

Outside of all is the skin, three-ply in texture, and containing numberless pores. Through these vents, in association with the expulsions of the respiratory organs, the waste is discharged.

The nervous system, equally, if not surpassingly ingenious, constitutes a corps of vigilant sentinels, with the brain as chief, which are ever on guard everywhere throughout the intricate mass, constantly reporting whatever affects the interest of the body or of any of its members. Constantly to the brain flash



messages in cipher of sound, sight, odor, heat, cold, hunger, thirst, pain, joy, sorrow, which that chief instantly translates. Zeno, the Stoic, never made much out; the whole constitution of nature would have to be shifted to another base before his philosophy could be anything more than stillborn.

Without the nervous system a man might freeze, burn, starve, without knowledge of his condition—a mere John Ironsides. Amongst the most delicate organisms of the body is the eye. It is safely deposited in one of the skull cavities, and surrounded with bone. The eyebrow and eyelashes stand like a bodyguard to protect from stragglers of all kinds, be they flies, insects, or foreign particles of any kind. In the presence of the rapid advance of any enemy, the lids instantly drop and cover completely that marvellously delicate instrument which registers distinctly vibrations that differ from each other by only the few millionths of an inch. This window of the soul deserves several papers the length of this one, by the specialist, and we just glance at it.

A near neighbor of the eye is the ear, whose function it is to receive and differentiate sound. In this chamber, with its external vestibule, from the tympanum outward, and *malleus, incus, stapes* inward, to the inland little sea of lymph, comes the harmonies or discords of the sound world. Before passing to other things, we must look at the olfactory nerve, and see how its position increases the pleasures of the gustatory apparatus as well as regaling with the delicious odors of creation.

As we thus look over the body, the house in which man dwells, we find different kinds of work performed by different organs.

Who assigned specific function and construction to each and so differentiated the parts which make up the whole?

Should a chattering cæcæ say to us that wart, pimple, mole is the work of chance, some might say perhaps; should his brother say that clod, pebble has the same parentage, some might say possibly. Should one of the same family say that electric battery, engine, watch, microscope, poem or book was made by chance, would we not all be tempted to say, you are of the fool family, or a descendant of Simon the sorcerer? That voice

comes into the ether from the *heart* and not by way of the *head*, since *an organized body of any kind answering a valuable purpose, by a complicated and multitudinous process of mechanism, is never the work of chance.*

Whose design are you, bedesigned body—contrived, adjusted, befunctioned, organized multitudinously?

But body! thou art “imprisoned into time” and hast a history.

“See! how in the footsteps of decay  
Youth follows ever fresh and gay.”

Who made that law then under which thou livest, and that other law, viz.:

“The deep foundations that we lay,  
Time wroughs them up, and not a trace remains.  
We build with what we deem eternal rock;  
A distant age asks where the fabric stood,  
And in the dust, sifted and searched in vain,  
The undiscoverable secret sleeps.”

“Our little systems have their day,  
They have their day and cease to be.”

Who? O who, thou Gibbon family, made those laws?

Oh, be not of those “understanding neither what they say nor what they affirm”; but tell us, O historians! of the mind, who ordained the passing away of generations and their works, “With whom took He counsel, and who instructed Him?”

Curiosity as to the relations between the effect and the cause are constitutional in us, and a trinal answer does not satisfy the craving for the constant Who?

Order is in the centuries as they have passed away. Who was and is, and is to be the ordainer?

One thought more before we look at man’s environment. His history reveals the presence of two concepts to be the common experience of the race. These two in our language are expressed by *good* and *bad*.

“Will all great Neptune’s ocean wash this blood  
Clear from my hand? No; this my hand will rather  
The multitudinous seas incarnadine,  
Making the green one red.”—MACBETH, II, 2.

Who projected that law into man's constitution, and in what organ is it situate?

An old book which names the Creator, informs us that when He came to that part of His work, man, He seemed to pause, consult, throw out a plan or model, exclaiming, "Let us make man in our image, after our likeness."

Man not only *is*, he *has*. Among his possessions are environment and adaptation. First in order, say, the "quarried stone and scarp'd cliff" was the home, and then followed the inmate.

We have glanced at the nerves, now we look at *light, sound, odor, flavor*, wholly external agents, and remember "the plan was made before the parts, and the adjustment determined by the plan," so that problems may be solved inversely and the nature of the mind employed determined.

If there was neither heat nor cold, hunger nor thirst, joy nor grief, the sense of feeling would be of little use. If the materials used for food were tasteless and without flavor, of what use would be the taste? If the flowers were without fragrance, the sense of smell would be useless. If the atmosphere in which we dwell was a non-conductor of sound, the ear, Tyndall's "harp of three thousand strings," though marvelous in its construction, would be valueless.

If we had no light, the sight which contributes so much to our enjoyment, would be worthless.

The physicist's catalogue of the elements entering into the constitution of the earth, contains less than seventy. These elements are described, and attached to them is a number signifying their combining weight.

Matter! Who impressed you with your chemical and physical properties? Elements! Who assigned to you combining weights? Inertia! who assigned you to every atom of the universe? Chemical affinity! Who differentiated the negative and positive of your propensities? Foods! Poisons! Who fixed the gulf between you?

"Were all the interesting diversities of color and form to disappear from our surroundings, how unsightly dull and wearisome would be the aspect of the world. The pleasure conveyed to us by the endless varieties with which these sources of beauty

are presented to the eye, are so much things of course and exist so much without intermission, that we scarcely think either of their nature, number, or the great proportion which they bear to the whole mass of our enjoyment. But were an inhabitant of this country to be removed from its delightful scenery to the midst of an Arabian desert, a boundless expanse of sand, a waste spread with uniform desolation, enlivened by the murmur of no stream, and cheered by the beauty of no verdure, although he might live in a palace and rest in splendor and luxury, he would find life a dull, wearisome, melancholy round of existence, and amid all his gratification, would sigh for the hills and valleys of his native land, the brooks and the rivers, the living lustre of the Spring, and the rich glories of the Autumnal splendor, the ever-varying brilliancy and grandeur of the landscape, and the magnificence of the sky, the sun, the moon, and stars. These enter more extensively into the enjoyments of mankind than we perhaps ever think or can possibly apprehend without frequent and long-continued meditation. This beauty and splendor of environment, it is ever to be remembered, is not necessary to their existence, nor to what is commonly intended by their usefulness. It is, therefore, to be regarded as a source of pleasure gratuitously superinduced upon the general nature of the objects themselves, and in this light as a testimony of the goodness of the creative mind peculiarly effecting."

We live in a sea of air, say forty miles in depth. This sea is compound. One element is a supporter of vitality and combustion. The other is destructive both to flame and animal life. The proportion in which they unite to form air is as one to four. An alteration of these proportions would be attended by the most terrific consequences destructive of life, wrapping this planet of ours in the winding-sheet of death. Breathing oxygen, our pulsations would quicken to the point where physical organization would soon waste and be destroyed by the accumulation of heat. Left to itself, it would sink the earth into a melted mass. Nitrogen reigning absolutely, every fire and flame would be extinguished, and all the tribes of animated nature perish. Chaos gambling in this universe would work sorry havoc.

The plan of the universe bears upon it the mark of variety both in animate and inanimate nature. The system of animated nature has never been thoroughly explored, but an estimate is that there exists about three hundred thousand species of animals of all kinds, differing from each other in their forms, organs and motions. Some have their eyes in front, as in man; some on the side, to take in a whole hemisphere at a glance, as in the case of birds. Some fixed, others movable. Some have two, some four, some eight, some hundreds, some twenty thousand.

Each division has its bill of fare. Linnaeus prints the following: "The cow eats 276 species of plants; the goat, 449; the sheep, 387; the horse, 262; the hog, connoisseur as he is here, but 72.

"The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing."

In the plan for animated existence is raiment also. Hair, fur, feathers, scales, quills, shells, colored and assigned according to climatic need and habitat, is the gift of the great Mind.

From this domain man appropriates to himself largely for ornament and clothing, baffled as he is with all his ingenuity to copy the brilliant plumage of some of the feathered tribes, the texture and symmetry, polish and exquisite colorings of the shells which adorn our shelves.

Leuwenhoek describes animated atoms, twenty-seven millions of which would only equal a mite. The microscope reveals animated tribes on the valleys of a grain of sand; the wings of a butterfly fully feathered; the capillarity of hair; the water-drop full of creatures with as much room as South Sea whales; the mite running 500 steps a second; the leaf a pasturing field for herds. Surely the Mind for whom we are inquiring is wise, powerful, good and infinite.

The same attributes shine out in the vegetable kingdom. In the Museum of Natural History, in Paris, 56,000 species of plants are to be seen. In the earth and water, the number is put between four and five hundred thousand species, each with its parts or complements for preservation and reproduction. The elm and *acanthum valgare*, it has been estimated, are so prolific, that the

seeds of the third generation from one individual, would be many times more than sufficient to stock the whole superficies of all the planets in the solar system. This world of vegetation is like the animal kingdom in its individuals, both small and great: some, so small they are only seen by the aid of the glass; some, like the cocoas of Malabar, fifty feet in circumference; some, leafless; others, as the talipot of Ceylon, have leaves which would cover fifteen men in a rain storm.

On the night of Aug. 22nd, 1792, Sir John Herschel pointed his glass upward. Through the field of vision, in forty-one minutes, there passed 258,000 stars.

The more we know of the number, magnitude, order, motions, distances, weight, periods of revolution and systems of the heavenly bodies, the more we stand in reverence before the awful vastness of the universe. The magnitude of the sun is overwhelming, the weight of the earth incomprehensible with its 260,613,000,000 cubic miles.

When we are told the sun is 1,257,000 times larger than our earth, and 500 times larger than the combined bulk of all the planets that revolve around it, we can only try and remember the figures, comprehension we have none. "Centre hung," sang Milton. "Upheld by gravitation," declared Newton! But who, O wondrous orbs! hung you on your centres, gave you your weight and measure, ordained your paths, your inclinations, your rates of speed, and arranged you into families? And thou, O earth! who kept thy revolution seventeen times under the speed whereby loose objects on thy surface would be thrown into space by the force of gravitation being overcome?

Numberless, yet all as observed move with a precision and an exactness so minute that astronomers can tell us, years or even centuries before the event, the moment that an eclipse will occur.

We submit that here we have given us a view of Jehovah sublimely grand, as we think of Him creating and controlling all by His power. To him who chatters about nature and the operation of nature's laws, we say, what is nature? Is it a person or a thing? Who gave her laws? But, says another, what you have been describing is simply the product of matter and arrangement of molecules according to its own law. What

is matter? Who gave it laws? Did it make them itself? Shall we really go to Ovid's *Fasti*, Bk. I., to the convention of the elements, and read the minutes of that conference? Absurdity could not go further. Just as rational would it be to suppose that the earth, wood, water, stone and other material things used in the construction of a church, or in the building of a city, with its streets, schools, dwellings, churches, adapted to the use to which they are applied, held a convention and laid it out as it is, as to suppose the same materials built and controls the mighty universe. It is axiomatic that in order to the production of any piece of mechanism exhibiting design, the idea of it must have had an existence in the mind of constructor or creator before it was brought into being. The thought that every animal, vegetable, mineral, orb, in their multitudinous differentiation of the parts, must have been conceived and had an existence in the Divine Mind, opens to us a channel for contemplating its infinitude. We may well exclaim as we see God in His works, "Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches, while the heavens declare thy glory."

JAMES MCALISTER.

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#### ERRATA.

THE paper on "Points of Comparison of Methodist Theology with the Theology of other Churches," which appeared in the last issue of the *QUARTERLY*, was, by an inadvertance, credited to T. W. Hall, Kamloops, B.C., but should have been Joseph Hall, Vancouver, B.C.

## MESSIANIC PROPHECY.

## VII.

THERE are two principal arguments against the Messianic application of the prophecy which have become stereotyped in the school of higher criticism. It is maintained, in the first place, that the term *almah* does not strictly denote a "virgin," that in that case the term *bethulah* would have been employed. Secondly, that the foretelling of the birth of a child centuries after the delivery of the prophecy could have conveyed no proof to Ahaz that the designs of his enemies would be frustrated. These arguments are regarded by the adverse critics as unanswerable. Let us see whether such is really the case. In most instances where there exists a doubt as to the proper rendering of a word, the etymology will generally be found as a safe guide in arriving at the true meaning. There are, however, many words in the Old Testament of which the root has become obsolete, and whenever such is the case, it becomes necessary to examine in what sense such words are used in other places where they occur. Now, in the term *almah*, we have one of those words of which the derivation seems to be doubtful, at least about which lexicographers and commentators do not agree. There are many who derive the term *almah* from the ordinary verb (*alam*) to *hide, cover, conceal*; for virgins, they say, were, according to the custom of eastern nations in ancient time, kept in strict seclusion from the company of men, as recluses. Hence the author of the books of Maccabees speaks of "the virgins that are shut up" (2 Macc. iii. 19). Philo also mentions "the virgins that are kept in chambers" (Orat. in Flacc. p. 757). And Jerom draws the distinction between the terms *almah* and *bethulah*, the former denoting a *virgin who has never been seen by man*, and the latter merely a *young woman*. If this derivation can be sustained—and we cannot see any particular objection to it, as it comes within the ordinary mode of deriving nouns from verbs, and is otherwise perfectly reasonable—then the meaning, "virgin," is incontrovertibly established. This is even admitted by Rabbi Akiba, who flourished in the second century, and who was by no means friendly to Christianity.



Some of our modern lexicographers have given another verb (*alam*), denoting *to become ripe, to arrive at puberty*. But although such a verb exists in Arabic, it certainly does not exist in Hebrew. But supposing such a verb did exist in Hebrew, and the noun *almah* were derived from it, where would be the objection to its being rendered "a virgin" any more than "a recently married wife," as Gesenius and others will have it?

Our adverse critics maintain that if "a virgin" were meant, the term *bethulah* would have been employed, and not *almah*. Let us see whether this argument is sustained by the use of these terms in the Old Testament. Now the word *almah* occurs six times in Scripture besides in our passage, namely, Gen. xxiv. 43: "Behold, I stand by the fountain of water; and it shall come to pass that (*ha-almah*) the virgin that cometh forth to draw *water*," etc. In the Authorized Version, *ha-almah* is rendered by "the virgin," and in the Revised Version by "the maiden." It is, however, evident from the context, beyond a shadow of doubt, that *a woman of unspotted purity* is meant here, for it is said in the next verse, "let the same be the woman whom the LORD hath appointed for my master's son." The word occurs next in Exodus ii. 8, where it is applied to the sister of Moses, and is, both in the Authorized Version and the Revised Version, rendered by "maiden." According to Josephus, the "maiden" here alluded to was Miriam, who at her mother's bidding, was watching on the banks of the river to see what would become of the ark (Ant. book II., chap. ix., par. 4). Miriam is supposed to have been at that time about ten or twelve years old. We next find the word in Psalm lxxviii. 25, 26: "The singers went before, the minstrels *followed* after, in the midst of (*alamoth*) the damsels playing *with* timbrels." This psalm was evidently composed on the joyful and festive occasion of the removal of the ark to Mount Sion; and here no doubt, the term *alamoth* is used also in the sense of *young maidens* who took part in the solemn procession, otherwise the term (*nashim*) *women* would have been employed, as in Exod. xv. 20: "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all (*hannashim*) the women went after her with timbrels and with dances." There

certainly cannot be the slightest objection urged against that rendering, either on philological grounds or as being against the prevailing custom. We next meet with the term in the Song of Solomon i. 3: "Thy name is as ointment poured out; therefore do the virgins (or maidens) love thee." The context here clearly indicates that "virgins" or "maidens" is the proper rendering. The next passage where the term occurs is chapter vi. 8: "There are threescore queens, and fourscore concubines, and virgins (or maidens) without number." The term being here used as contradistinguished both from the "queens" and "concubines," must necessarily denote here "virgins" or "maidens." In the five passages above cited, both Jewish and Christian writers are agreed that the term denotes a true virgin. There remains for us to refer only to one more passage, namely, Prov. xxx. 19: "*There are three things which are too wonderful for me,*

"Yea, four which I know not:  
 The way of an eagle in the air;  
 The way of a serpent upon a rock;  
 The way of a ship in the midst of the sea;  
 And the way of a man (*be-almah*) with a maid."

We are ready to admit that the import of the term *almah* in this somewhat difficult passage may not be quite clear. Still, it must be conceded that the rendering of the word by "maid," or "virgin," is in every respect as suitable as any other. It is so rendered in the Authorized Version and the Revised Version, and, indeed, by most interpreters. But even supposing for the sake of argument, that the term was used here in the sense of *a married woman*, it would not in the least detract from our argument, since we have distinctly shown that in the five other passages it is undoubtedly employed in the sense of *a virgin*, and there can, therefore, be no reasonable objection why it should not be used in that sense also in the prophecy under consideration.

But our adverse critics maintain that *bethulah* would have been the proper word if *a pure virgin* were meant. Well, let us suppose the prophet had made use of this term, would that

have shielded his prophecy from adverse criticism? Most assuredly not. They could still have argued that not necessarily a *pure virgin* is denoted, since the term is not always used in that strict sense, and referred in support of their contention to Joel i. 8: "Lament (*kibhthulah*) like a young spouse girded in sackcloth for the husband of her youth." It will be seen that *bethulah* in this passage is evidently used in the sense of a *young married woman*, and Gesenius, in referring to the passage in his lexicon, admits this.

Now, there are two questions which naturally present themselves, which demand satisfactory answers from those who strive to divest the prophecy of its Messianic character. These are: Who are we to understand by the term *almah* if not "the virgin" of whom the Messiah is to be born? And where are we to find in all the Old Testament history the child who bore the name Immanuel? We unhesitatingly assert that not a single reply has been given which does not crumble to pieces at the least touch. The latter question admits of but one reply, and that is, that no child or person can be found who bore that name in the Old Testament history. As regards the former question, there has really nothing been advanced but wild, improbable conjectures. Thus some have supposed that one of the inmates of the king's harem may be meant; others that "it is merely figurative of the birth of a new Israel," or that "the virgin was simply a personification of the house of David," a supposition advanced by Hoffman, adopted by Stier and others, and again relinquished afterwards by the originator. Others again, that "Abijah, the wife of Ahaz and mother of Hezekiah," is meant. Not to weary the reader with any more conjectures of more or less extravagant nature, we shall pass on to examine the opinion so persistently maintained by Gesenius in his commentary on Isaiah, and which was also espoused by quite a number of expositors of the same school. They understood by the term *almah*, "the young wife of the prophet who at that very time was with child." But here we may at once remark, would it not be altogether unaccountable for the prophet as speaking of his wife here as "*(ha-almah)* the young wife," and in the very next chapter, verse 3, as "*(hannebhiah)*

the prophetess?" Then again, we can hardly conceive the prophet applying the term *almah* to his wife, seeing that she had already borne him a son, Shearjashub, who at that time, must have at least been three or four years old, as he accompanied his father. And where, we may ask, do we find the least indication of Isaiah having had a son called Immanuel? And it is hardly conceivable that the birth of a son by the prophet's wife would have furnished Ahaz a convincing sign. But besides all this, the "son" whom the prophet here saw as being about to be born, is by the same prophetic vision (chap. ix.) seen as actually born, possessing attributes such as no human creature could lay claim to. "For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever" (vv. 6 and 7).

Although Grotius, Gesenius and other neological writers have adopted the view of some Rabbinical commentators, and have endeavored by means of arbitrary interpretation to render this prophecy applicable to Hezekiah, yet some of the most pronounced rationalistic expositors have been forced, by the clearness of the language employed, to acknowledge that the passage as it stands is "unquestionably Messianic." Indeed, if there existed the slightest doubt as to the Messianic character of the prophecy in chapter vii., the prophecy in chapter ix. must dispel it from every unprejudiced mind.

We have next to notice the second argument against the Messianic application of the prophecy, namely, that the foretelling of the birth of a child centuries after the delivery of the prophecy could have conveyed no proof to Ahaz that the designs of his enemies would be frustrated. This argument, no doubt, appears at first sight, very plausible, and, we fear, has been the cause of influencing many who have not taken the trouble of examining the subject more closely. We also frequently hear devoted Bible readers express great disap-

pointment at the unsatisfactory explanations put forth by many expositors. We will, therefore, endeavor to make our remarks as clear as possible, and cherish the hope that they will receive the favorable consideration of the reader. We regard the prophecy as containing two distinct declarations. The first part of the prophecy, assuring the stability of the throne of the kingdom of Judah until the birth of the Son by the virgin here foretold, and more distinctly spoken of again in chapter ix., and as has already many centuries before been prophesied by the patriarch Jacob, that, "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come." The second part of the prophecy was to assure Ahaz that he should have nothing to fear from this threatened invasion.

It will be seen from the language employed in verse 13, "Hear ye now, O house of David: is it a small thing for you?" that the prophecy was not solely given to Ahaz, but to the "house of David," so that it included all the branches. This is clearly indicated by the use of the plural pronouns "ye" and "you," which would not in Hebrew be used in reference to a single person. The declaration, whilst it gave assurance of safety for the time being to Ahaz, could not fail to afford support and comfort at all times to his successors upon the throne of David.

The second part of the prophecy which gives a direct promise to Ahaz of a speedy deliverance from his invading enemies, is contained in verse 16: "For before (*hannaar*) the child shall know to refuse the evil and choose the good, the land whose two kings \*thou abhorrest shall be forsaken." By "the child" here mentioned, must evidently be understood Shearjashub, who, according to verse 3, was to accompany his father, otherwise it would be utterly inexplicable why the prophet was directed to take his son with him. There must certainly have been some special reason for it, and there can be no other than that the child was to subserve some purpose in this transaction. It was to be a sign to Ahaz, that before the child should be able to dis-

\*The Authorized Version has "the land thou abhorrest shall be forsaken of both her kings," but the rendering we have given is more in conformity with the original, and is also given in the Revised Version, and is adopted by almost all modern writers of any note.

tinguish between good and evil in the article of food, the land would be freed from its enemies.

“Good and evil” are sometimes used in Scripture more in a physical than in a moral sense. Thus, for instance, 2 Samuel xix. 35, where Barzillai, a Gileadite and a friend of David (see preceding verses), says to him, “I am this day fourscore years old: can I discern between good and evil? can thy servants taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?” It will be seen that “good and evil” is here used in connection with other physical weaknesses appertaining to old age. “The land” spoken of in our verse is the country of Syria and Ephraim, spoken of here as one “land,” since both its kings are confederated against Judah. The prophecy predicts the carrying away of the inhabitants of Syria and Ephraim by Tiglath-Pileser, and implies, therefore, also the deliverance promised to Ahaz. The prophecy was literally fulfilled soon afterwards. Rezin, one of the two kings, was slain before the year was out, and Pekah was killed by Hoshea, son of Elah, within two, or the utmost three, years. Under the reign of this wicked king, Tiglath-Pileser, king of Assyria, came into the country, and took Ijon, Abel-beth-macchah, Janoah, Kedesh, Hazor, and all the countries of Gilead and Naphtali, and carried the inhabitants captive into Syria.

We next come to consider the prophecy contained in Isaiah liii. In regard to this prophecy, Dr. Workman remarks:

“Even the very sacred chapter, Isaiah liii., though Messianic in its application, contains passages which are not strictly Messianic, and which cannot be appropriately applied to Christ. The ninth verse of this chapter has not been applied to Him by the evangelists, and should not be applied to Him by anyone.” (Lecture p. 447.)

In the “Sequel” published by the Professor, in Vol. III., No. 4, he is more explicit in his remarks on the prophecy. He observes:

“The fifty-third chapter of Isaiah, for example, though not Messianic in the personal sense of the term, inasmuch as it originally refers to the servant of Jehovah, a collective term, and not to the Messiah, an individual term, nevertheless contains germs of doctrines which were developed more completely in New Testament times.” (Sequel p. 440.)

The remarkable prophecy contained in Isaiah liii. has unquestionably been held by the ancient Jewish church as distinctly foretelling the coming of the Messiah. Some of the fathers of the early Christian church have spoken of this prophecy as "the *golden passion* of the Old Testament evangelist." Some of the earlier Jewish commentators also explain the prophecy as relating to the Messiah, but maintain that He is yet to come. All orthodox Christian expositors have, without an exception, regarded the prophecy as having had its fulfilment in the coming of Christ. Then we have, above all, the testimony of St. Matthew, who applied it directly to Christ. But the so-called *school of higher criticism* professes to have discovered passages in the prophecy which cannot be explained as referring to the Messiah, and forthwith reject the Messianic application as altogether untenable. Surely it is but reasonable to expect that the commentators of that school in rejecting the almost universal Messianic application would be able to give us something substantial in its place. But what is really the case? "The mountain has labored and brought forth a mouse." One writer maintains that Jeremiah is intended, another that some unknown martyr-prophet is meant, whilst others make the people of Israel as the subject of the prophecy personified under a suffering person. Of all the theories advanced by those writers, there is only the last mentioned which is deserving of any notice; the others were too absurd to receive much recognition.

The theory that by "*abhdî*, my servant," mentioned in lii. 13 the nation of Israel is to be understood, whom the prophet in chapter fifty-three depicts under the figures of a suffering person, originated with the modern Jewish commentators, and was espoused by Gesenius and a number of interpreters of the same school. Professor Workman, therefore, in maintaining that the fifty-third chapter of Isaiah "refers to the servant of Jehovah a collective term, and not to the Messiah, an individual term," has only followed in the footsteps of those adverse critics. We are, however, pleased to perceive that he somewhat differs from them in allowing that it "contains germs of doctrines which were developed more completely in New Testament

times," though we fail to see how the chapter could possibly contain any "germs of doctrine" which could be more completely developed in the New Testament time, if the suffering people of Israel are the subject of the chapter. The people of Israel suffered for their own sins and rebellion against God, the Messiah suffered for the sins of the human race.

It is unquestionably true that the term *abhdi*, my servant, is often applied to Israel, but it is by no means always used in that collective sense, for we find the term applied to Moses, Job, and other scriptural personages; we must therefore be guided in its application by the context. Jonathan, in his Chaldee Version, has made it a practice, that whenever a word admits of different renderings or applications to give rather an explanation than a literal rendering, and accordingly has rendered the term "*abhdi*, my servant," in Isaiah lii. 13 by *abhdi Meshicha*, my servant the Messiah. So again in chapter xlii. 1, where the Hebrew words *hen abhdi*, behold my servant, are rendered "*ha abhdi Meshicha*, behold my servant the Messiah." And let it be remembered that this Chaldee Version is of great antiquity, and is held in the highest esteem among the Jews.

The last three verses of chapter fifty-two evidently ought to be connected with the next chapter as they form a part of the prophecy contained in it. In those three verses the substance of the oracle is given. In the first verse of chapter fifty-three, which ought to be the fourth verse, the prophet complains of the unbelief of his hearers, who would not believe the oracle although told in plain language. "Who hath believed our report or message," exclaims the prophet. By using the plural pronoun "our," the prophet indicates that not only he announced it but other prophets likewise. From this verse to verse nine the prophet speaks communicatively, so that he includes himself with the people. "Surely he hath borne our griefs." "All we like sheep have gone astray."

Our adverse critics who make the Hebrew nation the subject of the prophecy, urge in support of their theory that the proper rendering of the last part of verse eight is, "for the transgressions of my people the smiting was to them," and not "to him," as given in authorized and other versions.



Now, it is no doubt true that the plural suffix *lamo*, "to them," is employed in the original and not *lo*, "to him," but this does by no means render their position impregnable as we will conclusively show. There have been many unsatisfactory attempts made by expositors in their endeavor to explain the peculiar use of the *plural pronoun*. Thus Bishop Lowth supposes that originally the Hebrew text read, instead of *lamo*, *lamuth*; it would then read, "He was smitten to death." He evidently adopted this rendering upon the authority of the Septuagint. But there is not the slightest authority for the supposition that such a reading ever existed in the Hebrew, besides it is a dangerous practice to interfere with the sacred text, for if once begun where will it end? It is playing into the hands of the opponents of Scripture. The apparent peculiarity is easily accounted for without having recourse to altering the original text. The fact is, the plural pronoun *mo*, *them*, is by a *poetical license* sometimes employed at the end of a sentence or verse to avoid the abrupt ending of the same, and thus gives roundness of expression. Gesenius, indeed, denies that it is so used, whilst Ewald in his Hebrew grammar remarks that it can hardly be denied that the form *mo*, *them*, is sometimes used as an equivalent for the singular. In order to give the reader something more substantial than the mere opinions of grammarians, we will refer the Hebrew student to some passages where the dissyllabic plural form *lamo*, to them, is used at the end of the verse instead of the monosyllabic singular form *lo*, to him, in order to avoid the abrupt ending of the verse by a monosyllable. Thus Genesis ix. 25, *ebhed lamo*—"a servant to him," instead of *ebhed lo*. Isaiah xlv. 15, "He maketh a god and boweth down (*lamo*) to it," instead of *lo*. It is admitted that these passages belong to the poetical part of the Old Testament. In Psalm xi. 7, we have *phanemo* instead of *phanaf*, "his countenance." It certainly would make no sense to translate "the upright shall see their countenance." We might refer the reader to other passages where this peculiarity occurs, but these examples will suffice to show that the supposed impregnable position of our adverse critics is after all easily demolished. Indeed, the whole strain of the prophecy indicates that the

prophet speaks of a single person and not of a collective body. How, we may ask, could the language in verse four be applied to the Jewish nation? "Surely He hath borne our griefs and carried our sorrows, yet we esteemed Him stricken of God and afflicted. But He was wounded for our transgressions," etc. If the pronoun "he" refers to the Jewish nation, who are we to understand by the plural pronouns "our," "we"? Can it be said that they are all spoken of *one subject*. Then, again, how can it possibly be said of the Jewish nation, "yet He bore the sins of many, and maketh intercession for the transgressors" (v. 12). Whose sins but their own did the Israelites ever bare? And for what transgressors did they make intercession? The use of the future verb *yaphgia*, "maketh or will make intercession," indicates a continued action.

Dr. Workman refers to the ninth verse as not having been applied to Christ by the evangelist, and says it should not be applied to Him by anyone. Professor Workman can only have come to this conclusion from the verse not being properly rendered in the Authorized Version, which reads, "And He made His grave with the wicked and with the rich in His death." This rendering, of course, conveys an entirely contrary idea to that set forth in the New Testament, according to which Christ had His death with the malefactors, but had His grave with the rich. It should be rendered, "*My people* appointed His grave with the wicked but *was* with the rich man in His death." That is, as they crucified Him as a criminal, so they purposed also to bury Him in accordance with their custom with the sinners. But this design was frustrated; the Roman authorities handed the body of Jesus to Joseph, the Arimathean, a rich man, who placed it in the sepulchre in his garden. Thus was the prophecy of the prophet literally fulfilled.

There cannot be the slightest objection made to my rendering. Every Hebrew scholar knows that frequently a word used in the preceding verse or clause must be supplied again in the following. Now, as *ammi*, my people, occurs in the eighth verse, it is perfectly admissible to supply it in the ninth in order to complete the sense. The rendering given in the Revised Version is similar to mine, "And they made His grave with the

wicked," that is, His persecutors. The revisers have taken the singular verb *vaigitten*, and he gave; impersonally this is not incorrect, but we prefer rather to supply "my people" from the preceding verse.

Our remarks on the Messianic Prophecies have been somewhat lengthy, but it has been our aim to strike at the root of the modern neological teaching prevailing in *the school of higher criticism*. How far we have succeeded we must leave to the impartial and unbiased judgment of the reader to decide. But truth has nothing to fear.

J. M. HIRSCHFELDER.

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## Bible Study.

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### METHODS OF SYSTEMATIC BIBLE STUDY.

*The Acts of the Apostles continued.*

#### SEC. VIII.—THE CONVERSION OF SAUL.

##### CHAPTER IX. 1-30.

THIS consists of four sub-sections, presenting successive stages in Saul's conversion, chapter ix. 1-30; xxii. 6-11; xxix. 12-19.

1. The preliminary stage. This embraces (a) a brief statement of the state of Saul's mind (breathing threatenings and slaughter) with his resulting conduct (goes "unto the high priest," etc., and "jurneys unto Damascus"); (b) the supernatural providence which arrests him, the light, the voice, the address arousing Saul's conscience and bringing it to the point of submission, "Lord, what wilt thou have me to do?" (c) the interim direction; (d) the effect on the men; (e) the effect on Saul.

Questions arising out of sub-section 1:

1. Was Saul's behaviour the result of a troubled spirit?

2. Does the remonstrance, "It is hard for thee to kick against the pricks," imply an already existing struggle with conviction?
3. Where may we find the crisis of Saul's conversion, the turning point of his will?
4. Why was Saul called to wait so many days for full light and direction?
5. What effect did the physical phenomena produce on the by-standers?
6. What on Saul himself?

2. The stage of divine peace, including (a) the preparation of the human instrument by a supernatural direction and a prophetic intimation of the future work of Saul; (b) the presentation to faith of a promise of both physical and spiritual blessing; (c) the results, physical and spiritual.

Questions arising out of sub-section 2:

1. Why was the human instrument employed?
2. What was Saul's state during the interval? He was praying and had preliminary visions to his faith. Do these indicate a preparation of the spirit for the full exercise of faith?
3. Does verse 13 indicate a lack of faith on the part of Ananias?
4. How far may the prophetic intimation of verse 15 be taken as an example of all prophecy? Note, it is preceded by rational consideration of the subject and a struggle of faith with rational difficulties, ending in a clear revelation of the Spirit.
5. What is the significance of the act with which Ananias accompanied the presentation of the promise?
6. What is the relation of the physical blessing to the spiritual?
7. What was implied in being filled with the Holy Ghost?
8. How does the full assurance of faith in Saul's mind express itself?
9. What may we learn from the fact that food was given for the recovery of strength?
10. How far is this a normal type of conversion?

3. The stage of active work and increasing strength. (a) Saul openly unites with the disciples; (b) he preaches Jesus (the better reading) that he is *the Son of God*; (c) he proves that this (Jesus) is the *true Christ* (Messiah).

Note that these verses open up to us the contents of Saul's fully developed faith, embracing the two points, Jesus is the Messiah, the Messiah is the Son of God, *i.e.*, the *person* and *office* of our Lord.

Questions:

1. Does this represent the common contents of the faith of the primitive church?
2. Has the expression "Son of God" the full theological significance of our day?
3. What was the primitive Christian conception of the office of Christ?
4. How does this differ from, and how is it related to, the old Jewish conception?

## 4. The stage of conflict and testing.

The preceding stage of growing strength probably embraces the three years and visit to Arabia referred to Galatians i. 17, 18.

The present stage embraces (a) a persecuting plot at Damascus; (b) a visit of fifteen days to Jerusalem, accompanied by distrust of the new convert; (c) renewed attempts on his life in Jerusalem; (d) escape to Tarsus, his native place.

Note these few brief verses with the passage in Galatians i. and the visit to Jerusalem, Acts xii., give us our whole account of the apostle until he emerges for his great work in chapter xiii. Hence, we must gather here, if at all, the elements of his historical and providential preparation for his work.

## Questions :

1. Were the three years of teaching of the Spirit needed for the full development of Saul's faith?
2. Had his doctrine during this time assumed that form so distasteful to the Jews, which led after to his life-long conflict with them, both within and without the church?
3. In what respect was Saul's presentation of the gospel different from that of Peter?
4. What was the cause of the suspicion with which Saul was received by the disciples?
5. What was his special relation to Barnabas?
6. What was his special relation to the Grecians, *i.e.*, Greek-speaking Jews?
7. How was Saul employed during the four years which next elapse, prior to his final setting out on his great mission to the Gentiles? See chapter xi. 25-30.

## INDUCTIVE STUDY.

The essential elements of conversion.

## SEC. IX.—PETER'S MISSIONARY WORK.

## CHAPTER IX. 31-43.

This includes two sub-sections :

1. A visit to Lydia, (a) a notable miracle; (b) results in the extension of the church.

Note the simplicity of the narrative, and compare it with Acts iv. 4-8, and with Acts ix. 17, 18.

What common features appear in these three explicit narratives of miracles?

2. A visit to Joppa. (*a*) Statement of the character of Dorcas; (*b*) statement of her death; (*c*) application of the church to Peter; (*d*) the profound desire of the whole church; (*e*) Peter's personal struggle of faith; (*f*) the wonderful miraculous result; (*g*) the results in the extension of the church.

#### INDUCTIVE STUDY.

1. What has this miracle in common with the preceding? and in what is it essentially different?

2. What is the common relation of these miracles to the spiritual work of the church?

#### SEC. X.—THE FIRST GENTILE CONVERTS.

##### CHAPTER X. 1-48.

The section includes five sub-sections:

1. The special providential preparation of the converts. (*a*) Their chief was Cornelius, a Roman officer, hence, a man of ability and intelligence, a devout man acquainted with the true God and his people, and regulating his family and life by the truth. This was the ordinary providential preparation? (*b*) a special supernatural communication directing this man for further instruction to Peter. Note the circumstantiality of this and the definiteness with which it is obeyed.

##### Questions:

1. Was the providential preparation less necessary than the supernatural communication?

2. Is there anything incredible or impossible in this supernatural communication?

3. Why is it limited to a mere direction to Peter?

4. Were the household servants also in sympathy with their master and so prepared to understand and properly convey his message?

2. The special providential preparation of the minister. (*a*) It is Peter, thus far the leader of the church; (*b*) he is engaged in prayer and so in a frame to receive the commands of the Spirit; (*c*) his communication comes not as an objective messenger, but as a trance vision; (*d*) its purport is a call to break away from the rigid ritual law of the Jews at the call of God; (*e*) it is immediately followed by the messengers of Cornelius,

who report to Peter the facts concerning their Master, and so unite the vision of Peter directly with its intended application. These Gentiles were that which God had cleansed, and which Peter must no more call common or unclean.

#### Questions :

1. Did the supernatural communication completely annul Peter's prejudices?
2. Did it accomplish more than a temporary release from their influence?
3. Did his relapse prevent his becoming the permanent leader of the church of the Gentiles?

3. The meeting of the minister and his hearers. (*a*) Cornelius has gathered to hear this message, not only his own house but also kinsmen and friends; (*b*) overcome by supernatural awe he fell down to worship the apostle; (*c*) this undue influence of the supernatural is at once restrained; (*d*) each then rehearses the extraordinary intimation which had brought them together.

#### Questions ?

1. Were those who had not received supernatural intimation less prepared to receive Peter's message than was Cornelius? What does this teach us as to the limits and true sphere of the supernatural?
2. Was it needful that the superstitious feelings of Cornelius should be removed that the truth might receive proper intelligent acceptance?
3. How widely extended among the Gentiles was that knowledge of the true God which Cornelius possessed?
4. Is there a slight intimation in Peter's address of the reluctance with which even for a time he broke away from his Jewish prejudices?
5. Note the contrast to this in the manly acceptance by Cornelius of the divine commands.

4. The sermon, including (*a*) a broad statement of the universal moral relation of God to man; note the contents of this statement; (*b*) the statement of the message sent to Israel as a message already known to these devout Gentiles; (*c*) this message is the gospel of peace through Jesus Christ the Lord of all; (*d*) this Christ is the historical Jesus of Nazareth anointed with the Holy Ghost and with power, etc.; (*e*) he was crucified; on the third day he rose from the dead; (*f*) he is ordained to be the judge of the living and the dead; (*g*) through his name, as testify the prophets, every one that believeth on him shall receive remission of sins.

Note the number, variety and importance of the points summarized in this sermon.

Questions :

1. Have we here merely the heads of an enlarged discourse ?
2. How shall we distinguish the acceptance, spoken of in verse 35, from the remission of sins presented in verse 43 ?
3. What is the relation of the historic Christ to this doctrine of forgiveness ?
4. What is the relation of the judgment to this doctrine of forgiveness ?
5. Note the thoroughly evangelical character of Peter's presentation of the doctrine of forgiveness.

5. The results of the sermon. These are (a) the descent of the Holy Spirit. This was manifest in two ways, spiritually, "they magnified God;" supernaturally, they "spoke with tongues." (b) a surprise for "the circumcision," who, six in number, accompanied Peter; (c) the baptism of the new converts at the command of Peter, and so their full admission to the Christian church without circumcision.

Questions :

1. Are we not required by the facts of the case to predicate a definite exercise of evangelical faith following Peter's last words and answered by the gift of the Holy Ghost? See Acts xv. 7, 8, 9.
2. What is the relation of the gift of the Holy Ghost (a) to faith? (b) to baptism?
3. Was the object of Peter's tarrying a more perfect instruction of the converts in the truths of Christianity?

INDUCTIVE STUDIES.

1. What does the New Testament teach regarding the universal relation of God to the world, touching salvation outside the preaching of the gospel?
2. The New Testament teaching concerning justification by faith.

SEC. XI.—THE CONFIRMATION AND EXTENSION OF THE CHURCH TO THE GENTILES.

This consists of two sub-sections :

1. The examination and defence of Peter's work. (a) The news having reached Jerusalem, the circumcision immediately criticize Peter's conduct; (b) Peter relies for his defence in part upon the supernatural communication which in itself enforced



the truth by reason, in part, upon the coincident circumstances, but chiefly upon the attestation of the Holy Ghost; (c) this last fact, rather than the supernatural communication, silenced all opposition and forced even the circumcision to glorify God for the salvation of the Gentiles.

Questions:

1. Was there already a party in the Christian church who carried their pharisaic faith in Jewish observances into their Christianity, and who are so called those of the circumcision? If not, who are the persons thus spoken of?

2. Why does not Peter fall back upon the supernatural communication and the command of the Spirit as his full justification?

3. What may we learn from this passage as to the significance of the baptism of the Holy Ghost in primitive Christianity?

2. The extension of Peter's work by disciples of Stephen.  
(a) For five years the disciples, who were scattered at the death of Stephen, had been gradually carrying the gospel northward to the Jews; (b) some of these Hellenists, who had reached Antioch, spake also to the Greeks; (c) a great number believed and openly joined the Christian church; (d) the news of this reaches Jerusalem; (e) the apostles send forth Barnabas, as Peter and John had already visited Samaria; (f) he rejoices in the work and confirms the new converts in their faith; (g) he goes to Tarsus to seek Saul; (h) they spend a year in more fully instructing this young Gentile church; (i) the name Christians is attached to these disciples.

Questions:

1. Did Stephen's preaching contain elements which already pointed to the extension of the gospel to the Gentiles?

2. Was Barnabas specially in sympathy with this extended work?

3. Had Saul already commenced to preach the gospel of the uncircumcision.

4. What were the Jewish elements which tended to prevent the extension of the gospel to the Gentiles?

## SEC. XII.—THE FIRST FRUITS FROM THE GENTILES.

### CHAPTERS XI. 27-30, AND XII. 25.

One brief section including (a) the prophetic announcement; the Gentile converts; (f) the mission of Barnabas and Saul to (b) the statement of fulfilment; (c) the benevolent spirit of

Jerusalem, and their return to Antioch after its fulfilment, accompanied by John Mark.

Questions :

1. What was the nature of this prophetic foresight of the New Testament times? How related to Old Testament prophecy?
2. Was this ministrations of help confined to Christians?

### SEC. XIII.—HEROD'S PERSECUTION AND PUNISHMENT.

#### CHAPTER XII. 1-24.

This contains two sub-sections :

1. The persecution ; (*a*) the martyrdom of James, the son of Zebedee ; (*b*) the arrest of Peter ; (*c*) his close imprisonment ; (*d*) prayer for his release ; (*e*) the miraculous deliverance ; (*f*) Peter's conscious recognition of it ; (*g*) the meeting at Mary's house ; (*h*) Peter's visit to this house, and his escape from further danger ; (*i*) the stir among the persecutors, and the death of the guards.

2. The punishment ; (*a*) Herod's quarrel with Tyre and Sidon ; (*b*) the reconciliation and adulation of the people, and pride of the king ; (*c*) his horrible disease and death ; (*d*) the further progress of the Word of God.

Questions :

1. What was the relation of the prayer of the Church to the deliverance of Peter?
2. How does this supernatural event differ from those which preceded it in this book?
3. What was the relation of Herod's death to the events recorded in the first part of the chapter?

#### INDUCTIVE STUDY.

Classification of the miracles recorded in the Book of Acts.

#### PART II.

The second part of the book records the grand missionary movement setting out from Antioch to the Gentile world. It may be divided as follows :

- I. The First Missionary Journey. Chapter xiii. 1 ; xiv. 28.
- II. The Circumcision Controversy. Chapter xv. 1-35.

- III. The Second Missionary Journey. Chapter xv. 36 ; xviii. 22.  
 IV. The Third Missionary Journey. Chapter xviii. 23 ; xxi. 38.  
 V. The Final Journey to Jerusalem. Chapter xxi. 1-26.  
 VI. Paul's Arrest. Chapter xxi. 27-40.  
 VII. Paul's Defence before the People. Chapter xxii. 1-29.  
 VIII. Paul's Defence before the Council. Chapter xxii. 30 ; xxiii. 11.  
 IX. Paul's Transfer to Cæsarea and Imprisonment there. Chapter xxiii. 12 ; xxiv. 27.  
 X. Paul's Defence before Agrippa. Chapter xxv. 1 ; xxvi. 32.  
 XI. Paul's Voyage to Rome. Chapter xxvii. 1 ; xxviii. 15.  
 XII. Paul's Imprisonment at Rome. Chapter xxviii. 16-31.

### SEC. I.—THE FIRST MISSIONARY JOURNEY.

#### CHAPTERS XIII. 1 ; XIV. 28.

This includes six sub-sections: 1. The appointment; (*a*) the leaders of the Church in Antioch, five in number, are designated as prophets and teachers; (*b*) they are engaged in ministry and fasting when they receive a special communication of the Holy Spirit; (*c*) this calls Barnabas and Saul to a special work already apparently designated and known; (*d*) they make a formal appointment by fasting, prayer and imposition of hands, and so send them forth.

#### Questions :

1. Are we, by the words prophets and teachers, to understand definite offices or definite gifts? In either case, what?
2. When were Barnabas and Saul called to this special work, and what was it?
3. What was the relation of the service on this occasion to the later ordination?
4. What was its relation to Jewish rites?
5. Did the sending away imply financial assistance?

#### INDUCTIVE STUDY.

The references to appointment by laying on of hands in the Acts and in the New Testament. What is implied in them?

2. The mission in Cyprus; (*a*) the places visited from Salamis to Paphos; (*b*) John, their attendant; (*c*) Sergius Paulus, the pro-consul, desires to hear them; (*d*) they are opposed by Elymas; (*e*) he is struck blind; (*f*) the pro-consul believes.

#### Questions :

1. Does the account imply missionary work in each principal city of Cyprus as in Salamis?

2. What was the office of John Mark, and why did he so soon abandon it?
3. What was the nature of the occupation of Elymas, described as a sorcerer?
4. Was this pro-consul one of the devout Gentiles?
5. Why is Saul here for the first time called Paul?
6. What is implied in his rebuke of Elymas?
7. What is the peculiarity of this miracle?
8. What is its relation to the conversion of the pro-consul?

3. The mission to Antioch ; (a) the journey and the departure of John ; (b) the visit to the synagogue ; (c) Paul's address. He begins with the election of the people, traces their history to David, who received the personal Messianic promise ; thence he passes directly to Jesus, John's promise and baptism, our Lord's life, death and resurrection, His Messiahship, justification through faith in Him, and the danger of rejection ; (d) the effect on the hearers, Jews and proselytes ; (e) the second Sabbath and Jewish jealousy ; (f) the turning to the Gentiles ; (g) the conversion of great numbers ; (h) persecution and escape to Iconium.

Questions ?

1. How is the preliminary part of Paul's discourse related to his offer of remission of sins through faith in Christ?
2. How is the resurrection related to the two quotations from the Psalms ?
3. What is the work referred to in verse 41 ? How is it related to the passage quoted ?
4. What caused the jealousy of the Jews ?
5. What is the offer here made to the Gentiles ?
6. What is meant by being "ordained to eternal life ?"
7. How could the devout women be incited to this persecution ?

4. The mission to Iconium. (a) Its first results ; (b) the spirit of jealousy ; (c) the apostles hold their ground ; (d) but finally yield to brute force.

Questions :

1. How were the Gentiles moved by the Jews ?
2. Were they proselytes or heathen ?
3. Was this another instance of the Ephesian uproar ?

5. Mission at Lystra. (a) They first preach the Gospel ; (b) then they find a man with faith to be healed ; (c) Paul heals him ; (d) the effect on the heathen populace ; (e) Paul's address ; (f) the persecution and stoning of Paul. Memorize verses 15-17.

Questions :

1. What was the nature of this faith, and how did Paul discern it?
2. What may we learn from the fact that the apostles were obliged to counteract certain natural effects of their own miracles?
3. What influence was needed to give the miracle its salutary effect?
4. Whence came the spirit which stoned Paul?

6. The return. (a) From Lystra they visit Derbe, and win many disciples; (b) they return, visiting Lystra, Iconium and Antioch. (c) In this visit they (1) exhort, (2) teach, (3) appoint elders. (d) They preach in Perga, and by Attalia return to Antioch. (e) They report their work to the Church at Antioch.

Questions :

1. Were the elders in these churches elected first by the people and then ordained by the apostles?
2. Did their report of their work include a statement of their teaching, and especially did it make clear that they had preached what Paul afterwards calls the gospel of the uncircumcision, and hence prepare the way for the controversy following?

INDUCTIVE STUDY.

The methods of missionary enterprise in the apostolic age.

1. They originate in a profound conviction of the Spirit given to the entire Church.
2. This conviction points to the proper instruments.
3. The Church authorizes and sends them forth.
4. Probably financial aid included.
5. One is not sent alone.
6. They are left to the guidance of Providence for the direction of their movements.
7. They enter every open door.
8. They first evangelize, then instruct, and finally organize, after time has tested and developed the gifts of the new members.

SEC. II.—THE CIRCUMCISION CONTROVERSY.

CHAPTER XV. 1-35.

This embraces four sub-sections :

1. The opening of the question. This includes (a) the incoming of certain men from Judea; (b) their peculiar teaching; (c) the

opposition of Paul and Barnabas to this teaching; (*d*) the resolution to refer it to Jerusalem; (*e*) the choice of the messengers who should submit the reference; (*f*) the pleasing tidings which they carried with them by the way; (*g*) the position of the Pharisaic sect of the Church, circumcision and keeping the law.

Questions :

1. What was the relation of the circumcision party to the primitive Church in Jerusalem?
2. What was the relation of Paul's doctrine to that Church?
3. Was the reference to Jerusalem a matter of wise solicitation of advice, or a matter of submission to authority?
4. Was the news of the conversion of the Gentiles a matter of more import to the Church than the question of the circumcision?
5. Was not this acknowledged even by the Pharisees themselves?
6. What was Paul's attitude to the circumcision party at this time?
7. Was this attitude afterwards changed?

2. The discussion. (*a*) Peter's address embracing the following points: (1) His historical relation to the opening of the gospel to the Gentiles; (2) God's witness of the Spirit to the work of grace in their hearts; (3) the Jewish ritual a burdensome yoke; (4) grace the way of salvation for all alike.

(*b*) The rehearsal of their work by Barnabas and Paul, emphasizing the manifestations of the Spirit among the Gentiles.

(*c*) James' address. (1) This work agrees with the prophet Amos ix. 11. (2) Therefore these Gentiles should not be needlessly burdened; (3) but they should observe certain precepts to avoid offence to their Jewish brethren.

Questions :

1. Note the emphasis laid on the attestation of the Spirit throughout this entire discussion. In what did this attestation consist?
2. Is most prominence given to the supernatural side or to the spiritual side?
3. What place is given to the argument from experience?
4. What to the argument from prophecy?
5. How are both these related to the attestation of the Spirit?
6. What was the origin of the precepts referred to in verse 20?
7. Why is the moral precept of fornication introduced with the ritual precepts?
8. Was abstinence from pollution of idols purely a ritual precept?

3. The mission. (*a*) The decision is that of the apostles and elders and of the whole Church; (*b*) it is accompanied by a

deputation of two chief men among the brethren. (c) It is embodied in a written document, which (1) rebukes the troublers of the brethren as unauthorized; (2) commends to them both the delegates and Paul and Barnabas; (3) presents their decision as guided by the Holy Ghost; (4) frees them from Jewish burdens, but (5) asks their observance of the four precepts.

#### Questions :

1. Was this decision the formal act of the whole Church, or was it that which practically commanded their assent ?
2. In what sense was it likewise the mind of the Holy Ghost ?
3. Why was the letter accompanied by the deputation ?
4. Why are the members of the deputation so specifically commended to the Gentile Church ?
5. Why was the decision embodied in writing as well as by word of mouth ?

4. The effect on the Church. (a) It is formally delivered to the public assembly of the Church. (b) The written document is first read; (c) the deputation follow with words of prophetic consolation and edification; (d) the result is great joy in the Church; (e) the deputation, after exercising their prophetic ministry, return home; (f) Paul and Barnabas continue their office of teaching and preaching.

#### Questions :

1. Note the care with which this entire business was transacted. Was this scrupulous regard for public opinion a matter of mere policy, or was it a conscientious regard for the rights of the entire body of church members ?
2. Did not the Gentile Church apprehend the real gravity of the great principle involved in this controversy ?
3. What would have been the result to Christianity and to the world had the circumcision party gained the ascendancy in this question ?
4. How does the principle of this controversy compare with the other controversy touching rites and ceremonies ?

#### INDUCTIVE STUDY.

The principles of Church polity evolved by this entire event.

## The Church at Work.

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### THE "WIN-ONE" MOVEMENT.

Often inquiries come as to the best means for individual Christian work, and no better method can be suggested than the "Win-One" Movement. Hand-to-hand and hand-in-hand work, is the most effectual, and by this proposed plan not one converted person need be idle, saying, "there is nothing I can do."

This movement is the outcome of the "Rescue Volunteer Movement," for the reclaiming of drunkards, originated in New York, by Col. H. H. Hadley. One day in one of their meetings this question was asked, "How many can save one drunkard during this year?" when one lady said, "I do not know of a drunkard, and I do want to save some one; cannot I substitute somebody else?" The reply was, "Yes, let us substitute in the pledge an *unconverted* person for a *drinking* person," and at that very meeting seventy-five pledges were taken, and a great revival of religion broke out in that church. Since that time, in two years, at the lowest estimate, one hundred thousand Christian people have pledged themselves to cultivate the acquaintance of one unconverted person, and by every special effort they can, win them for Christ; in other words, establish the kingdom of God in their hearts. It is *personal effort* directed at *one person* as though that one were your own sister or brother; it is just adopting them and loving them into the kingdom of Christ. Just think, if each of the members of the Methodist Church of Canada were to take this pledge and work in every way possible for the individual to whom the Lord directed, what a grand work would be accomplished. We speak much of the Pentecost, but what better Pentecost could we have than the establishment of God in the hearts and lives of persons. Surely that is Christ's way of reaching the masses, by each disciple bringing another; as in the case of Andrew "winning one" Simon; Philip, Nathanael; and Philip, the evangelist, going away down to the desert way, as he was directed to reach the Ethiopian eunuch.



So let us as a Church be one large "win-one chapter," embodying all from the oldest member who has passed the four-score years right up into the Sunday School, even the boys and girls working to answer the prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

#### THE WIN-ONE'S.

A "Win-One" worker may be any member in good standing of any evangelical Church, Mission or Sabbath School, who will sign the following pledge or obligation.

#### THE PLEDGE.

*Trusting in God's help and "In His name" I agree to select one unconverted person, and for one year to do all in my power to win him or her to Christ, and to pray each day for the person so chosen, and for the success of the efforts of all who are engaged in this work,*

*Name*.....

*Address*.....

*Date*.....

If ordered at once pledge cards may be obtained at 50 cents per hundred, from A. M. Phillips, Toronto.

#### WIN-ONE CIRCLES.

A "Win-One Circle" may be formed in connection with any Church, Mission or Sabbath School that it may be desirable to build up or strengthen; or it may be organized independently of these, provided it does not interfere with any Church, Mission or Sabbath School work. Those who sign this pledge need not organize as a circle, but may work individually in such manner as they may be directed of God. Circles as soon as formed should be reported to the undersigned.

#### THE WIN-ONE CHAPTER.

All persons who sign the Win-One pledge described herein may become members of the Chapter of the Order of the King's

Daughters and Sons, to be known as the "Win-One Chapter," by sending a copy of the pledge signed to the Secretary, Miss Belle Hardy, P. O. Box 3669, New York.

#### INSTRUCTIONS.

When those who desire—as a result of a public meeting or other cause—to unite as a Win-One Circle, have signed the pledge, they shall meet as soon as convenient and select the name of their Circle, and agree upon the time for holding a meeting each week or month, which time and place should not interfere with the meetings of any Church, Mission or Sunday School to which any of them belong.

Circles so organized should have no permanent officers, but should, upon meeting, select one of their number to preside; the object of the meeting, which should be as informal as possible, being to pray for the souls chosen by each, and for success of their efforts in winning them to Christ; report progress and compare ideas and methods; and some of the meetings should be called for the purpose of bringing together the persons whom they are trying to win, or have won.

Subjects foreign to these objects should not be discussed or mentioned at any of these meetings. Meetings may be held after the Church Prayer-meeting. Each Circle should have a Secretary.

#### WIN-ONE MOTTO, TEXT AND PROMISE.

*The Motto* shall be: "In His Name."—*John xiv. 13.*

*The Text*: "I have chosen thee."—*John xv. 16.*

*The Proverb*: "He that winneth souls is wise."—*Prov. xi. 30.*

*The Promise*: "Let him know that he that converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."—*James v. 20*; also read *Daniel xii. 3.*

#### HOW TO WIN ONE.

Select the one that God seems to have given you, adopting that one to your heart for special effort and prayer. When you pray for yourself pray for the one you have chosen. Claim God's promise for that *one*. Believe with all the faith you have, and ask that your faith be increased.

Do not put off choosing one too long; then write the name down in your Bible under the date, and under the name write John xiv. 13. Read these verses often and pray over them, asking God to use you as the willing, yes, anxious instrument by which this brother or sister may be led to love the Saviour, Jesus.

Now work a year for Christ and this soul. To *win* is not to argue, scold or reproach. Win the confidence of the chosen one and learn his special sorrows, hopes and joys. Upon the birthday and each holiday send him some little remembrance, just as to your dearest relative. Bring up religious matters by relating incidents in your own religious experience, and speak of religion as something joyful, peaceful and right. Do not tease or worry, but just as soon as he will stand it, read a verse or two, or a promise to him, and have him kneel with you in prayer. Whatever your sorrows may be during the year, do not, as a rule, confide them to this one. You are with him to win and help bear *his* sorrows. While doing this Christ will bear all of yours, if you will let Him. Whenever your work requires a self-denial, encourage yourself by repeating Matthew xxv. 40. Let your mother, father, husband, wife or guardian know what you are trying to do, and when convenient to them, occasionally bring the subject of your labor to your own table. You will probably obtain great joy in your year's work for and with this *one*. But even if you make sacrifices that are not at all appreciated or successful, you will have great happiness and peace in the reflection that you have done it all for Jesus and one of His "other sheep" that He loves just as much as He loves you. Besides that you will never be forgotten by your adopted friend; and even though he may not yield during the year to your efforts to win him to Christ, the influence will doubtless follow him through life and result in his salvation by-and-by.

Be as earnest and careful in your efforts to bring this soul to Christ as though it were your own soul or the soul of the one dearest to you for which you were striving.

#### IF YOU WIN ONE.

When you have won your friend to Christ and he begins to rejoice in the "joy of the Lord," your own joy will be so great

that you will wish to adopt or choose another, that you may win more than one during the year. This course would not be wise. One danger would be that Satan would use it as a temptation, causing you to feel, before the year is over, that you are unequally burdened or overworked, especially if you become ill. Do your whole duty to that one—*teach him the way* for the remainder of the year, continuing the intimate relationship. But that your saved one may realize that "it is more blessed to give than to receive," together try to win a third, and if successful, all try to become well established by the close of the year, so that each may separately choose a new subject at the beginning of the following year.

IF YOU DO NOT WIN ONE.

When the year closes, if the one you have been striving to win has not accepted Christ and entered the New Life, do not choose the same one for a second year. *Leave that soul with God*, claiming God's promise; and choose another for the succeeding year, resting that one upon Eccl. xi. 6, but claiming John xiv. 13.

Even though by procrastination or unbelief that soul should be lost, you have the satisfaction of the reflection that you have done your duty and made that one happy during the year, for Jesus' sake.

You have worked a year for Christ, and if you have done your very best, can claim Matt. xxv. 40.

Keep sweet, strong in the faith, and try another.

AM I FITTED TO WIN ONE ?

If I am saved, I am fitted to win another.

If I am not fitted to win one, I am probably not saved myself.

Lord, give me Thyself and Thy wisdom.

O ! Saviour, fit me to do the work which Thou has left me to do. Amen.

That we may know the strength of this movement in the Methodist Church, Circles or individual members are requested to report to

A. M. PHILLIPS, *Toronto.*

## BIBLE STUDY UNION.

THE CANADIAN METHODIST QUARTERLY "Bible Study Union" has been organized with gratifying success. A large number, mostly young people, have enrolled as members and we are sure if our ministers would take the matter in hand these would be largely increased. The scheme is similar to that of *The Expository Times* Guild of Bible Study and *The Preacher's Magazine* Union for Biblical and Homiletic Study. The purpose is to encourage the systematic study, as distinguished from the mere reading of Scripture. Selections are made from the Old and New Testaments each year, and the members agree that they will study one or both of those portions with the aid of the CANADIAN METHODIST QUARTERLY and any other available help. All who will join the Union should send name and address to the undersigned; of course, it is understood that the promise is not binding if unforeseen circumstances prevent it being carried out. The parts of Scripture selected for present study are the Minor Prophets and Acts of the Apostles, which are being inductively and analytically treated by a series of articles in the QUARTERLY with a view to assisting and encouraging such systematic Bible Study. This study would not only be especially helpful to ministers themselves, but to local preachers, class-leaders and all who want a more thorough knowledge of God's Word. Will you not take an interest in this much desirable work? Send on your name with others.

A. M. PHILLIPS, *Secretary.*

*Toronto, Ont.*

THOUGHTS ON CLASS-MEETINGS.

*Class-Meetings no Novelty.*—The means of grace we now call class-meeting are of very ancient date. They are hoary with the frosts of many centuries. We do not mean the name, but the form of mutual religious education, which the name represents. From time immemorial, God's people have been accustomed to meet together; to sing, pray, instruct, comfort, admonish and warn each other, and to tell what God has done for their souls. The psalms are replete with a wealth of religious experiences, which would do no discredit to our own times. Four centuries before the Christian era, Malachi records the practice of those who feared the Lord.

In the early days of Christianity, the membership of the Church frequently met for mutual counsel and encouragement. In the New Testament are found frequent records of the meetings of the Church, and instructions given for mutual helpfulness in those religious services. See Luke xxiv. 33; John xx. 26; Acts i. 13, 14; iv. 23, 31; Heb. x. 25; Col. iii. 16; James v. 16.

*Class-Meetings Needful.*—They are adapted to cultivate and develop the talents of the Church. They have contributed largely to the proverbial fluency with which Methodists express themselves on religious subjects, and the facility with which they approach the mercy-seat. Our Church is largely indebted to them for an ample supply of ministers; and, by them the ministers have been qualified for extempore pulpit ministrations.

Class-meetings tend to develop the graces of the Christian character. They are necessary to make it full orb'd. The life of a Christian has three aspects, private, public and social. The private aspect is that which is concealed from men, and is seen and known to God only. It is sustained and cultivated by the private reading and study of the Scriptures, devout meditation and secret prayer. The public aspect of the Christian life is that which stands related to the world, and is strengthened and matured by public worship; and by carrying the principles of Christianity into every business, and every enterprise of daily life. The social aspect of the Christian life

is that which is seen and known to our brethren in the Lord. It is the life of the believer as it stands related to our fellow Christians. This is cultivated, developed, and manifested by class-meetings. The Bible demands that we bestow upon believers, special care, sympathy and love. It teaches that when one member suffers, all the members should suffer with it, or when one member is honored, all should rejoice with it. It makes love to the brethren, the ever-abiding and indubitable evidence of love to God. To have this tender sympathy, special care, and supreme love for them, we must become acquainted with their joys and sorrows, their trials and triumphs. We must enter their hearts and take them into ours. We must tell them our experience and hear theirs. In other words, we must have a class-meeting, or something that will answer the same purpose. We cannot, by mere force of will, produce these feelings. We must be brought into such contact with them, and relation to them, as will awaken and draw out the feelings. When class-meetings are regularly attended, there is always a much warmer brotherly feeling than when they are unknown, or neglected. In some places during the past few years, class-meetings have been slighted and decried, and this has been done, just at the time when other denominations are beginning to recognize their importance and value.

*Room for Improvement.*—It is high time for the Methodist Church to fully appreciate class-meetings, to eliminate all objectionable features from them, and to restore them to their Scriptural place as an indispensable factor in Christian edification. Formalism should be excluded by a progressive religious experience and life. The whole Church should aim at attaining “unto full grown men, unto the measure of the stature of the fulness of Christ.” (Eph. iv. 13).

Each class should be a school for the closer study of the *deep spiritual truths* of the Bible. It is not a Bible class, in the ordinary acceptance of the term. It differs from it in pursuing the study of the Word along deep spiritual lines. The knowledge of the Word broadens and intensifies Christian faith (Rom. x. 17), and inflames the soul with religious fervor and zeal. (Luke xxiv. 32).

Each class should be a *band of Christian workers*. The class-room is a good place to arrange for all kinds of benevolent deeds, relieving the poor, visiting the sick, cottage prayer-meetings and every department of aggressive Christian work. This institution, if rightly used, affords the Church opportunities for all acts of kindness, sympathy and love, vastly superior to any benevolent society. Were this work faithfully done, stale, stereotyped experiences would be impossible. Each one would be able to tell how much he was "*blessed in his doing.*" (James i. 25).

In this way what reproach would be wiped from the Church! The members of the class would have an experience, and there would be no difficulty in relating it. Class-meeting exercises ought to be varied. A Christ-like life and sanctified tact in the leader will suggest new methods according to varying circumstances. Occasionally, it will be profitable to make it a question-meeting. Let the leader ask each one pointed, plain questions, along definite lines of experience, the means especially used for spiritual growth, habits in regard to private prayer, study of the Scriptures, keeping the conscience pure and enlightened, the promotion of godliness in the home, etc.

At other times, select a topic for general conversation in the class. This should always be one bearing directly on Christian experience or practice. It should never be on mere speculative, or theoretical subjects. He may take up such points as these:—The difference between a servant and a son; the direct witness of the Spirit; the indirect witness of the Spirit; the difference between freedom from sin in a young convert and in the matured Christian; perfect holiness, etc. It is here taken for granted that the leader is well informed on the distinctive teaching of Methodism, and full of the Word and Spirit of God. This course would infuse new interest and life into the class, and secure a greatly enlarged, and much more intelligent piety in the Church. In every class-meeting, there should be much more of the home conversational method, and much less of the formal speech and reply.



## CLASS-MEETING SUBJECTS.

THE eight studies given in this number, are intended to be systematically considered in the order indicated. They consist of two series, each series to run over at least one month, after which a review of each series may be made. There should be *one strong point* thoroughly impressed on the minds of the members at each meeting, and difficulties, if any arise, should if possible be cleared away. These subjects, interspersed with prayer and fellowship-meetings, will fill up the quarter.

It is expected that the conversation upon the subjects shall be from the standpoint of personal experience.

## FIRST SERIES.—ON THE KINGDOM OF HEAVEN.

1st. *Subject.*—*Of what does the kingdom of heaven consist?* Rom. xiv. 17: “The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost.” See also Mark x. 14, and Luke xi. 2.

2nd. *Subject.*—*Righteousness, Its general requirements.* Matt. v. 20: “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” See also Matt. vi. 33, and Phil. iii. 19.

3rd. *Subject.*—*Peace, How it is acquired.* Matt. xi. 28, 29: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls.” See also Phil. iv. 7; Heb. xii. 14.

4th. *Subject.*—*Joy, or how to attain to, and retain the joy of the Spirit.* John xv. 10, 11: “If ye keep my commandments ye shall abide in my love. These things have I spoken unto you that MY JOY may remain in you and that your joy may be full.” See also Matt. xxiv. 20; Heb. xii. 2.

## SECOND SERIES.—ON HOW TO BE A FULL-GROWN CHRISTIAN.

1st. *Subject.*—*Stability or strong FOUNDATIONS.* I Cor. iii. 11: “Other foundation can no man lay than that is laid, which

is *Jesus Christ*." Heb. vi. 1: "The foundation of *repentance* . . . and *faith* toward God." See also 2 Thess. ii. 17.

2nd. *Subject*.—"The soil and atmosphere of *Christian life*, or *Christian environment*." Col. ii. 7: "*Rooted and built up in him* and stablished in the *faith*, . . . . abounding in thanksgiving." See also Eph. iii. 17, 18.

3rd. *Subject*.—"How to *build*, or *Christian growth*. 2 Peter i. 5: "Add to your *faith virtue*, and to *virtue knowledge*, and to *knowledge temperance*, and to *temperance patience*," etc. See also 2 Cor. iii. 18; Matt. vi. 28; 2 Peter iii. 18; Eph. iv. 15.

4th. *Subject*.—"Growth by *affliction*, or the *ministry of sorrow*. Psa. cxix. 67: "Before I was *afflicted* I went astray." Psa. cxix. 71: "Good for me that I have been *afflicted*." See also 2 Cor. iv. 17; 2 Cor. vii. 10.

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#### NOTE.

It is only fair to Rev. W. Quance to say that he was not the lecturer appointed by the London Conference Union to give the "Study on Jonah." He kindly consented to fill a vacancy, and had only about two months before the annual meeting for preparation.

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## Editorial Reviews and Notices of Books.

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*Fundamental Problems: The Method of Philosophy as a Systematic Arrangement of Knowledge.* By DR. PAUL CARNS. The Open Court Publishing Company, Chicago. Second Edition, enlarged and revised. Price \$1.50.

This book deals with so many questions, or rather with one question from so many points of view, that it is not an easy matter to compress into a few sentences what we wish to say.

The author, Dr. Paul Carns, the able editor of "*The Open Court*," published weekly, and of "*The Monist*," published quarterly, is the champion of what he calls Monism, which he defines as follows: "Monism is that philosophy which recognizes the oneness of all existence," p. 256. "Monism considers God as the All in All. We call the All God in so far as the omnipotent power of All-existence is a well-arranged Cosmos, the laws of which are immutable, and of which the more we know the more wonderful they appear in their beauty and harmony. We do not call the All God in order to bow down into the dust and adore it. We regard adoration as a pagan custom which, it is a pity, survived in Christianity," p. 261. "Monism teaches that the world is a unity, not a union. The universe is no Ohio river, which comes from two different sources, from the Monongahela of matter and the Alleghany of spirit. Both the concepts, spirit and matter, are abstract ideas which denote certain properties of reality, certain sides or parts of reality. These, as well as other abstract concepts, do not exist of themselves," p. 279.

In the quotations already given God has been defined in terms of the All, and the All has been identified with God. He still further says, "God and the universe are one," p. 315. Again, "Real knowledge of nature is real knowledge of the infinite God," p. 316. "God is no person, but a law, not a being, adaptable to circumstances, but an irrefragable authority, no deified egotism but the omnipotent power of All-existence. This idea is the republican conception of theology which can conceive of order and law without a Prince, and of religion without the fetish of anthropomorphism," p. 323. In this sense "God is not less than a person, but more than a person. The frailty of personality does not apply to Him," p. 323.

Morality is defined "as the conformity of an individual to the laws of the All," p. 321. "The All is non-moral; it is as it is; and we are moral in so far as we are in conformity with its laws," p. 321. "If by God must be understood 'the Designer of nature,' let us abandon the very word God, just as we have abandoned the notions of the medicine man. But if the word has an ethical meaning, if it means 'the ultimate authority according to which man regulates his actions,' I see no reason why the word God should be scorned or rejected. Criticise the concept and not the word," p. 334. Although an evolutionist, the author does not believe in the "pseudo-ethics of hedonism. "Ethics is not, as some modern philosophers try to make us believe, an arithmetical example by which to calculate how we can purchase, at least sacrifice, the greatest amount of happiness. This barter morality of hedonism is a pseudo-ethics which indeed would make true ethics impossible," p. 217. "We maintain that the elevation of all human emotions, whether they are painful or happy, the elevation of man's

whole existence, of his actions and aspirations, is the constant aim of ethics," p. 219. "The ethics of Monism can fitly be named Evolutionism, for evolution is possible only because the laws of the world in which we live, are a moral power," p. 207.

"From the Monistic standpoint, man is the highest product of the All. Man is the blossom on the tree of nature, and humanity is its fruit," p. 208. His view of the soul seems to be that of Ribot. "Soul, we define as the psychical aspect of all the organic forms of our body." "Mind is a synonym of soul." The soul, however, "expresses the emotional activity of the organism, as mind expresses its intellectual activity." "When we speak of spirit, we think of soul-life without having any reference to the bodily forms in which it manifests itself. . . . If spirit is supposed to have an independent existence of itself, the word becomes synonymous with ghost," p. 14. "There is no metaphysical soul-substance hidden within or behind our thoughts which does the thinking. Our thoughts, physiologically represented in the activities of certain brain structures, are the elements of our soul," p. 325. "The ego, or the state of consciousness, is not an entity which produces our mental life; on the contrary, it is the result of the innumerable and complicated nerve-organisms in our body," p. 214.

What is knowledge? All knowledge is derived from sensation. "The percepts of our senses . . . are the elements of our psychic life, . . . and from them we derive all the knowledge we have," p. 13. "Under the constant influence of special irritations, special senses are created. Given ether-waves of light and sensation, and in the long process of evolution an eye will be formed; given air-waves of sound and sensation, and in the long process of evolution an ear will be formed." "The unity of consciousness . . . is the product of the whole organization." "Knowledge is the possession of certain truths." "Truth is the conformity of cognition to reality," and "Cognition is the systematizing of experience," pp. 13, 254, 255.

We have seen what ethics is. What is religion? "Religion is man's aspiration to be in harmony with the All; it is the All-feeling in the individual," p. 256. "Religion, true religion, is the recognition of the unalterable laws of nature to which we must adapt ourselves. It is above all the recognition of the unalterable moral law which builds up human society and makes man a moral being," p. 290.

His views of Christ are briefly and tersely put. "The simple narrative of the crucifixion of Christ has impressed humanity so deeply because of the moral lesson it conveys. The most touching and sympathetic features of the holy legend must be found in the suffering which the God in man has to undergo. The divinity of man is a source of intense pain and tribulation. Our very ideals lead us into trouble and temptation and even into the darkness of death. And yet we should not despair, we should preserve our faith in truth and righteousness. It is this lesson which made of the tragedy of Golgotha, a gospel and glad tidings to the struggling and despairing human race," p. 212. But does Christ's renunciation of the ego, as stated on p. 227 and following, imply the annihilation of the ego? Is this what He means by "He that loseth his life shall find it?" Does it not rather mean that man's possibility of growth and self-realization are impossible only as he believes in and takes hold upon God? There is certainly no perfection attained either by annihilation or absorption. The above references to subjects and quotations, stating the author's views, will be sufficient to show the general drift of the volume. If materialism, atheism, pantheism, and evolution offend our intelligence, and fail to explain all the facts of our complex experience and manifold environment, then the author's arguments and conclusions are unsatisfactory. Atheist certainly he would not wish to be called; but to banish a personal and intelligent God

from the universe and substitute for it a mere conception of impersonal law can hardly pass under any other name. That the book is ably written we must admit. That it contains a great deal of truth mixed with a great deal of error we do not hesitate to acknowledge. That it calls attention to a great principle without which knowledge and science are alike impossible, viz, the unity, or Monism, if you will, of the universe, we fully believe. In some way all things are related to a common source and centre. This unity is undoubtedly too frequently viewed as standing apart from the universe of things, and finite existences are too frequently viewed as having a thing-hood of their own independently of the world-ground. In some way, both the divine immanence and transcendence in relation to the universe must be maintained. How, it may be impossible to say; but only the fixed and unalterable relation of an unchangeable unity to the fleeting forms of existence can render possible either science, knowledge or truth; but we submit that it is much more rational to view this eternal unity as a person possessing thought and will, than simply to regard it as a thought conception of impersonal and unchangeable law.

While the book may be viewed by many as only evil, we rather welcome it as calling attention to, and emphasizing one side of our conception of God and the universe, the side too frequently overlooked; but we think this might have been more effectually done without sacrificing either God or man; the one to a mere aggregate of matter and energy in a special form, the other to a mere conception of the world order. Where religious and ethical questions are left out of consideration we have nothing but commendation. The volume is characterized by ability, earnestness and fullness of information on all the varied points and themes discussed. That Monism, in some form, is correct, we thoroughly believe, but we believe it to be an eternal and intelligent personality, and not simply impersonal and unchangeable law.

*The Diseases of Personality.* By TH. RIBOT. The Open Court Publishing Company, Chicago. Price 75 cents.

This is a beautiful edition of a very scholarly and able work. Although far from being in agreement with its fundamental conception of personality or the general character of its psychology, we cannot but commend the lucid treatment of the subject, and the many rays of light it throws upon a very perplexing problem.

What is personality? To this there should be a definite answer, before we can indicate the "Diseases of Personality." The one presumably expresses what we understand by something in its normal character, while the other would represent the same thing in an abnormal condition. There seems to be but little difficulty with the term until we are asked to define it. The celebrated Moses Stuart would never attempt to meet the request of a student to define the term, and perhaps he acted wisely. It is somewhat amusing to turn to Fleming's Vocabulary of Philosophy, and read the varied and labored efforts to frame a definition for this every-day word. We have hardly yet got beyond its original Latin meaning, viz.: "The mask worn by an actor on the stage, within which the sounds of the voice were concentrated, and through which (*personuit*) he made himself heard by the audience." The meaning has been transferred from the mask to the actor. These were separable; and the general opinion is that the personality is as much an entity and distinct from the physical organism as the actor from his mask.

"Not so," says Ribot. "Personality being the highest form of individuality, there arises the preliminary question: What is the individual?" De-

scending the whole series of animated beings, we see how the psychic individual is always formed through the more or less complete fusion of more simple individuals. "A colonial consciousness" is created through the co-operation of local consciousnesses. "Personality does not give birth to these psychic phenomena, but is rather their outcome." Thus we are prompted to ask, "whether the human person itself is not also *un tout de coalition*—a whole by coalition—the extreme complexity of which veils from us its origin, and whose origin would remain impenetrable, if the existence of elementary forms did not throw a certain light upon the mechanism of this fusion. In fact, the human personality is an aggregated whole, a complex."

An examination in detail of organic, emotional and intellectual disorders, culminating in insanity, is claimed to establish the following result: "The unity of the ego is not that of the one-entity of spiritualists, which is dispersed into multiple phenomena, but the co-ordination of a certain number of renescent states, having for their support the vague sense of our bodies. This unity does not pass from above to below, but from below to above; the unity of the ego is not an initial, but a terminal point. Does there really exist a perfect unity? Evidently not in the strict, mathematical sense."

"The unity of the ego, in a psychological sense, is, therefore, the cohesion, during a given time, of a certain number of clear states of consciousness, accompanied by others less clear, and by a multitude of physiological states which without being accompanied by consciousness like the others, yet operate as much and even more than the former. Unity, in fact, means co-ordination." "The ego is a co-ordination. It oscillates between two extreme points, at which it ceases to exist, viz., perfect unity and absolute inco-ordination."

*The Church of To-morrow.* A series of discourses, by the REV. W. J. DAWSON, of Southport, England. Toronto: William Briggs. \$1.25.

This volume contains the sermons and addresses delivered by Mr. Dawson while in this country as a delegate to the Ecumenical Conference.

In the introduction, he states "that he was asked to speak at the Conference on 'The Church of the Future'; but as the fifteen minutes allotted to him was entirely inadequate for the purpose, he thought it best to make all his public addresses bear more or less directly upon this fascinating theme." Mr. Dawson says the chief characteristics of the coming Church will be simplification, the democratic spirit, social aim and intellectual and organic comprehension.

"Simplification" is defined as a movement towards root principles—essential truths—a separating between the essentials and the incidentals in Christian truth, so as to make it possible for religious souls to draw nearer together on the basis of those fundamental truths on which all religious souls are agreed.

By "comprehension," Mr. Dawson does not mean absorption but a unity in one organic whole of all existing churches. He wisely says that we must care more for truth and progress than traditions of organization and find our bands of common union in loyalty not so much to a church as to Christ.

"The Church of the Future" is a fascinating theme, and as we turned it over in our thought the following characteristics suggested themselves to us, which because we believe them to be on a broader basis than Mr. Dawson's we herewith append, so that those who read this eminently suggestive volume may decide between us.

1. The coming Church will recognize the presence and sovereignty of the Holy Spirit. It is not important that we should be Calvinists or Anti-

Calvinists, or that we should be able to decide whether Moses wrote the Pentateuch; *it is important that in our daily life we should be under the power and guidance of the Divine Spirit.* Creeds will never disappear. So long as Christians have anything to believe they will give form and substance to their beliefs, but we need not be too anxious that the creed of to-day should correspond in every particular with the creed of yesterday.

2. The coming Church will be a magazine of spiritual influence. Some churches make a fetish of the prayer-meeting. It is absurd to say that the prayer-meeting is the thermometer of the Church. The thermometer of the Church is the entire life of its members.

3. The coming Church will be one of a *federation of churches.* There is no sadder sight than that of small places where numerous more or less empty churches exist, not to help on the cause of Christ, but to proselytize for themselves. Let the sects keep apart if they will in the *making of their theology, but let them come together in the service of humanity.*

4. The coming Church will be the realization of Christ's ideal of brotherhood. All true socialism runs back to Calvary, to the manger of Bethlehem. Christ was the world's great prophet of brotherhood.

These sermons are twelve in number on such subjects as "Heroic Doubt," "The Candor of Christ," "The Socialism of Jesus," "The Democratic Christ," "National Righteousness," "The Last Analysis of Christianity." This last is a remarkable discourse on "Love is the fulfilling of the Law." ("For love is of God and every one that loveth is born of God and knoweth God.") These sermons are all characterized by variety and depth of thought, beauty of expression and choiceness of phraseology. Mr. Dawson is himself a poet of no mean order, hence his sentences sparkle with poetic diction; but underneath all this grandeur of expression and thought there may be found the earnest, sympathetic heart of one "sent from God," whose highest aim it is to be a saviour of men. We commend these sermons to our readers as food for quiet thought and because of the keen insight they betray into the period of democratic change in which we are living; for undoubtedly it is only by preaching and living such a gospel as is here presented that the rude turbulent masses of mankind can be led to believe in and obey the Christ of history.

*How the Other Half Lives.* By JACOB RISS. Scribner's Sons: New York.  
*White Slaves.* By REV. ALBERT BANKS, D.D. Lee & Shepard:  
 Boston. *Chicago's Dark Places.* By the COMMISSIONER. Thomas  
 J. Morrow: Minneapolis.

General Booth's "In Darkest England," or if we would speak more correctly perhaps we should say Mr. Stead's "In Darkest England," has caused the "search-light" of fearless investigation to be turned on in other directions, until now it is seen that every great city contains its "submerged tenth."

The three books under review deal with the "deeper depths" of New York, Boston and Chicago; their pages abound with harrowing details of crime, fearful pictures of misery, and sketches of moral pollution—veritable Augean stables of filth which demand something more than the powers of one moral Hercules to turn streams of righteousness through them. We are no pessimist, we believe that never was there such a sunny outlook from the vantage ground of accomplished fact as now, but we realize that the very insight we are gaining into the mind and teaching of Christ makes this outer darkness more intense and the imperative demand for relief more real. In these "pressing times of peace," when inquiries and work of all kinds are shifted on to committees and caucuses, such books as these are a

needed tonic for the individual that they may remind him of his responsibility for his brother's welfare, aye and for his sister's also.

If one did not know of God's heroic few that here and there are working like the leaven in the meal amidst this sweltering mass of human greed and misery and filth, one might be tempted to declare the "Church at Work" a miserable failure and man's belief in the reality of God a hopeless delusion. But

"Though the mills of God grind slowly, yet they grind exceeding small,  
Though with patience He stands waiting—with exactness He grinds all."

How many Christian people, like the golden gods of Epicurus, live in careless, luxurious ease above this social volcano, which threatens some day to burst forth in a mad flood of reckless destruction unless the way of God intervenes to prevent. All over the world's great cities, men, sullen and desperate, gather in saloons and brood over their wrongs. They will not brood always.

Could the things revealed in "Chicago's Dark Places" be put on exhibition in the great park, we are sure they would do more real good than the proposed collection of the samples of man's ingenuity and wealth.

Chicago is a city of beer saloons. There are one thousand five hundred of them; the expenditure for beer alone in the city was over fifty million dollars last year. Most of these saloons are *dives*, law-defying, disorder-producing, crime-breeding powers, carried on mainly by the low class Irish and German. These saloons are hand in glove with the prostitutes. "In scores of them are private compartments in which men and women go, and sit drinking beer, wine or spirits, and which after the waiter has left, may be locked, and every kind of evil perpetrated. The walls of these immoral dives are hung with indecent pictures, and entertainments by naked women are given in them. Indecent books and pictures are openly exposed for sale on leading thoroughfares. The social evil is here in all its worst forms. Cabmen are in league with procuresses and police officials to promote this nameless traffic in human flesh. Most of the massage parlors are nothing more than houses of prostitution under that guise. Then there are the fashionable houses of evil, frequented by the so-called leading citizens. In this book the statement is made that there is no street without its two or three houses of assignation. But we will not unveil these sickening details further. Drink and vice are at their worst in Chicago, and the whole city is rotten throughout, in its deeper depths. We could imagine the heavens opening above her, and a voice saying above her, "Come ye out of her, my people, and be not partakers of her sins."

"White Slaves" is a series of descriptions of the oppressions and sufferings of the laboring classes in the great city of Boston. The "white slaves" are those who work for the Boston Sweaters. Let us quote a little. White aprons, stitched and hemmed all round are made by women for 15 cents a dozen. These are retailed at 75 cents and a dollar apiece. The utmost that the most skilled hand can earn at this would be less than three dollars a week. Pants are made—many custom and ordered work—by women at the rate of 10 cents a pair. It takes them twenty-four hours to make four. The pants for the uniform of the Boston postmen were made by Italians at rate of 9½ cents a pair. Verily there is need of a Tom Hood in Boston.

Then there are sweating shops. Perhaps a suitable dictionary derivation to "sweat" would be, to grind out, to exact labor or toil from others, for one's own personal benefit without recompense to them. Nearly every trade has its *sweating* shop. The workers in them are the most wretched-



looking, most miserably paid workers in America, and are mostly foreigners. The places in which they work are badly built, poorly ventilated, with no separate conveniences for the sexes, and abound in filth and vermin. In these places originate most of the epidemics that from time to time devastate the city.

Many girls prefer prostitution and a short life, to a lengthened misery, and an ill-paid, ill-fed life.

Had we space we should like to discuss here in this connection, "The Relation of Wages to Morals." Competition and greed are the twin parasites that are feeding on human misery and choking it into pestilential corruption. Let us recall the words of the Christ as interpreted by Russell Lowell, when the Pharisees pointed to their golden images of Him scattered throughout the land, that ring in our ears :

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man,  
And a motherless girl, whose fingers thin,  
Pushed from her family want and sin.

These set He in the midst of them,  
And as they drew back their garment hem,  
For fear of defilement ; "Lo here," said He,  
"THE IMAGES ye have made of Me."

"How the Other Half Lives" is on the same lines, but fuller in detail, and the most ably written and best illustrated of the three books. It begins with the Tenement House, describes its origin and growth ; the motley crowd that dwell therein and the general air of indecency and filth that pervades them. One thought impressed itself deeply on our mind whilst reading this—the entire absence of solitude in these places. The poor man is never alone. Where could he "study to be quiet ; or find a spot to hold solitary communion with his God ;" and then this question came to the front in our thought and will not down : Should not the Christian churches be open all the week to offer him such a place ?

Next the cheap lodging-houses and the classes of thieves and prostitutes are dealt with that mostly inhabit there. There are sections of New York, such as China-town, Jew-town, Africa, etc., that are entirely given up to different nationalities that are dealt with at length. Of these the Italian is the dirtiest in habits, the Chinaman the lowest in morals. We have registered a vow never to buy bananas or fruit of any kind from the Italian vendors again, for their home or room in which they keep them reeks with vermin and filth beyond description. Very realistic is the description of the Chinese opium joint and the havoc at work. The problem of the children—the gutter sparrow—the street Arab, is presented in all its terrible significance. The concluding chapters are devoted to the liquor traffic and the harvest of tares it produces.

Mr. Riis is an expert journalist, wielding the pen of a graphic writer and adding to the force of the narrative by flash-light pictures taken by himself.

In Canada, as yet, we have no really great cities, and therefore, no problems of this magnitude, but the tide of immigration is with us also, and it behoves our statesmen by righteous laws to safe-guard us now while yet there is time.

These are works that the Christian teacher must study if he would understand the evils amidst which he moves. Then he must carry his Christianity into action as political economist, as philanthropist, as re-

former, as citizen. It ought to go without saying that a Christian man should be patriotic, public-spirited, a lover of his kind, giving his life to bring men into right relations with each other as well as with their God.

To grapple successfully with these problems is the Church's duty, the Church's opportunity. If she be not equal to it, she is not the Church of Him who said as the proof of His divine mission that the poor had the gospel preached unto them.

In conclusion these works are needed to arouse a slumbering Christian Conference, and we urge the publishers to issue a cheap paper edition and give them a wide circulation.

*Our Lord's Life.* Arranged by JAMES STRONG, S.T.D., LL.D. Hunt & Eaton, New York; Cranston & Stowe, Cincinnati. Price 45 cents, and

*Saint Matthew's Witness to the Words and Works of the Lord; or, Our Saviour's Life as Revealed in the Gospel of His Earliest Evangelist.* By FRANCIS W. UPHAM, LL.D. Wm. Briggs, Toronto. Price \$1.20.

"Our Lord's Life" is "a continuous narrative in the words of the four Gospels, according to the common version" of the life of our Lord. It is prefaced by a useful index of the passages it includes, and also by tables of measures, weights, money, time and winds, mentioned in the New Testament. Dr. Strong in this work puts the student of the Gospels under new obligations to him.

Dr. Upham reviews and expounds the Gospel of Matthew, and lets in a great deal of light upon its successive scenes and incidents.

*Genesis I. and Modern Science.* By CHARLES B. WARRING, Ph.D. 12mo, pp. 245. Hunt & Eaton, New York. Wm. Briggs, Toronto. Price \$1.

This book may well be placed in the hands of any one who has been bewildered by the assaults of Mr. Huxley and others upon the historical and scientific accuracy of the first chapter in the Bible. It deals with all the objections in clear and candid style, brings the reader back to the simple record, strips it of many false interpretations, and meets the foe in an honest and manly way. The writer also deals with the Babylonian legend of the creation. He claims that the fulness and accuracy of the biblical account cannot be explained by the scientific knowledge of those early times; but that it "bears in itself evidence of being the work of One who exhaustively understood the import and order of all phenomena." The book is likely to be very useful.

*Current Discussions in Theology.* By the Professors of Chicago Theological Seminary. Vol. VII. Cloth, 8vo, pp. 410. Congregational Sunday School and Publishing Company, Boston and Chicago.

The aim of this series of publications, which are published annually, is to give a synopsis of the books and articles that appear during the year bearing upon all branches of theological discussion. The work is divided into departments, each being under the charge of a professor in the Seminary. The matter is arranged under the heads of Exegetical Theology of both Old and New Testaments, Historical Theology, Systematic Theology, Practical Theology, including both Homiletical and Pastoral work. The synopsis is accompanied by thoughtful comments of the reviewers. The work gives a succinct and satisfactory idea of the course and development of religious thought in Europe and America, and will prove of much value to the student in Theology. The present volume deals with the literature of 1889.

*The Non-such Professor in his Meridian Splendor, or the Singular Actions of Sanctified Christians.* By the Rev. WILLIAM SECKER, Minister of All-Hallows Church, London Wall, with an introduction by Rev. T. L. CUYLER, D.D. Cloth, 12mo, pp. 367. Cranston & Stowe, Cincinnati, Chicago and St. Louis. Price \$1.

Dr. Cuyler says in his introduction, "This is a wonderful book; at whatever page you open it, your eye lights upon petty aphorisms that combine the sententiousness of Benjamin Franklin with the sweet holy savor of Samuel Rutherford. It contains hundreds of bright seed thoughts. Matthew Henry, rich as he was, did not surpass this little volume in gems of condensed and quickening thought." The purpose of the writer is to describe the consistent Christian. It is a book of practical godliness, applying the Word of God to the heart and life of man. Its divisions are: Why a Christian should do more than others; What the Christian does more than others; Application for the erection of singular principles; and Directions to those who wish to do more than others. It has in it many nuggets of wisdom and beauty, illustrating and enforcing Scripture truths and Christian life.

*What is Reality? An Inquiry as to the Reasonableness of Naturable Religion, and the Naturalness of Revealed Religion.* By FRANCIS HOWE JOHNSON. Houghton, Mifflin & Company, Boston and New York. 12mo, pp. 507.

The inquiry which is prosecuted in this volume, important at all times, has a special importance at present. The progress of the natural sciences and the peculiar trend which it has given to speculative thought in our day makes it necessary for us to ever and anon go back to first principles, and to examine with greater care than ever before the foundations of our knowledge. The questions which are being asked to-day, it is true, have been often asked before. In this respect there is nothing new under the sun. But the answers which satisfied our fathers will not satisfy us. Though we ask the same questions which they asked, they have acquired in our time a somewhat different, if not a deeper meaning. The doctrine of the relativity of knowledge and the fact that the senses make us conversant only with appearances, with the accidents, not with the substance of things, all of which have through the force of circumstances acquired greater prominence probably than they ever had before, have naturally raised the question, Is there any such thing as reality? Or assuming that there must be a substratum of reality underlying the appearances of which the external world is made up, what is it? And if the noumenon underlies the phenomenon in the material realm, is there not the substratum of reality underlying appearances in the realm of spirit?

These are the questions which, at the very outset, the author of this interesting and thoughtful book sets himself to answer. How far he has succeeded, of course, can only be learned from a profound and careful study of his work. And of this, however, it is safe to say, that the student who is not satisfied with mere surface knowledge, and whose mental tendencies lead him to go down to the roots of things will find enough in it to amply repay careful perusal. And even those whose idiosyncracies allow them to find satisfaction in the domain of the empirical, and do not drive them, *ex necessitate*, to seek for the underlying principles which constitute the bed-rock of our knowledge, the study of such a book will not only act as a healthy mental tonic, but may, per adventure, open up to them a field of thought which will not be unlike entering into a new world. It is a book, however, which requires to be not merely read but studied. The style is

lucid, and even popular so far as the nature of such a book permits, but a book which appeals so constantly not only to the facts of human experience but also to the intuitions and primitive judgments of the mind requires, in the very nature of things, the continual exercise of the reasoning faculty. And it is this which, scarcely less than the light which it sheds upon the problems which it attempts to solve, gives to it its great value.

The title page, which we have given in full, is sufficiently descriptive of the character and scope of the work. To this may be added two or three sentences from the preface, in which the aim of the author is further disclosed. "It is often said, and very generally believed that science and religion derive their authority from totally distinct sources; that *faith begins where science leaves off*; that science deals with facts that can be proved, while religion is the outcome of conceptions which have no verifiable attachments in reality. It is the object of this book to show that the premises of religion are as real as any part of man's knowledge; and that the methods by which its vital truths are deduced from these premises are no less legitimate than those employed by science."

*The Preacher's Complete Homiletic Commentary on the Old Testament (with Critical and Exegetical notes)*. By twenty distinguished Homilists. Vol. I. Genesis. By Rev. J. S. EXELL, M. A., and Rev. T. H. SEALE, A. K. C. Cloth 8vo, pp. 747. Funk & Wagnalls, New York; Funk & Wagnalls Agency, 11 Richmond St. West, Toronto.

The title page, which we print in full, is accurately descriptive of this important work. Though it will be found useful for private and family reading, and especially helpful to all Bible-class teachers and others who are in any way engaged in the work of religious teaching, it is pre-eminently a preacher's commentary. Two things are especially important for the preacher, an accurate knowledge of the contents and meaning of the Holy Scriptures, and the ability to so arrange the matter which they contain as to make it available for the purposes of instruction and impression. Of course, the first of these is fundamental. Nothing should be left undone by the preacher, that is within his power, in order to get at the exact meaning of the Bible. If it is, as we believe it to be, the record of a divine revelation, there can be no part of it that is not worthy of the most reverent and careful study. The preacher owes it to himself, apart altogether from his office, and the relation which he sustains to others, that he, so to speak, leave no stone unturned in order to fathom, as far as may be, its profoundest depths. And though commentaries may very materially aid him in this, if he is to gain such a knowledge as will bring complete assurance to his own mind, and will enable him to speak with confidence and authority to others, in addition to these helps, he will have to avail himself of all sorts of critical and exegetical apparatus and appliances. Above all he must diligently and prayerfully study the sacred text for himself. It is no part of the purpose of the work under review to relieve the preacher from this obligation or the labor which is implied in its faithful discharge. The critical and exegetical notes will, no doubt, be found helpful, and the homiletical treatment of sections and paragraphs, and the "suggestive comments on the verses" will be often found to shed a flood of light upon the meaning of the text, but the main object of the work is to assist preachers in acquiring the art of preaching, and of preaching in such a way as to bring out the teaching of Holy Scriptures clearly, or better still, to make the Scriptures speak for themselves. Every preacher, of course, should make his own sermons. As it is sometimes expressed every man should do his own thinking. But such maxims as this can be accepted only with considerable

limitation. There is a straining after a sort of impossible originality which is almost as dangerous as the crude and wholesale appropriation of others men's ideas. No well-read and well-informed man can be wholly original. Even the things which appear to him to be most entirely his own, may have been unconsciously to himself received from others. The best workman is usually the one who accepts the most useful hints from others who are skilled in his trade. The best artists are those who have studied the best models, and accepted the most help from competent masters. The best preachers are those who have acted upon the same principle.

The fact that this work is not the product of any one particular author, but that no less than twenty different persons are engaged in its preparation, all said to be "distinguished homilists," adds greatly to its value. There is a way of approaching a text and opening up its contents, of discovering the central thought in it, and arranging the material which it contains in such a way as to bring out its meaning in the most lucid and impressive manner, which is generally peculiar to the individual. It is the result of his own individuality, the out-growth of his mental idiosyncrasy; the preacher who takes the homiletics of such an one as his model will be almost inevitably artificial and non-natural. But it is not conceivable that twenty different persons should be cast in the same mould. The work which is the joint product of these twenty persons presents to the student a variety which will be interesting in itself, and at the same time furnish so many models that may be studied with advantage. While such a work is sure to be abused by lazy preachers who prefer to have others do their work, rather than do it themselves, the studious and industrious preacher can scarcely fail to find in it very valuable assistance. To the young preacher especially it should be a great boon.

*John G. Whittier, the Poet of Freedom.* By WM. SLOAN E. KENNEDY. Cloth, 12mo., 330 pp. With portrait, \$1.50. New York, London, and Toronto: Funk & Wagnalls Company.

This is an entertaining and instructive book, full of history and interspersed with quotations from the poems and ballads of Whittier. The author avows, in the preface, that he has done his best to show that "Flood" Ireson was justly tarred and feathered for abandoning the shipwrecked sailors, the subject of Whittier's "Skipper Ireson;" that Barbara Fritchie did wave that historic flag in the face of the Confederate troops; that at Lucknow both low and sweet "the pipes of rescue blew;" that Whittier's story of the wreck of "Palatine" is true to the letter; and that the romantic story of Harriet Livermore is truth stranger than fiction.

The full story of the part Whittier played in the anti-slavery movement is here set down for the first time in book form.

Many interesting and unexpected things were plowed up during the author's researches into such subjects as the mobbings in which Whittier was a sufferer, the estrangement of years between Whittier and Garrison with the subsequent reconciliation of the two, and the story of the rise and fall of the Liberty Party, the lineal predecessor of the party that saved the Union.

To read this biography is like sauntering through a romantic country, some land like that through which the castled Rhine meanders, with history looking down at you over the shoulder of each hill, and with a romance in every ripple of the river. It should find a place in all family or circulating libraries. It is a valuable contribution to the annals of American literature and to the history of the anti-slavery contest. The "Poet of Freedom" though dead, still lives on dearer than ever in the literature, memories and hearts of his countrymen.

*The Cambridge Bible for Schools.* General editor, J. J. S. PEROWNE, D.D., Bishop of Worcester. London, Eng.: C. J. Clay & Sons. Toronto: Wm. Briggs.

This series of Scripture manuals being prepared by the Syndics of the Cambridge University Press supplies a felt need. The idea is to provide a set of commentaries that will enable a Bible student to give a minute study to one particular book, the same as he would to Shakespeare, Milton, or any other author. An "introduction" precedes the text and notes, in which is given a sketch of the author, his purpose and plan, genuineness and authenticity of the book, its date and sources, critical difficulties and general characteristics, relation to other books, and such like topics. The notes simply aim at making the text intelligible to an ordinary student avoiding as far as possible all mere controversy. In this the editors have been eminently successful, and the study of the biblical books is made thereby as interesting as any other literary works. Since the spiritual result of revealed truth is dependent upon its intellectual conception, the commentator who brings the mind of the Spirit and the mind of man in contact is the one that best provides for our common wants. In this we think the present series most successful. The Bible student who is not a specialist is saved the expense and labor of a number of larger commentaries, as the best results of the best authors are found here.

To meet the requirements of junior students, a series of smaller handbooks, condensing and simplifying the commentaries, is issued by the same editors. The notes are brief, clear, scholarly and suggestive. *The Smaller Cambridge Bible* is admirably adapted for Bible-class and Sunday School work.

*Whedon's Commentary on the Old Testament.* Vol. II. Leviticus and Numbers, by DANIEL STEELE, D.D. Deuteronomy, by JOHN W. LINDSAY, D.D. 8vo, pp. 526. Hunt & Eaton, New York. Price \$2.

This valuable series of commentaries for popular use is nearing completion, only one more volume being needed. The present volume is of unusual interest, not only because of the importance of the subjects it discusses, but also because it passes over much of the ground with which modern criticism is busy. The writers stoutly maintain the Mosaic origin of these books. They do not shirk the difficulties nor keep back the objections of critics, but give strong and substantial reasons for clinging to the old theory. The books are shown to be not merely historical documents, but the record of a system of Church institutions and of legislation essentially religious in spirit, and bearing very closely upon the establishment of the Kingdom of Heaven upon earth. The commentators first ascertain the contents of the books; then their meaning; then their value; and last of all deal with critical objections to Mosaic origin. The origin is full of instruction, not only for beginners, but also for veteran students of the Bible.

*The Holy Spirit.* A series of Bible Studies on the Presence and Power of the Holy Spirit. By a Pastor. 1310 Olive Street, St. Louis, Mo. 75c.

*The Holy Ghost Dispensation.* By DOUGAN CLARK, M.D. Publishing Association of Friends, Chicago. 50c.

The object of these two little books is a commendable one. It is to draw the attention of the reader to the office and work of the Holy Spirit under the Christian dispensation, and to lead him to seek the higher gifts of grace. Generally we agree with the opinions expressed.

*The Miracles of our Lord—Expository and Homiletical.* By JOHN LAIDLAW, D.D., Professor of Theology, Neil College, Edinburgh, author of "The Bible Doctrine of Man," etc. Funk & Wagnalls Company, New York and Toronto, 1892. 8vo, pp. 384. Price, cloth, \$1.75.

The literature of the Christian miracles was already pretty full before the appearance of this work: and yet it is evident that the learned and gifted author made no mistake in believing that there was room for still another book devoted to the elucidation of this theme. Of course it was not to be expected that anything that could be written on this, or indeed upon any other branch of inspired truth, would be altogether true. It is too late in the day to expect to find absolute originality in anything that can be written about the Bible or its contents. There is enough in this volume to show that Dr. Laidlaw has not only mastered the literature of the subject, but that he has profited by it. But it would be a serious mistake to expect to find in it a mere compilation or mosaic. It gives evidence throughout of independent thinking and thorough painstaking, and honest work. Both the thought and style are fresh and vigorous. Its method combines the exegetical and the homiletical; the author's aim being, first of all, to assist the reader in acquiring a thorough understanding of the inspired narrative, and then to grasp the doctrinal and ethical lessons embedded in it. It is a really valuable contribution to the theological and religious literature of the time, and as such we are glad to introduce it to our readers.

*An Introduction to the Study of the Acts of the Apostles.* By J. M. STIFLER, D.D., Professor of New Testament Exegesis in Crozier Theologica Seminary. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Society. Cloth, 8vo, 287 pp. Price, \$1.25.

One of the most important helps in biblical work is a good introduction to the book under consideration, which should be carefully read as preparatory to an intelligent study. An idea of the purpose of the author, the aim of the book, the historical facts to which related, etc., are absolutely necessary to any proper knowledge of the Bible in whole or in part; and to supply this for Acts has been the successful aim of Prof. Stifler. In the preface he says: "This is not a commentary. It does not undertake to explain the meaning of the words inscribed by Luke. It assumes that their meaning is already obvious. Taking the book of Acts as it exists, this work attempts to trace out the course of thought and to account logically for all that Luke has written." The question continually before the author has been, "Why was this said?" The facts are plain. "What were they intended to teach?" This explains the sense in which this book is an introduction, and will prove itself of great value to any student of Acts, even perhaps more than an ordinary commentary if the teaching of the inspiring truth is being sought after. Every Bible teacher would find this book to be very valuable in connection with the present Sunday School lessons.

*John's Gospel, in the "Hand-Books for Bible-Classes."* By REV. GEO. REITH, M.A. Two vols., cloth, 8vo, 320 pp., 70 cents per vol. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co.

This series is being edited by Prof. Marcus Dods, D.D., and Rev. Alexander Whyte, D.D., and is designed for the use of schools or private students. The excellence of these very excellent manuals is fully maintained in the two volumes before us. As commentaries they are concise, clear, exegetical and useful. The commentary is preceded by an Introduction, on the Life and Character of the Apostle John, Authenticity of the

Gospel (external and internal evidence), Place and Time of Composition, Object and Scope of the Gospel, General Characteristics, Plan and Arrangement. The exegetical notes are made in reference to the purpose of the author and arranged according to the analytical plan of the book which makes them both more useful and helpful. We unhesitatingly commend this as a careful and useful commentary.

*Haggai, Zechariah, Malachi.* By PROF. MARCUS DODS, D.D. Cloth, 8vo, 153 pp., 70 cents. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co.

This is another of the "Hand-Books for Bible-Classes." The series is prepared as suitable text-books for Bible instruction by men who are recognized authorities, to be trustworthy manuals of Biblical knowledge. This volume on the post-exilic prophets opens with a general introduction on "The Prophets and Prophecy," which gives a sketch of the history and employments of the prophetic order, relation of the prophetic order to the prophets under consideration, how the prophets delivered their message, mode of prophetic revelation, authentication of the prophet's mission, nature, kind and varieties of prophecy, prophecies fulfilled before and in the times of the Messiah, direct and indirect Messianic prophecies, and interpretation and permanent uses (ethical and evidential) of prophecy.

Each of the separate books treated in this volume is preceded with an Introduction giving the purpose of the prophet and an analysis of the prophecy which is a most excellent guide to the explanatory notes that follow. Such a commentary will popularize the study of the Old Testament, and prove of value to those seeking verbal exposition, exegetical criticism and homiletic suggestiveness.

*The Bible Teacher's Guide.* By JAMES A. WORDEN, D.D. Paper, 8vo, 143 pp. Philadelphia: Presbyterian Board. Toronto: N. T. Wilson.

This is a practical little book by an experienced Sunday School worker. It contains suggestive chapters on the Sunday School, the teacher, the scholar, the art of questioning, the art of answering, illustrations, teaching, etc. Any Sunday School worker will be benefited by reading this book. It should be in every teacher's library.

*The London Quarterly Review.* The number for July, 1892, maintains the usual high standard of this review.

The fifth article presents a very interesting account of Dr. Dallinger's contributions to the study of *abiogenesis* and *heterogenesis*; also, a brief history of the microscope and its modern improvements. The value of the microscope is indicated by the following statements: "He who has never used one is only half educated, for he is ignorant of half, nay, more than half of the commonest things which lie within reach of his fingers"; and "almost every science is barred to all but the microscopist, and the vast problems of life and development depend for their solution upon his researches." The sixth article on "Recent Speculations as to Christ's Person," reviews the Bampton Lecture for 1891, and deals with the theories of Krypsis and Kenosis devised to meet the difficulties which arise from a consideration of the relation of the divine and human in the person of Christ. It is carefully written and does not commit itself to any theory. In our opinion it would be a great improvement if the names of the writers were appended to their work.



*The Baptist Review*, July, 1892, New York. The contents are as follows : 1. Testimony of the Second Century to Writers and Writings of the New Testament ; 2. A Goaded Persecutor ; 3. The Origin of the Doctrine of the Logos ; 4. The Crucifying ; Its Origin, History and Relation to Doctrine ; 5. The Supposed Obscurity of the Old Testament Treatment of Death and Resurrection ; 6. The Act of Faith ; 7. Editorial Department ; 8. Homiletic Department. We have only space to notice that in the fifth article the writer argues that Jonah was drowned before being swallowed by the great fish, and that his reappearance to fulfil his mission to Nineveh was consequently a real resurrection from the dead. Thus the parallel between the type and the anti-type is made more perfect. The argument is well worth a careful study, as, indeed, is everything the Review contains.

*The Thinker* : A Review of World-wide Christian Thought. Wm. Briggs, Toronto. Under the following headings : The Survey of Thought ; Biblical Thought ; Expository Thought ; Scientific Thought ; The Book Critic ; Current English Thought ; Current American Thought ; Current German Thought ; Current French Thought ; Current Swiss Thought ; Sunday in Church, and Sunday in School, the whole field of religious thought is scanned and everything valuable noted. For a busy minister this is a very useful monthly.

*The Young Man*, for August. A monthly journal edited by W. J. Dawson and F. A. Atkins. Specially prepared for young men. We notice among the writers for this number the names of Thain Davidson, Joseph Parker, Frank Ballard, H. R. Hawais, W. J. Dawson. It has for a frontispiece the portrait of the young people's friend, Bishop Vincent.

*Knox College Monthly*, for July and August. The articles are fresh and interesting.

*The Yale Review*, for May and August. These are the first numbers of a new quarterly, edited by Geo. P. Fisher and four other professors of Yale University. Its special field is History and Political Economy. It speaks well for Yale that it is able to afford two periodicals dealing so ably with current topics and matters of the highest social and political importance. Questions of finance, tariff, immigration, labor, foreign relations, are ably dealt with in these numbers.

*American Catholic Quarterly*, for July. Hardy & Mason, Philadelphia. This ably conducted review has articles on Matter and Form in Biology ; Pius IX. amid friends and foes ; Early Christian Symbolism ; Christopher Columbus, the Accomplishment ; The Hierarchy in the first two Centuries ; The Anglican Theory of Continuity ; Compostella and the Shrine of St. James ; Some American Novels ; Scientific Chronicles, and Book Notices.

*The Quarterly Register of Current History*, published by the *Evening News* Association, Detroit, Michigan, is one of those works which any one who desires to keep up with the history of the time can scarcely afford to do without. The resume of current history which it contains is full enough for busy readers, and evinces a good deal of careful and conscientiousness in its compilation. We heartily welcome it to our table.

*The Quarterly Review of the M. E. Church South*, comes to us, as usual, laden with good things. In the initial article, J. Wolford Tucker calls

Bishop Hurst severely to account for saying in his account of the Ecumenical Conference : "The session devoted to the present status of theology and its grand relation to scientific progress gave this key-note to the exact relation of science to Methodism in every part of the world, namely, that while it considers its basis of faith permanent, it holds that its theology is not a finished thing, but progressive and developing according to the new light reflected by every advance in science." While our views are in substantial agreement with those of Bishop Hurst, we are glad to see the other side of the question so ably represented, and we cordially recommend this article to such as desire to see the conservative side of it treated with ability.

The *Atlantic Monthly* still retains its high place among the monthlies. As it depends entirely upon its literature to commend it, of course it is at a disadvantage in its appeal to that class of readers who buy magazines chiefly for the pictures. But as a literary magazine it has no superior, if indeed it has any equal. One of the chief attractions of the September number is a poem addressed to Oliver Wendell Holmes, in commemoration of his birthday which occurred on the 29th of August, by John Greenleaf Whittier, the last thing, perhaps, that the Quaker poet ever wrote.

*The Century* for October. This number completes the twenty-second volume of the new series. These volumes are a whole library in themselves, for in them may be found suggestive, practical articles on current subjects of thought; keen, critical discussions on problems of literature; timely biographical sketches, well written; well illustrated articles on the great cities of the world, and sensible patriotic records of the past history of America. In addition there are numerous short stories and poems, with illustrated serials by masters in the art of fiction. Articles especially noteworthy in October are, "What I Saw of the Paris Commune," by Archibald Forbes; Emilio Castelar's—the eminent Spanish statesman—continuation of his "Life of Columbus;" "Money in Practical Politics," by Jeremiah Jinks—this is a very able article, embracing such points as Party Organization, Campaign Funds, Campaign Methods, How Votes are Bought, The Effect of Vote Buying on the Voters, Causes of Corruption and Remedies

Once in a while a stray copy of the *Review of the Churches* finds its way to our library table, but it is a very welcome visitor when it does arrive. Though avowedly modelled after the style of the "Review of Reviews," Dr. Lunn, the editor, has given it life and characteristics of its own. It is the foremost advocate of Christian Reunion, and under its auspices the famous Reunion Conferences at Grindelwald are now being held—a series of Conferences which in our opinion are destined to be a history-making event. A large part of the September number is devoted to a verbatim report of the proceedings, including the written papers and addresses.

Among the articles of special interest in the September *Andover Review* are, "Parallels of Hexateuch Criticism," "The Bible in the College," and "The Divinity of Christ." *The Chautauquan* for October begins Vol. XVI. with "Required Readings for the Chautauquan Literary and Scientific Circle," which is the American-Greek year, besides the "General Reading" department, "Woman's Council Table," etc. The October *Expository Times* begins Vol. IV. with Milton's "Primeval Man," Professor Wendt's "Teaching of Jesus," "The Notion of Divine Covenants in the Bible," "Recent Biblical Study in Canada." In the review section of the *Homiletic* are

"The Historicity of the Gospels," "Our Inheritance of Sacred Song," "Church Confederation and Hints for Divisions of Themes." The complete story in *Lippincott's*, is "The Kiss of Gold," besides which other illustrated articles are, "At the Stage Door," "Old Paris," and "Muscle-Building." The *Methodist Review* contains as leading articles, "James William Mendenhall (the late editor)," "Balaam's Prophecies—Their Form and Import," "The Chinaman in America," "Our Fragmentary Constitution," "Wanted, an Ethical Political Economy," "The Character of Columbus," "Prescience of Future Contingencies Impossible," and "The Poet Jesus." In *The New World* are, "The Essence of Christianity," "Ecclesiastical Impedimenta," "New Testament Criticism and Religious Belief," "Social Betterment," "Divine Love and Intelligence." *The Missionary Review of the World* has, "The Greek Church and the Gospel," "Imprisoned for Protestantism," "Lengthened Cords and Strengthened Stakes," "Our Indebtedness to Christ for Temporal Blessings," etc. *The Magazine of Christian Literature* begins Vol. VII. with "Presbyterian Deaconesses," "Prof. Huxley as a Theologian," "The Chronological Order of the Earlier Visions of Isaiah," "The Great Philanthropies of England," "The Teaching of our Lord as to the Authority of the Old Testament," "Cloister Life in the Days of Cœur de Lion." *The Old and New Testament Student* contains "Are there Maccabean Psalms?" "The Book of Job in Other Literatures," "Peter's Life and His First Epistle," "Paul and Parousia," etc. *Christian Thought*, No. 1, of Vol. X., has "Perceptionalism: A System of Philosophy," "The Influence of the Bible on Modern Jurisprudence," "The Mistakes of Moses," "Metaphysical Assumptions," "Sociological Science." *The Popular Science Monthly* closes Vol. XLI. with October. "American Childhood from a Medical Standpoint," "Specifics for the Cure of Inebriety," "Mud as a Building Material," "Language and Brain Disease," "A Chapter in Meteorological Discovery," "Recent Science," are valuable articles. *Annals of the American Academy of Political and Social Science* for September, contains "Economic Causes of Moral Progress," Sir Wm. Temple on "The Origin and Nature of Government," "Influence on Business of the Independent Treasury," "Sidgwick's Elements of Politics," and "Preventive Legislation in Relation to Crime." *The Preacher's Magazine* gives special prominence to Homiletics and Bible Study. *The Treasury of Religious Thought*, besides sermons and sermonic thought, has "Thoughts for Timely Service, on Questions of the Day, for Pastoral Work and for Family Life," also, "Critical Comment," "Living Issues Discussed," and "Christian Edification." The October *St. Nicholas* ends the nineteenth volume. The shelf that holds these nineteen volumes is a full treasury of bright, instructive, helpful and delightful reading for the young. The prospectus for the coming year is a proof that the magazine has no intention of resting upon its well-earned record. "The Acadian Province-by-the-Sea" is the attractive title of an interesting article in the October *New England Magazine*, on the historic Province of Nova Scotia, so closely allied to American history as the wilderness of the Loyalist exodus at the close of the War of Independence. The article is brightly and fascinatingly written by Arthur Wentworth Eaton, who is an authority on Nova Scotia legends, traditions and history. It is finely illustrated by Louis A. Holman, a rising young Boston artist, who made a special pilgrimage to Acadia to make the sketches.