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THE CANADIAN METHODIST REVIEW.

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THE CANADIAN Methodist Review.

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THE PROBLEM OF JOB.

I.—INTRODUCTORY.

EVERY great work of literature is in living sympathy and union with the age in which it is written. Not only is it a product of its age, but in turn it aids in making its age what it is. The book, in its deepest meaning, is an exponent of the deep vital forces then operating. It gives evidence of the hopes, needs and problems moving and moulding the common thought and sentiment. The author, by the power of that genius which enables a man while belonging to an era to rise above it and descry its prevailing features, represents, not himself alone, but the vast body of his time.

A book which is a manifestation and expression of to-day, must be interpreted by the assistance of all the past, for the present is but the past carried up to date. To apprehend the significance of the book, is to apprehend its author, and to apprehend what he is, is to know what has made him such as he is. Knowing this, we know two things—the formative spirit of his age, and his peculiar personal characteristics.

Mystery shrouds the authorship of Job. It is impossible to determine the extent to which the personal and subjective element has been infused. This factor must remain unequated. A study of the work, however, will permit Job to be taken as the representative of the ripest thinking and culture of his

day, and his hopes, doubts and inquiries to be those which prevailed among the great mass of his people. It follows, if we can but fix his age, learn its movements, we will be able, to an extent, to enter into his mind, look at things very much as he did, and interpret his book from his own standpoint. But when was Job written? When did its author live? This is our difficulty. Men most erudite, and who have left no known ground which might assist in decision uncovered, have widely differed. Dates, anywhere from Moses to the Babylonian exile, have been fixed upon. It might be interesting to follow the critical investigation of this problem, but that lies beyond the province of this essay. We must assume the results of others' labor. There is a general consensus of opinion among the latest and best of modern critics (Davidson, Cheyne, Driver, and others), which we may accept without much hesitancy. By them the date is assigned to the period subsequent to the fall of the northern kingdom. Two weighty arguments supporting this approximate date are advanced: First, men of that time were beginning to question the old philosophy of Providence (*cf.* Job xii. 6); and second, a condition of political disorder forms the background of the poem. The passage, ch. xii. 17 *et seq.*, is notable:

He leadeth counsellors away stripped,
And maketh the judges fools.

He looseth the bonds of kings,
And girdeth their loins with a girdle.

He leadeth priests away stripped,
And overthroweth the long-established caste, etc.

Other internal evidence tends to induce us to accept a date as late as possible. These, in brief, are: (1) The developed form of morality and doctrine of God; (2) The presence of a speculative mode of thought indicating Grecian influence; (3) Points of contact with Jeremiah and his age; (4) The strong parallel existing between Job and the "Servant of Jehovah" passages in Deutero-Isaiah. With much confidence, then, we may conclude that Job was written during the Babylonian exile.

The integrity of several parts of the book is at present

running a sharp fire. But, whatever may be the final settlement of the various contentions, the problem and its development will not thereby be vitally affected. We may assume that both prologue and epilogue are by the same hand as wrote the body of the poem. Even though the prologue were not written by the author of the poem proper, it must at least have been adopted by him. As for the epilogue, it may have been a later contribution by another hand, but we need not stop to consider it, as the problem is really finished before the epilogue is reached. The disputed passage, xxvii. 7-38, is doubtless misplaced, or is an interpolation, and may be overlooked altogether. The Elihu speeches are certainly of later origin than the rest of the poem, and will be employed simply as a side-light.

II.—HISTORICAL SETTING OF THE BOOK.

The Jews had no conception of secondary causes. The almost deistic laws of nature, as formulated by the modern scientist, would have been most antagonistic to the Jewish idea of providential control. Jehovah, without intermediate agencies, or necessary compliance with what we call "law," directed the operations of nature, and governed His chosen people. No principle was more thoroughly engrained in the Jewish mode of thinking than that national prosperity was the reward of obedience and national suffering the punishment of disobedience. This was the dogma of theocratic government. It was early laid down as such (Exodus xxiii. 20-22), and explained to the Israelites the source and reason of such noted victories and terrible sufferings as were theirs during the march across the deserts to the Promised Land. Moses, before his departure, collects in a vast catalogue the blessings or curses which were attached to the keeping or the breach of specific laws. And the better to burn the conviction into the hearts of his people that the Lord would pursue such a mode of government in the future, he rehearses in detail their history, and demonstrates the operation of such a method in the past.

Until the exile, never was there a doubt expressed about the absolute domination of the theocratic principle of government.

The question of its certainty never suggested itself as a matter permitting, or calling for, consideration. It was axiomatic. All historic movement was explained by its light. No battle was lost but was the result of unrighteousness, none ever won but was the reward of fidelity. The degree of success attained by the individual tribe was the measure of its faithfulness to Jehovah. The pinnacle of Jewish wealth, influence and glory was reached when the people, under the leadership of David and Solomon, were most fervid, united and constant in the worship of Jehovah, and in adherence to His commandments. From that time onward was constant decline—internal disruption, weakness, war, captivity. The key to this latter situation may be written in one sentence—Jehovah's curse upon sin. The Kingdom of Judah retained existence longer than Israel, and was more successful in maintaining itself against its adversaries, because its national idolatries had been less continuous and marked.

The position which the priest occupied in the Jewish theocracy was in harmony with the national conception of the theodicy. The high priest, as chief of the priesthood, was mediator between God and the people. His, it was, to make such sacrifices, prayers, promises, and confessions as would avert punishment due to sin, and secure the pleasure and blessing of Jehovah.

The prophet was the Lord's mouthpiece. He spoke forth the promises of blessing for purity and obedience, declarations of cursing for uncleanness and idolatry. He interpreted calamity as indicating a breach of the early national covenant with the Lord (Exodus xxiii. 20-23). During the captivity, Jeremiah wrote: "Yet they obeyed not, nor inclined their ear: . . . therefore I will bring upon them all the words of this covenant; which I commanded them to do; but they did them not." (Jeremiah xi. 8.) During the sad fallen days of Israel's history, how pathetic, how constant, were the prophet's appeals that, in deepest repentance, the people would turn again to the God of their fathers, and thus secure the reversal of present or impending disaster. (Zephaniah ii. 1-3.)

In view of these facts it would indeed be strange if anything short of a great national upheaval, some complete disintegration

of the ordinary mode of life, could shake faith in this long-fostered creed of retributive Providence. This revolution, however, came with the captivities; first, that of Israel by the Assyrians, in 722 B.C., followed by the conquest and deportation of Judah by the Persians in 597 and 588 B.C.

It was impossible to be otherwise than that these national reverses would mightily disturb the mental, moral and religious attitude of the people. They were impelled with an urgency irresistible to interrogate doctrines hitherto unquestioned. New factors introduced by experience forced a readjustment of the old. The prolonged sufferings and hopeless prospect of the nation—for neither Jeremiah nor Ezekiel held forth one ray of hope for its full political restoration—turned attention upon the questions of physical evil and the righteousness of God's dealing with men. The periods void of criticism and questioning faith pass away. The old laws of Providence no longer have merely to be stated to receive assent; they become subjects of doubt and discussion. Thinking men struggle to reconcile the traditional creed with the spectacle of undeserved suffering. God's justice could remain unimpeached only by a new theory of moral government. In the old theory two fatally weak features become apparent: First, As to its *truth*. Is it true that the righteous are always rewarded with prosperity, and the wicked always punished with suffering? Facts abundantly supplied by experience answered, No. On every side the wicked were seen dying in a prosperous old age, while men perfect and upright were in direst misery (Jeremiah xii. 1; Habakkuk i. 13). Second point of weakness—The inducement presented for righteousness of character. The law of life, according to the old philosophy, was *prudential*. It taught that it was profitable to be righteous. Character was sold to the highest bidder. God was followed for the sake of the loaves and fishes. The falsity of this ancient creed was exposed to its heart by the mocking spirit when, with bitter sarcasm, he inquired, "Doth Job serve God for naught?" Surely righteousness is worth something in and for itself; and the *summum bonum* must be other and nobler than temporal prosperity, else how few attain it, and even among these, some of the most degraded!

We observe also the growth of the speculative habit—reflection upon problems of life and society. The older prophets spoke forth the word of Jehovah concerning truth and duty. The law emphasized the duty. Now, the wise man, the philosopher, seeks out and weighs the truth—truth not national, but universal. And while he does not seek truth without reference to duty, he affirms that the conduct which is right must also be rational. This self-conscious reflective tendency, everywhere noticeable in the wisdom literature, was doubtless an outcome of the Grecian metaphysical influence.

Prior to the wisdom literature, the individual or personal element is absent in Jewish literature. Like a drop in the ocean, the individual is absorbed by the nation. He, like the citizen of Plato and Aristotle, exists not for himself, but for the community. This statement may seem out of harmony with many of the Psalms (*e.g.*, xlv. 4, 6, 15; lx. 9, etc.), in which there is found what seems a strong personal cry. But it is more than probable these Psalms are representative in character, and the speaker stands for the community, expressing its thankfulness, needs and faith.

When, however, the hope of a political future was lost, the personal hope sprang up. Men desired to find assurance that they would not, as individuals, be lost to God with the multitude. Ezekiel is the prophet of this new and personal hope. He preaches a new theology. The homeless exile has demanded a reason for his sufferings, and protests against the injustice of penance done for the sins and shortcomings of his ancestry. "The fathers," they said, "have eaten sour grapes, and their childrens' teeth are set on edge." In opposition to this one-sided view, and false, because one-sided, the prophet expounds a strongly individualistic theory of retribution. He applies to the individual the doctrine of reward and punishment which the older prophets had applied to the community. Each person is treated by God in accordance with his own works; the righteous man lives, the unrighteous man dies—each entirely irrespective of his father's merits or demerits (Ezekiel xviii. 33). While this new conception of compensation marked an advance on the old theology, still at the bottom might be found the same

two defects which characterized the old. It was opposed by the fact that some men who were suffering were righteous, and some men who were prosperous were wicked; also the inducement to righteousness was still prudential. The author of Job was not slow to detect and expose these two weaknesses.

III.—STRUCTURE OF THE POEM.

Under this head will be considered the representative character which the actors held in the dream of Job, and their relation to the purpose of the book.

Great interest has long attached itself to the book of Job, but this is not surprising. The peculiarity of its structure, the mystery of its authorship and purpose, its literary quality, the echo of a universal cry found in its depths combine to make it a book unique in all literature, biblical or secular. The coldly intellectual and scholastic tendencies of its older interpreters led them to construe it as an argument only, a polemic, a contest of intellectual steel, well and cunningly conducted. So they "discern therein only an author employing an elaborate and somewhat artificial framework to group together for discussion certain hard problems concerning man's destiny, and God's dealing with him upon earth."

The author was not a hard-headed philosopher. He was a *man*, thoughtful, observant and emotional, the furnace of whose soul was heated to a sevenfold intensity by reason of affliction, personal and national. In him there is not only intellectual light but spiritual heat. The ocean of his soul is sounded to its depths by the plummet of thought, while its whole mass is troubled and tossed by the forces of strong feeling.

Nor is he, in these deep breathings and outreachings, a man simply of his own time and his own people, but of all time and of all people. Humanity is the same everywhere and ever. The vibrations of this Jew's heartstrings, struck by the plectrum of the Divine Harmonist, have their echo in our own deep consciousness. The poem is a world poem, the record of a drama ever renewed. It is the precursor of much of the world's penetrating, poignant literature. To its own era belong many of the Psalms, Jeremiah and Ecclesiastes. After it come

in fertile profusion the Apocalypse, Confessions of Augustine, Danté's Divine Comedea, Shakespeare's Hamlet, Milton's Paradise Regained, and the Faust of Goethe. In years just gone, have been given us Carlyle's Sartor Resartus, Browning's Easter Day and Rabbi Ben Ezra.

It would be contrary to the genius of the oriental mind as well as the immediate conditions under which the author of Job wrote, to suppose that he placed before himself a theme in a critically determined and propositional form. Much more difficult is it to imagine that he manufactured a skeletonized plan. His poem, however, bears most evident marks of method, and possesses a complexity which proves that much attention was paid to form. It might not be inappropriate to say that it grew as a being with life grows—not a skeleton first and afterwards endowed with flesh and life. It was an organism possessing from its inception, life, as its cause and possibility. But just as the anatomist examines the bones of the animal that he may better understand the whole, so it may be well to note the structural elements in this poetic organism, in the hope thereby to better interpret the purpose as conceived by the author.

Why was the tradition concerning Job selected as a vehicle for the problem and its discussion? For the answer, we have not far to look. The author views his problem, not as Jewish only, but humanic, and as such, he desires to treat it. Therefore, for the time, he must cease to be a Jew, and, like Jesus, become a man among men—a son of man. He must fortify against the introduction of elements which must give a national cast to the inquiry. He must reject all traces of Mosaic legislation, all arguments taken from Hebrew literature, and all direct references to the political situation of his race. For these reasons, he goes back beyond the vicissitudes of wars and dynasties, beyond ecclesiastical and political movement, into a time and a scene when man is most Nature's child and least a differentiated product of distinctive influences. If a man be chosen from amongst such conditions he will make a fitting exponent of "these elementary feelings which subsist permanently in the race, and which are independent of time."

Whatever may be the conclusion as to the ultimate purpose of the book, one thing will receive general assent—the author certainly was much interested in the teaching that sufferings may fall on men for reasons unconnected with sin on their part. But the discussion of such a doctrine in a purely abstract way would be out of keeping with the oriental mode of thinking. The lesson he must strive to carry home in concrete form. And here, ready at his hands, was this bit of history, handed down by the Arab tribes and imported into Palestine. The story of Job was doubtless one of popular narration. Possibly it may have been reduced to writing and become a matter of literature. These things are matters of conjecture, but certain it is, that the story incorporated the truth which he desired most to emphasize, and, accordingly, he appropriated it.

The part which Job plays in the drama.—Job is not a lay figure. In truth, he is the writer himself. The author lives in his poem. It is a subjective production. (See iii. 3; xxix. 21; xxii. 7; xxvi. 16; xlii. 2-6.) The book is an idealized portrait-ure of the writer. It is as if he had proclaimed to all: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." (Psa. lxvi. 16.) "His own, not his hero's, are the philosophy of the book, the earnest search for God, the sublime despondency, the bitter anguish and the prophetic cry." He suffers, and with him his own people in exile. But the ardent care with which he excludes everything Jewish would suggest that the burden of his subject carries him far beyond himself or his people, out into the great spaces of humanity, and echoes the heart-beat of every perplexed sufferer.

The definite part assigned to Job in the drama is to represent the shaken confidence in the old philosophy of retribution (xxi. 6-20; xxii. 22-26), and the ineffectual search for a rational solution of the dark problem of evil (x. 2-7). And another fact Job bodies forth, though perhaps not conscious of its full significance. It is the undying truth that all spiritual progress is wrought by struggle in the inner soul of man, and that when the light of peace and rest is at length found, it proves itself to be not knowledge, but faith (xlii. 5).

“ We have, but faith we cannot know,
For knowledge is of things we see ;
And yet we trust it comes from thee,
A beam in darkness ; let it grow.”

Job does not undertake a purely speculative enterprise—to overthrow the old theory of divine government. He is the representative of many sufferers who are vainly struggling to reconcile this old creed with their conscious innocence, and yet retain confidence in God's justice. Job's work is negative and destructive. He lays bare all the arguments which others advance to bolster the ancient faith, but is unable to present one himself which would stand the test of his own criticism and deep experience.

The part which the Three Friends play in the drama.—“ Job's comforters ” are the representatives of the kind of philosophy evolved by ages of wisdom and reflection, and which Job, with the whole devout world, held ; a philosophy, moreover, that through a long period of national prosperity had crystallized into a comfortable creed well adapted to fair weather and the ordinary routines of life. It taught that God deals with men by an unchanging, and in the main, calculable law—goodness receiving reward in prosperity, wickedness receiving unflinching desert in woe. Though for a time vengeance might be delayed yet inevitably it lurked in the storm, the lightning and the pestilence (xv. 25-35 ; xx. 5-29). It is possible for a man to so hide his wickedness that he may escape the condemnation of his fellows, but the wrath of God will search him out, and then it will be proclaimed to the world that he had been a sinner (xi. 7-12). Chastisement falls also upon the righteous for the occasional sin, but its purpose is to turn to humility and repentance (iv. 6, 7 ; v. 17).

The three friends are the voices that give forth the thoughts which struggle in the mind of the author as he endeavors to reconcile the old faith with observed facts—thoughts not Job's alone, but the common possession of the people, and held in support of retributive justice. These arguments fall into three main lines, and it was the part of the friends to bring these forward, that each in turn might be shown to be inefficient.

It may be that the author intended to indicate by the perfect number *three*, how popular and how deeply rooted the nation was which was being defended. But it is more probable that these classes of argument were dominant lines of thought, each peculiar to men of a distinctive turn of mind. These classes of thinkers were those who would emphasize arguments deduced from (1) intellect, or (2) experience, or (3) feeling.

Eliphaz is the oldest of the three (xxxii. 6, 7), and as such may typify the antiquity of the theory he supports (xv. 17-19). He is the seer (x. 12) who looks at the question as a philosopher, and considers it in its broad relations. He clearly and at some length states it in its various aspects, and supports it by arguments based upon God's holiness and wisdom (iv. 17), and the sinfulness of man (iv. 12-21; xxii. 2-5).

Bildad stands for the wise men (Jer. xviii. 18; Prov. i. 16) of earnest and observant mind, who in a practical way were teachers concerning conduct, worldly prudence, divine things, and the mystery which encompasses the world. Bildad presents the arguments drawn from experience rather than from philosophy. He represents the generalized conclusions made by thoughtful men of all times (chap. viii.) obtained by observation of the ways of God in the process of history.

Zophar represents neither the philosopher nor the astute observer. He is the plain, blunt man, religious in temperament, of strong personal convictions, who in support of a deeply-rooted sentiment, opposes in a way verging upon personal attack, the one who would cast reflections upon the truth and justice of the ancient theory. He cannot argue well, but he feels deeply and speaks boldly.

THE PROBLEM.

Renan argues that the design of the book of Job is to destroy the old Mosaic doctrine of retribution. But the author nowhere attacks the truth of the abstract principle. He only shows that it cannot be sustained by the arguments ordinarily adduced in its favor. Moreover, in the epilogue, where, as a reward for his maintained integrity, Job's material blessings, which he had lost, are doubled, there is certainly no intention of denying the ancient creed.

A more attractive theory (Godet, Milton, Genung) is that the book is a study showing the progress of Job's soul to God—the development of his inner life through the darkness of a great spiritual struggle out into the light and love of faith. It is inconceivable that a man of the author's generation could undertake such a philosophical analysis of mental and spiritual processes. He has a living, burning experience, and he relates it. In that narration are incorporated the marks of progress in his inner life. But the narrator is unconscious of it. He is absorbed in things more external and concrete. It is the observant listener who analyzes the narration and detects these marks.

The immediate problem of the book is the reconciliation of the traditional doctrine of retributive providence with the fact that the righteous often suffer and the wicked often prosper, and to so do this that there will be no loss of confidence in the justice of God. The writer proves that so long as we remain in the realm of reason this is impossible; but when we pass into the realm of faith it can be accomplished. There we may be assured of the justice of Jehovah's dealing with men, though we may not comprehend its method. This, we repeat, is the immediate purpose of the author. But he had a secondary one. He would encourage his compatriots to have implicit confidence in God. He would teach them that calamities may befall the righteous not because of any evil they have done, but in order to try their righteousness, and through trial to perfect it.

The problem is introduced in the prologue by Satan's query, "Does Job serve God for naught?" Is he not righteous not for the sake of righteousness, but for the prosperity it brings? This insinuation is indeed a fair deduction from the old creed. But God challenges it. By making God the challenger the author may intend to indicate that it is He who is bringing the old faith into question. The complication is secured by placing a righteous man in greatest suffering. Here then is the dilemma. Before the innocent sufferer stands the dogma: Prosperity is the reward of righteousness; affliction, the punishment of sin. Three lines of procedure are possible to him: First, deny the truth of the dogma; second, deny God's unvarying justice;

third, admit guilt in himself. The possibility of systematically attempting the first never presents itself. His wife advocates the second, and long he struggles with the temptation to do so. But never once does he depart from the maintenance of his own integrity, though his friends, by insinuation and direct charge, made his sinfulness the only possible solution of his troubles.

The discussion follows Job's passionate cry of misery (chap. iii.). He curses the day of his birth (1-10), regrets his existence (11-19), and wonders why God should continue a life so miserable (20-26). In this outbreak there are indications of resentment and impatience, which irritate into speech the three defenders of the old system.

FIRST CYCLE OF SPEECHES.

Eliphaz' First Speech.—As might be expected, in the opening address the doctrine of suffering and evil is dogmatically stated, for with it as background is the whole battle to be fought. Eliphaz affirms that the righteous never perish under affliction (iv. 6, 7); only the wicked are punished unto death and made to reap the harvest of their own sowing (8, 9). Contrasting the holiness of God with the universal imperfection of man, he thus delicately suggests to Job the secret of his trouble (12-21).

Job's Reply.—He makes little reference to the problem other than to deny the guilt covertly imputed to him (vi. 29, 30), and demands that they show him what Eliphaz is hinting at (vi. 24). He will not permit a deduction from a dogma prove him a sinner. He closes by bemoaning once more the impossibility of escape from suffering (vii. 1-10).

Bildad's First Speech.—He attaches his speech to what seems the general drift of Job's words. Two points in particular arouse him. First, the assertion (vi. 29) that Job had right on his side against God. This implied a denial of the divine rectitude in his case; and second, the assertion (vii. 1-10) that the race of mankind is the victim of irresistible oppression. To meet these implications Bildad affirms the discriminating rectitude of God (viii. 1-7), and rests his argument upon the consent of mankind, referring particularly to generalized statements of the ancients (viii. 8-19).

Job's Reply.—He would admit that Bildad's argument ought to be true, but his own experience and much that he has observed, convinces him that the world is not thus governed. His insupportable sufferings suggest to him the thought of the supreme power in the world being an omnipotent, cruel force, crushing good and evil alike. In such a case Job could not effort to examine the nature of God, so that, if possible, he might vindicate his innocence (chap. ix.). Then follows (chap. x.) an attempt to catch some clue to the reason of his calamities. But, in the consciousness of his own integrity, he almost concludes that the Universal Ruler is evil.

Zophar's First Speech.—He protests against Job's assertions of innocence. The fact of his afflictions, proves that God considers him guilty. His sufferings are intended to bring his sins to remembrance (xi. 34). Sudden calamity is due to detected sin (xi. 7-12).

Job's Reply.—He proves that he knows the Divine Wisdom and Might as well as his friends do (chap. xii.), but he cannot, even with the possession of such knowledge, satisfactorily explain the reason for his calamities. In his consciousness of innocence he desires to plead his case before God himself (xiii. 3). This course is a token that he feels he shall not be held guilty (xii. 16-19).

The first circle of speeches, by dwelling on the attributes of God as contrasted with those of man, support the deduction that Job must be sinful. Eliphaz holds to the moral purity of God and His universal goodness. Bildad insists on the discriminating rectitude of God, while Zophar magnifies the omniscience of the divine insight which guides God's dealings with men. Job's conscious innocence is his incontestible argument. He would stand before God in its defence. He can discern no room for justice in his suffering, except—blessed hope born of deepest anguish—beyond this life there is another (xiv. 13-15).

SECOND CYCLE OF SPEECHES.

In the second series of speeches the arguments of the friends take a different form. Man—not God—is now the theme.

History and experience demonstrate God's manner of dealing with the wicked. Not until his last speech in the cycle does Job meet this new position.

Eliphaz' Second Speech.—Job had said (xii. 6) that the wicked often dwell in peaceful security. On the contrary Eliphaz declares that the wicked are troubled with prickings of conscience and presentiment of evil (xv. 20-24), and proceeds to paint a picture of their punishment and disastrous end (xv. 29-35). He supports his doctrine by affirming that it is in accordance with the views of the wise of all times, and of the pure-blooded races of men whose traditions have never been polluted (xv. 17-19).

Job's Reply.—Once more he interprets his afflictions as being an apparent indication of God's wrath, but he asserts he has One in heaven who can witness to his innocence (xvi. 19). His hope for vindication, in view of his impending death, lies in the future life (xvii. 11-16), for God cannot declare him innocent here while by affliction He was asserting his guilt.

Bildad's Second Speech.—He brings forward two arguments: First, that the punishment of wicked men is in accord with moral law and order of the universe (xviii. 5-17); second, that it is also in keeping with the moral instincts of mankind (xviii. 18-20).

Job's Reply.—He says nothing directly touching the problem except a repudiation of the inferences drawn from the fact of his calamities (xix. 2-6). Once more he expresses the hope that in the future life he may be vindicated (xix. 23-27).

Zophar's Second Speech.—He has nothing new to offer. He simply reaffirms the dogma that the wicked man's prosperity is always brief. Wickedness always brings about its own punishment (chap. xx.).

Job's Reply.—He meets all these various arguments drawn from history and experience at this point. He quotes experience also. It is not true that the wicked are always punished, for they and their children are often happy in their possessions though they deliberately bid God depart from them (xxi. 7-16). Hence they cannot be said to be invariably overtaken by calamity (xxi. 17-21). He concludes that the traditional theory cannot be

reconciled with indisputable facts. Difference in fortune is not always due to difference in character (xxi. 22-26).

THE THIRD CYCLE OF SPEECHES.

Two lines of argument against Job and in support of the old theodicy have proved unavailing. Job is not convinced of any lack of moral integrity. There remains but one more resort—boldly to accuse Job of great sins. He must be a great sinner since he is so great a sufferer.

Eliphaz' Third Speech.—God must have some fixed principle of government. It is inconceivable that He would be vacillating in His method. Since man's righteousness or unrighteousness is nothing to Him, any difference in treatment must have its cause in man himself. God will not chastise a man for his piety, hence it must be for his sins (xxii. 2-5). Having laid down this general principle he charges Job directly with specific sins.

Job's Reply.—He denies the uniform operation of the principle advocated by Eliphaz. This retributive doctrine fails in his own case (xxiii. 10-12), or else God has been unjust and arbitrary (13-17). The doctrine also fails in respect to mankind in general. There is tyranny and God does not regard it (xxiv. 3-12). Murder, adultery and robbery continue unpunished (13-24), the wicked in security come to an honorable old age and peaceful death (22-25), quite contrary to the popular literature (18-21).

Bildad's Third Speech.—All the arguments for the ancient theory have been exhausted. Bildad can do nothing more than repeat (chap. xxv.) an argument before advanced by Eliphaz (iv. 7; xv. 14), the impossibility of men being pure in the presence of God. He then charges Job with impurity because he is a sufferer.

Job's Reply.—He declares most solemnly his freedom from all forms of wickedness, either sensual (xxi. 1-12) or by abuse of power (13-23), or by any secret feeling (24-40). He closes with a renewed entreaty that God will reveal unto him the reason for his troubles.

There is a tacit admission in the failure of Zophar to come

forward for the third time that nothing more can be said in behalf of the traditional creed. No argument in its favor, but can be rebutted by facts. The mystery of God's providence is still unsolved. Job still calls upon God for light. Why do the righteous suffer? If not for punishment, what then? Only Omniscience himself can explain, for in the presence of the long-unchallenged teachings, the Jewish mind is bewildered.

THE ELIHU SPEECHES.

The book of Job, because of its close bearing upon the political situation of the people, must have aroused among the author's contemporaries much interest and inquiry. It would place, as never before, the problem of reward and punishment before the common mind, and incite still further speculation upon it. During the exile, the thought was reached that the general chastisement of a nation must entail suffering upon persons who have been guilty of no great sin; and further, that chastisement may be the evidence of God's gracious design, and intended to profit those who suffer. In post-exilic days, one acting in the name of a circle of thinkers, desirous of strengthening the old defences of the theodicy by this new buttress, may have incorporated his view in the text of Job.

Elihu maintains that God is just, since it would be inconsistent with His nature to be otherwise (xxxiv. 10-42). Nor, since He himself has arranged the moral order of the world, can He have a motive for injustice (16-19). These arguments add little—make but little advance on the position of Eliphaz. However, two new points indicate a forward movement in the post-exilic thought. First, even the best of men may suffer in order that hidden moral weakness may be made apparent. Affliction thus becomes a wholesome discipline (xxxvi. 5-25). Second, the divine nature is unsearchable, and men should bow in submission to superior wisdom (26-37; xxxvii. 23, 24). But Elihu also fails to reconcile the traditional creed with the case of a righteous man in suffering, and who is intensely conscious of his innocence. Elihu's arguments fail in the presence of such affliction.

JEHOVAH'S SPEECHES FROM THE STORM.

The effort throughout the cycles of debates has been to effect such a reconciliation between the old theory of retribution and the fact of a righteous man in suffering as will leave faith in God's justice unimpaired, and confidence in His providence unshaken. All arguments presented have failed signally. Drop the problem here, and the problem remains, as ever, a dark enigma, and man distrustful of divine justice. God alone can illuminate the thick darkness—hope lies in revelation. Long has Job besought, and long has such revelation been withheld, but now from out the whirlwind, as He rides amidst the thunders of the storm-chariot, Jehovah speaks. In two possible ways may the Lord restore to mankind a settled confidence in His government—through the avenue of knowledge, or the avenue of faith. He may so reveal the mode of His operations as to produce an intellectual and ethical assent to his wisdom and justice. Or He may, by a revelation of His own nature, produce such a faith in himself, that without apprehending the *modus operandi* of His providence, men cease to question its justice. God usually teaches in the latter way. He does not discover himself in answer to the purely intellectual inquiry. "No man by searching after God can find Him out." In His revelation, He moves only in the realm of the religious. He reconciles men to His providence not by giving reasons, but by raising their whole nature into closer communion with himself. Then, flushed with the sense of God, man believes what he cannot understand. Faith, not knowledge, is the key to the enigma. And thus it is that Jehovah, in His speeches, effects the long-sought reconciliation.

God, moreover, does not reveal himself to the indifferent, more than to the sceptical or curious. Only to the cry of intense desire, and after preparation of the heart is His voice heard. At the outset of the Book, Satan put the question, "Doth Job serve God for naught?" This led to the trial of righteousness. But such an ordeal would be cruelty concentrated, if it had no end beyond itself—if it be not intended to prepare for wider reaches of spiritual vision, for greater and

fuller manhood. During its progress the monotonous flow of Job's somewhat negative life is broken; depths of profounder faith are reached (chapter xiv.); the sweets of righteousness give keener delight (xvii. 9), and there is prophetic vision of immortal life (xvii. 11-16; xiv. 2-6). Even this deepening of spiritual life, and widening of spiritual horizon, might justify the afflictions of the righteous, but they presage still better things.

At length a crisis is reached in Job's soul-life. Human reason is inadequate to its demands. Hope is in God alone. Nor does God disappoint. Before Job passes a panorama of creation, animate and inanimate (xxxviii. 4—xxxix. 30). Jehovah reveals himself not in one attribute, but in all the manifoldness and resource of His nature. Job is debased. God is greater and nearer than he ever conceived. A sense of the eternal power, Divine Wisdom, in the presence of which earth's little problems are nothing, overwhelms him. He cries out, "Behold I am too mean!" Jehovah reminds him of his distrust in the divine rectitude. "Wilt thou condemn me, that thou mayest be in the right?" He is made to realize the folly of endeavoring to understand God's way in the conduct of the world. Would he undertake such control himself (xl. 6-14)? Now, for the first time, the rays of simple faith break in upon the troubled mind. He grasps the great truth, dazzling him with its glory, and cries aloud, "I had heard thee with the hearing ear, but now mine eye seeth thee" (xli. 5). Rejoicing in his newly-found truth, he seizes his pen to record his struggle and his victory, that his fellow-countrymen—nay, the wide world—may know, that the seeming chasm between God's justice and His providence can be bridged over by faith alone. Men should trust God even when they cannot comprehend Him.

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THE LANGUAGE AND LITERATURE OF THE
OLD TESTAMENT.

“AND God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him ; male and female created he them.”

Man's creation is thus recorded in the first chapter of the Sacred Book. Man is thus the outcome of all creation, and endowed and formed superior to all that preceded him.

The image of God in which man was created was both moral and natural. The moral, consisting of uprightness or holiness, man early lost ; but the natural image, consisting of the intellectual powers, are indestructible, though impaired and weakened by the fall. Man is, therefore, a being of thought and knowledge, and speech or language is simply the expression of his mind and feeling. With reason and force Homer and Hesiod characterize man as the articulate animal.

The theories advanced concerning the origin of language are numerous. Two only are worthy of notice. First, that man imitated the sounds of creation around him, sounds like the neighing of the horse and the barking of the dog. This has been ridiculed as the bow-wow theory of language. Second, that human speech was given by the Almighty Creator. This was the reigning belief throughout Grecian antiquity, also among the Jews and early Christians. Our own views coincide with those of Dr. Townsend, who thus writes :

“Human speech is both God-given and from human invention. The first man of the race was created with a complete physical organism, and with powers of speech sufficiently to answer all the requirements originally laid upon him. This primitive speech sprang from an internal impulse but was volitional. The connection between speech and thought was therefore natural and in a sense necessary. This original tongue with which the first man was endowed was bequeathed to his descendants, and was the only speech known on earth until within a few thousand years.”

Passing from the historic past to the actual present we find the human race so marked by differences in speech that, in many instances, one cannot be understood by the other. The number of distinct tongues now employed is legion, to say nothing of those which have become extinct. How

the one language degenerated into a seeming mass of jargon is a study. The only historic record extant upon this subject is given us by Moses, in Genesis x., etc.

Here then is "Babel," or the "Confusion of Tongues." Nevertheless in this seeming disorder there is an order, a purpose, and a plan. The comparative philologist finds shades of similarity and general structure, and a classification scientific and generally accurate has taken place. Science assures us this splitting up of language was in three great divisions variously styled. (1) The Sporadic. (2) The Aryan, to which we belong. (3) The Semitic. The latter has been divided into the Arabic, the Aramaic, the Egyptian and the Hebraic. The Hebraic has again been subdivided into the Carthaginian, Samaritan and Hebrew, the latter being in general the language of the Old Testament.

I. The Old Testament language.

The statement that the Old Testament was written in Hebrew needs a little modification or explanation. Parts of Ezra, and a large part of Daniel, were written in Aramaic; hence Daniel has often been the battleground of criticism in the Old, as the Gospel of St. John has been in the New, Testament. We shall notice a few grammatical peculiarities. (1) A large predominance of guttural sounds. The Hebrew has five of these sounds. Nor were they sparingly employed; on the contrary, they were in use more than any other class of letters. In the Hebrew dictionary they occupy nearly a third of the volume.

(2) The three letter roots and words. This peculiarity is very marked in the Semitic languages in general.

(3) The doubling of consonants, usually of the middle letter of the three-letter root. By means of this most simple and natural device is expressed intensity or repetition of action. As a very simple illustration take the verb *qadash*. In its simple form *qadash* means to be holy, but *qid-desh* means to sanctify. Therefore sanctification is holiness intensified.

(4) The vowel-points. The early Hebrew letters consisted only of consonants, and had none of those points or signs as we have now in manuscripts and in our printed Hebrew Bibles. Readers of the language were left to supply the vowel-sounds as they had received them by tradition from their forefathers. But in process of time it became necessary to preserve these vowel sounds, and so a system of points, above or below or in the letters, was used to represent the vowels. On this subject we quote Gesenius:

"But when the Hebrew had died out, and the ambiguity from such an indefinite mode of writing, and the fear of losing the right pronunciation must have been increasingly felt, the vowel-signs or vowel-points were

invented, which minutely settled what, till then, had been left uncertain. The present vowel-system was not completed till the seventh century after Christ. This vowel-system has, probably, for its basis the pronunciation of the Jews of Palestine; not so much that of common life as the formal style, which was sanctioned by tradition, in reading the sacred books in the synagogues and schools in the seventh century after Christ."

We notice next the syntax and general structure of the language. To one peculiarity only of Hebrew syntax we specially refer, namely, the use of the infinitive absolute instead of imperative mood to express more force or emphasis than the ordinary imperative. It is used in that remarkable passage translated, "Remember the Sabbath day to keep it holy." This is more than an ordinary command or mandate. It is an edict that cannot be trifled with by nations, legislative assemblies, or individuals.

In considering the general structure we note what may justly be termed the Divine simplicity of the Old Testament language.

"The simplicity of Hebrew composition is obvious even to the reader of the English translation. We observe at once, seldom is there the building up of a lengthened period, consisting of propositions logically dependent and harmonious as a whole. Rather it is a succession of propositions given as they are uppermost in the speaker's or writer's mind. This results from the character of the Hebrew mind, which was more remarkable for rapid movements and vivid glances than for large and comprehensive grasp.

"The Hebrew composition is also extremely *pictorial* in its character, not the poetry only, but also the prose. In the history the past is not described, it is painted. Not only does the ear hear, but the eye also sees. The course of events, or the transactions, are all acted over again. The past is not a fixed landscape, but a moving panorama. The reader of the English Bible must have remarked the constant use of the word 'behold,' which indicates that the writer wishes to make the reader a spectator with himself of the transactions he describes. In imagination he forsakes his own point of time and lives the past over again. With his reader he sails down the stream of time, and traces with open eye the winding course of history.

"It is often impossible to reproduce this in the English translation. Further, in writing even of the so-called common actions of life, as that one went, spoke, said, etc., the Hebrew is not satisfied with the past, that the thing was done, but makes it fully pictorial, as in our translated expressions, 'he arose and went,' 'he opened his lips and spake,' 'he put forth his hand and took,' 'he lifted up his eyes and saw,' 'he lifted up his voice and wept.' Doubtless it is the painting of events which is partly the source of the charm with which the Scripture narrative is invested to all pure and simple minds." *

The Old Testament language is historically divided into two periods. The first, reaching to the Babylonish exile, has been called the golden age ; and the second, or after the exile, the silver age.

To the first, or the golden age, belong the greater part of the books. Of these Gesenius says :

“Even in the writings of this period of about one thousand years we find differences in the diction and style, which have their ground partly in the difference of time and place of their composition, and partly in the individuality of their authors, a point not to be forgotten in the study of the differences of the sacred penmen. The poetic diction is everywhere distinguished by a rhythm that moves in grand parallelism peculiar to itself.”

As a comparison of the minimum and maximum of the style of this golden age read carefully two examples—Genesis, chapter i, and Isaiah, chapter xxxv.

We may now turn to what has been termed the silver age, which reached from the Babylonish captivity to the time of the Maccabees. There is in the language of this period an approximation to the western Aramæan, to which the Jews became accustomed in Babylon. This gradually banished the Hebrew from the lips of the people. Wright, in his “Comparative Grammar of the Semitic Languages,” on this subject says :

“Now do not for a moment suppose that the Jews lost the use of the Hebrew in the Babylonish captivity, and brought back with them into Palestine this so-called Chaldee. The Aramæan dialect gradually got the upper hand, and ended by taking possession of the field.”

Thus the Hebrew became the book-language, the classic-language of the Jews, and the writings of the Old Testament their choicest gems. The writings of the silver age as literary compositions stand below those of the earlier prophets. Yet some are little inferior to those of the former age in purity and æsthetic value. Read for instance Psalm 137, of which we quote the first part :

“By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
We hanged our harps
Upon the willows in the midst thereof.
For there they that carried us away captive required of us a song ;
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the Lord's song
In a strange land ?”

Compare also the dirge-like ending of the last of the prophets of the Old Covenant.

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet, before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.”

“How mountain-like,” says Dr. Joseph Parker, “is the sublime old Hebrew among the languages of earth! and how noble its billow-like swell, amid the waves of meaner speech! David knew me. Asaph is my bosom friend. Solomon is my confidant. All the unnamed minstrels are bringing me music from heaven.”

Canonicity with the ideas embodied therein is claimed for the Old Testament writings. Here we pause to ask, What is here the meaning and signification of the term *canon*? As to the term, it is a transliteration of the Greek word *κανών*, a measure or rule. It signifies, with regard to the Old Testament, the rule or measure, fixing and defining so many books as sacred and divine, leaving the rest uncanonical.

But we ask now, why so many? and why no more? In some Bibles, between the Old and the New Testaments, we find inserted the Apocrypha, consisting of some fourteen books. Why should these be rejected? The reasons are as follows: (1) The absence of the *prophetic element*. There seems a consciousness that the gift of prophecy had departed, or a hope that it might one day return. (2) The almost total disappearance of *poetic power*. (3) Works of fiction resting, or professing to rest, upon a historical foundation. (4) The tendency to pass off supposititious books under the cover of illustrious names. Now, we reiterate, why so many books in the sacred canon?

This leads us to the historical question, When, and by whom, was the canon of the Old Testament fixed? Popular belief assigned to Ezra and the Great Synagogue the task of collecting the different books into one great whole. Doubts have been cast upon this statement; nevertheless as the Jews from Babylon returned, became more than ever a separate people, it is highly probable that Ezra, or Ezra and Nehemiah, or the Great Synagogue, added the twelve minor prophets to the collection already in force, and declared and defined the same as the sum of their holy books. This probability seems strengthened by the fact that divisions were marked in the books, showing the lessons in the law and the prophets, which were to be read on the Sabbath days in the synagogues. We prefer, however, to take still higher ground, and assume that the holy men who

wrote and spoke as they were moved by the Holy Ghost had all passed away; that Malachi had pointed to the Messenger of the New Covenant, and as the last messenger of the Old Covenant had finished his work and "fell on sleep"; therefore the book was closed and the prophecy sealed by the Divine Spirit. The prophetic power and Divine inspiration in the Old Testament Church had ceased, and therefore no more might be added thereunto; the canon was fixed. Without forgetting the use of human instrumentality, we claim the canonicity of the Old Testament to be the work of the Holy Ghost. That the canon had been settled, as we now have it, is abundantly proved by the testimony of Josephus, who lived about the time of the destruction of Jerusalem by the Romans.

Canonicity is also acknowledged by our Lord and Saviour Jesus Christ, under the threefold division, the Law, the Prophets, and the Sacred Writings, sometimes denominated the "Law and the Prophets." "Think not that I came to destroy the Law and the Prophets; I came not to destroy but to fulfil."

II. *The authenticity of the Old Testament writers.*

The divines of the past, in dwelling upon the evidences authenticating a Divine revelation, brought forth the following order: First, External evidence, consisting of miracles and prophecy; second, internal evidence, drawn from the consideration of the doctrines taught as being consistent with the character of God, and tending to promote the virtue and happiness of man; third, collateral evidence, gathered from outside sources, which confirm the truth of the sacred writings. The first and second of these fields of thought are inviting and encouraging, but we dare not enter them now. It is with the last we deal chiefly. To-day the conflict is with a historical and textual criticism, which would deny the historical facts, and relegate them to the realms of legend or mythology.

In this battle monuments and rocks are examined, tombs are rifled, coins deciphered, and the records of the musty past resurrected and brought to light. Nevertheless, the historical facts of holy writ stand as truthful as ever, and, like the mighty Sphinx, present an unchanging countenance and immovable base, whilst critics and adverse criticism fade away and droop and die.

It may be interesting to note a few of the historical facts of the Old Testament which are corroborated and confirmed by ancient and so-called profane history.

We select the fact of the Deluge. This is substantiated by Berosus, a priest and historian at Babylon, who lived about the time of Alexander the Great, or about 250 B.C. The account he gives reads thus:

"Xisuthrus was warned by Saturn in a dream, that all mankind would be destroyed shortly by a deluge of rain. He was bidden to bury in the city of

Seppara such written documents as existed, and then to build a huge vessel or ark, in length five furlongs, and two furlongs in width, wherein was to be placed good store of provisions, together with winged fowl, and four-footed beasts of the earth; and in which he was to embark, with his wife and children and his close friends. Xisuthrus did accordingly, and the flood came at the time appointed. The ark drifted towards Armenia, and Xisuthrus, on the third day after the rain abated, sent out from the ark a bird, which, after flying for a while over the illimitable sea of waters, and finding neither food, nor a spot on which it could settle, returned to him. Some days later Xisuthrus sent out other birds, which likewise returned, but with feet covered with mud. Sent out a third time, the birds returned no more; and Xisuthrus knew that the earth had reappeared. So he removed some of the covering of the ark, and looked, and behold the vessel had grounded upon a high mountain and remained fixed. Then he went forth from the ark, with his wife, his daughter and his pilot, and built an altar, and offered sacrifice; after which he suddenly disappeared from sight, together with those who had accompanied him."

On this passage Rawlinson says, "Such is the account of Berosus; and a description substantially the same is given by Abydenus, an ancient writer of whom less is known, but whose fragments are generally of great value and importance. It is plain that we have here a tradition not drawn from the Hebrew record, much less the foundation of that record; yet coinciding with it in the most remarkable way. The Babylonian version is tricked out with a few extravagances, as the monstrous size of the vessel, and the translation of Xisuthrus; but otherwise it is the Hebrew history down to its minutiae. The previous warning, the divine direction as to the ark and its dimensions, the introduction into it of birds and beasts, the threefold sending out of the bird, the place of the ark's resting, the egress by removal of the covering, the altar straightway built, and the sacrifice offered, constitute an array of exact coincidences, which cannot possibly be the result of chance, and of which I see no plausible account that can be given except that it is the harmony of truth."

"How well Thy blessed truths agree!
 How wise and holy Thy commands!
 Thy promises how firm they be!
 How firm our hope and comfort stands!"

III. *The genuineness of the Old Testament literature.*

Here at the outset we are met by two definitions: One, "A genuine book is one written by the person whose name it bears." This touches the authorship. Another is, "A book is said to be genuine, if it be, as it was written by its author." This touches the question of the text.

Let us examine the question of authorship: First we take the "Law," or the Pentateuch, which has long been regarded as the work of the great

legislator Moses. Some of the so-called advanced critics of our day would rob him of all the credit of such authorship, and claim that there were two or three codes or accounts in manuscript, of the events from the creation down to the times of Moses and Joshua, and that some of the prophets, major or minor, formed and constructed from these accounts, the Pentateuchal books and Joshua, as we have them to-day.

By way of illustration and analogy, we give the case of Shakespeare's plays, which, we think, will meet some difficulties as well as give our views on this subject. Some have argued that Bacon, a literary successor of Shakespeare, wrote them, but very few have accepted so discordant a theory. It is a fact that many of these plays were formed from older tales and accounts and embellished and beautified under the master-hand and master-mind of the greatest of English dramatists. After his death someone presented them complete, and as a whole, with biographical sketch; and notes and comments soon were added.

Apply this to the Pentateuchal question. Incorporating and embellishing accounts or genealogies, into his wonderful work the Torah as a whole was formed by the great lawgiver. Then after his death on Pisgah's top some powerful hand added the tale of his mysterious death, and in time notes or comments may have been added, some of which may have been incorporated in later editions of the text, until the times of Ezra.

We delight to repeat the grand old fact. "the law was given by Moses, but grace and truth came by Jesus Christ." With regard to the prophets, criticism has been more reverent, and candid. Nothing has been brought forward yet, which at least seriously affects the genuineness.

With the other sacred writings the genuineness is also maintained. The Hebrew title of the Book of Psalms is *Tehillim*. With the general sense of praise-songs, so that the Hebrew does not claim that they were all written by David, although there is decided proof that his are the prominent ones, just as the hymns of Wesley, are the brightest and best of all in our Methodist Hymn-book.

Later criticism has doubted whether Solomon is the author of Ecclesiastes; but as Dean Stanley says, "However, this may be, there can be no doubt that ecclesiastes embodies the sentiments which were believed to have proceeded from Solomon at the close of his life, and therefore must be taken as the Hebrew Scriptural representation of his last lesson to the world.

IV. *The genuineness of the text.*

We are chiefly concerned to know whether we have the same Old Testament text as was received as canonical among the Jews. Paul asks, "What advantage, then, hath the Jew? or what profit is there of circum-

cision? Much every way: chiefly because that unto them were committed the oracles of God." How well they guarded these oracles divine, the pages of history partly and yet sufficiently reveal. But we feel that our views are far better expressed by our own incomparable and wronglly-shelved Watson. From his institutes we therefore quote the following:

"After the return of the Jews from the Babylonish captivity, the book of the Law and the Prophets was publicly read in their synagogues every Sabbath day, which was an excellent method of securing their purity, as well as of enforcing the observation of the law. The Chaldee Paraphrases and the translation of the Old Testament into Greek, which was afterwards made, were so many additional securities. To these facts we may add, that the reverence of the Jews for their sacred writings is another guarantee for their integrity: so great indeed was that reverence, that, according to the statements of Philo and Josephus, they would suffer any torments, and even death itself, rather than change a single point or iota of the Scriptures.

"A law was also enacted by them which denounced him to be guilty of inexpressible sin who should presume to make the slightest alteration in their sacred books. The Jewish doctors, fearing to add anything to the law, passed their own notions, or traditions, or explanations of it: and both Jesus Christ and His apostles accused the Jews of having a prejudiced regard for those traditions, but they never charged them with falsifying or corrupting the Scriptures themselves."

Looking back to the Christian and Jewish guarding of the Old Testament books, we feel confident they have been well preserved. And now to crown all is the wondrous power of the printing-press, by which the text remains unalterable, leading us in the language of Watts to sing,

Engraved as in eternal brass,
The mighty promise shines;
Nor can the powers of darkness raise
Those everlasting lines.

V. *The inspiration is claimed for the Old Testament writings.*

We have here one of the great subjects of controversy of the latter part of the nineteenth century. Men ask, Are the Scriptures of the Old Testament inspired or are they not? Are they just like other books, but a little more ethical and religious? are they allegorical only, like "Bunyan's Pilgrim's Progress," and his "Holy war?" Are they only like the Iliad or the great story-poems of the nations?

The three chief views of inspiration may be thus stated:

(1) The Latitudinarian view, which reckons it to be but a style of religious and poetic fervour, or rapture.

(2) The Mechanical view. The writers being entirely passive in the hands of the Great Spirit, their own individuality being almost or entirely lost.

(3) The Dynamical view. Divine power exercised through human instrumentality. Men, without losing their personality or peculiarities, wrote and spoke as they were moved by the Holy Ghost.

Leaving the theories, we ask, *What are the facts?* The fact of inspiration may be necessary to Christianity, but the theories of men are not. To prove that the Scriptures are divinely inspired we might refer to the excellency and superiority of the doctrines they contain, and their wonderful influence upon man, regenerating and sanctifying his nature. We have also conclusive evidence from the testimony of the writers themselves. The prophets generally professed to speak not their own words, but the "Word of God." It is with them, "Thus saith the Lord," or, "the Lord spoke to me saying." Micah, when promising blessings to Israel, said, "The mouth of the Lord hath spoken it." Malachi opens his record with, "The burden of the Lord to Israel."

The New Testament writers reiterate the same fact of inspiration, but make clearer what divine person moved their minds. Peter, addressing the nucleus of the early Church, said, "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas." Paul, in his epistle to Timothy, gives us solid ground to rest upon. He beautifully expresses it in the original, thus, *πᾶσα γραφή Θεόπνευτος*, translated literally, "All scripture is God-breathed." Here we stand, we cannot do otherwise. God help us as a Church to believe and preach the Inspired Word.

In conclusion: We claim first that a larger share of study and attention should be given to the Old Testament writings, by our colleges, church-members, and Sabbath-school teachers and scholars.

Then we should also regard the Old Testament Scriptures as unfolding the idea of Christ. Messianic prophecy is abundant there. It is on the surface, as well as deep down the mine. It is the scarlet thread to the seeker manifest. It is the silver-lining to Eden's dark cloud and Babylon's sorrowful exile. Said the Master: "Ye search the Scriptures, because ye think, that in them ye have eternal life; and these are they which bear witness of me."

In Christ, the old covenant and the new are both united; the types and figures are all realized. The sacrifices concentrate in the one atonement for sin. Both books are sealed with blood.

"The types and figures are fulfilled,
 Exacted is the legal pain ;
 The precious promises are sealed.
 The spotless Lamb of God is slain.
 The reign of sin and death are o'er,
 And all may live from sin set free :
 Satan hath lost his mortal power
 'Tis swallowed up in victory.
 Death, hell and sin are now subdued :
 All grace is now to sinners given :
 And lo ! we plead the atoning blood,
 And in Thy right, we claim Thy heaven.

Pouch Cove, Nfld.

H. C. HATCHER, B. D.

A CHRISTIAN OBJECT LESSON.

THE field of Christian apologetics, like the law of God, "is exceeding broad." It covers indeed so vast an expanse that only by representing it on a map of very small scale can it be brought within the compass of the eye. And in cartography what we gain in comprehensiveness of outline we always lose in completeness of detail. If the world must be compressed into two hemispheres of twelve inches diameter, then a square inch may represent a nation, and a hand's breadth may contain a continent, whose every cape and bay, hill and valley, town and township is worthy of a sectional map of its own. So in Christian apologetics, any presentation which represents the whole must seriously compress each part. Any essay which deals with *one series* of facts, must both select a few from among a multitude and curtail and foreshorten the few that are selected. For instance, within the compass of the argument from design there lies all the adjustments of the solar system, the adaptation of the earth to its inhabitants, the adaptation of means to ends in the human frame. And the field is so rich in its every part, that as small a section of it as the human hand supplied Dr. Bell with matter for an imposing and inspiring volume.

Out of this diversified and extensive field I have selected a single fact, which I desire to present with moderate fulness.

It belongs to the department of experimental religion. In other words, it is the story of a life well worth telling for its own sake, and doubly worth telling as an illustration of the abiding principle, that, "If any man *willeth* to do God's will, he shall *know*."

Ellen Watson was an English girl, born in London in 1856. Her father was a tutor in University College there, and she was the eldest of a large family. When she was nine years old the family moved to Reading in Berkshire, and there she commenced her regular education. As a student she proved remarkably bright, so that at fifteen years of age she passed the Cambridge junior local examination with honors. At sixteen she passed the senior examination, also with honors, taking a valuable scholarship. Her tastes set decidedly toward mathematics and physics, but she disciplined herself to pursue other studies, and for a young woman in her seventeenth year she was remarkably well read all round, and showed extraordinary capacity.

Having done so well at school, being possessed of so rare a mind, and having won a scholarship, which would meet her expenses at the university for some time to come, everything seemed to point to a life devoted to learning. No, not everything; for she had a much harassed mother and a number of younger brothers and sisters at home who sorely needed her, and to that need she responded with rare cheerfulness. The scholarship was relinquished, the privilege of attending college was put behind her, and she was installed as "mother's help" among the younger children.

And yet this bright, young life had been caught already in the toils of materialistic atheism. She was a thorough-going disbeliever in religion and all religious observances. Science filled all the horizon of her mind, explained the universe to her satisfaction, and left no place anywhere for such a being as God. She could not pray, and did not use the form of prayer. She could not believe, and made no pretence of being a believer.

Nevertheless, her moral character was irreproachable. She was thoroughly noble, not only in her actions, but apparently

in all her thoughts and feelings also. She had a sunny disposition and gentle, simple manners, and these qualities, added to a sweet face, rendered her very attractive. And just so far as her duty was clear, she sprang to its performance. She was dutiful to her mother, affectionately solicitous for her younger brothers and sisters, and a frank and fervent friend.

Sacrificing her favorable educational advantages, as we have seen, she cheerfully took up the duty that lay next her hand, and addressed herself earnestly to its performance. From eight o'clock in the morning until seven or eight at night she was occupied with the children. That she might still pursue the work of an advanced student, she retired to rest as soon as the children were put to bed at eight o'clock, and rose in the morning at four. The plan called for the giving up of some evening pleasures, but it gave her several hours a day of calm leisure, and left her perfectly free for the home duties she had undertaken. She pursued the study of the higher mathematics, including calculus. She read mechanics and optics, lectures on light and works on chemistry. Meanwhile she sat for an Oxford examination, passed it, won a scholarship in Girton College, relinquished it as she had done the one at Cambridge, and still went forward with her work at home.

During this period Miss Watson was forming some very delightful friendships. One of these was Mrs. Somerville, of Boston, Mass., a lady possessed of very remarkable powers of mind, of wide culture, and a devoted Christian. Indeed, it would seem as if Miss Watson's lady friends were all Christians. Her decided earnestness of purpose and purity of character rendered it impossible for her to be intimate with the frivolous. Yet earnestness of purpose, such as satisfied her conscience, is so constantly based on deep religious convictions, that to find it she had to turn toward professors of religion, and her closest intimacies were with persons who were decidedly religious. It could not but be that these friends should be concerned about Miss Watson's spiritual welfare, and she conversed much, and in her correspondence wrote much, about personal religion. But she very steadily maintained that she could not believe in it; that she felt no

need of it; that science thoroughly satisfied her. She saw no place for religious faith in the world, for science explained the universe to her satisfaction, and left no room for the supernatural. Christianity was incapable of proof. Prayer was useless, because nothing could avail to loosen one thread in the web of fate. In her later years she freely confessed that this was the judgment of ignorance. With all her learning in the realm of physical science, she was not learned in the realm of Christian truth. The vast mass of evidence in favor of Christianity she had no knowledge of; she was not even aware of its existence. There is a culture in material science which, in its own line of things, is thorough, but which, outside those lines, is uninformed; and on the strength of that one-sided knowledge, men feel free to denounce Christianity as a worn-out superstition—a subject concerning which they are unqualified to form a judgment. That was the condition and conduct of Miss Watson. In later years she recognized it and freely confessed it.

In the autumn of 1376, being then twenty years of age, she found that she could go no farther in the study of science without help and special facilities for experimenting. Her help, also, was less imperatively needed at home, so that she felt free to apply for admission to University College, London. In science it is the first University in Britain, its diplomas out-ranking those of either Oxford, Cambridge or Edinburgh. No woman had, as yet, been admitted to its classes, but on the application of Miss Watson they were thrown open, and she was able to take her place in the senior class, both in mathematics and physics. Being now under competent instructors, and having access to the necessary appliances, her progress was remarkably rapid. It was October when she entered. In the interval between lectures she taught others less advanced than herself, and earned sufficient to pay all her expenses. Yet, in June she was able to take the mathematical examination, passing first, and securing a \$200 prize. That a woman was sitting for the London mathematical examination was a fact which excited widespread interest; that she should outstrip all her com-

petitors deepened that interest, and when the prize was awarded many spectators were present. Professor Clifford, a mathematician of national reputation, in calling off the names, stated that Miss Watson's proficiency would have been rare in a man, but he was totally unprepared to find it in a woman. He took a deep interest in her, formed a very high opinion of her mathematical ability, and looked forward to her becoming a discoverer and originator in mathematics. She felt the highest esteem for him, and her first great sorrow was his early death. Like herself, he was the subject of consumption. Within eight or nine months from the time when she made his acquaintance he was compelled to resign his professorship and leave England in search of health. He found instead an early grave. That was the first shock to Miss Watson's self-satisfied scepticism. As she thought of a life so rich in equipment, closed so soon, the question came up, "Is this all? This short, unfulfilled career, its vast preparation and promise, gone for nothing—is it all?" The light which faith throws upon the invisible did not dawn upon her yet, but she discovered needs within herself which science could not satisfy. She saw, also, that the horizon of life was much wider than she had hitherto imagined it to be.

Her family history showed a consumptive tendency. It had been evident for some time that *her* lungs were delicate. Once, already, she had been obliged to seek change of air and scene, but the physicians considered that, with her ardent temperament, cessation from study would be injurious. The unoccupied mind revolving on itself, like empty millstones, would grind itself. Hence her studies had not been seriously interrupted. Now hæmorrhage set in, and a tour on the continent was resorted to, which brought considerable pleasure and benefit; but as winter came on the delicacy in her lungs increased and kept her imprisoned in the house. This took away the prospect of returning to University College. The great hope of her life had been to master science and live by its inspiration, and to abandon that meant the giving up of that which was dearest in life to her. Then came that disquieting question again, "Is this all? This short, disappointing life; can it be

that it is all?" Still she could not answer, and she guarded herself with great jealousy against cherishing an illusion. To cherish a wish, or a hope, or a dream of the imagination, and give to it the influence of a conviction, she dreaded as an intellectual sin. One thing, however, was clear; if life was so short there was no time to lose. To do all the good that was possible while life lasted was a duty as clear as the sun in heaven; that she would do, and to make the lives of others better, sweeter, nobler, was a desire that grew stronger to the end. A friend, who wrote to her from a distance, expressed the hope that they might meet again; if not on earth, then in heaven. In reply Miss Watson wrote: "What shall I say of your prayer that we may meet again, if not in this world at least in another, when I cannot believe that anything can avail to loosen one thread in the web of fate! Yet, I wish your belief were mine. But, still, whose life else can have the solemn fervor of his who feels that it is the night coming! May that night of eternal sleep find us ready—ready to go down into darkness, having lived and not slept!"

Sometime after this Miss Watson received a prolonged visit from a lady friend who was an ardent Christian, and from her wise words and devout spirit received a great impulse towards faith. Under this stimulus she began to pray. Her prayers cannot be called prayers of faith, but they were as certainly not the prayers of formalism. Her attitude in them was that of an honest soul opening itself up to be taught and led by a personal God, not very sure, indeed, that there was any God who could hear and lead her, but only sure of her own absolute willingness to be taught and led. It was the lowest type of prayer to which the name of prayer can properly be given. Yet, in the use of it Miss Watson soon began to find help and light. After a little she writes as follows: "That faith, of which I told you, is such a faint gleam that I am not sure whether you would think it deserved the name. It has arisen out of the glimpses I have caught, from time to time, of a living Spirit breathing in outward things, and seeming to awake within me something akin to itself. . . . The light thus dimly revealed has grown for me of late ever clearer and stronger,

until now, that you have taught me to pray, it has seemed to become a part of life itself." Thus having turned her face to the light, the light soon began to shine upon her face. Let me read to you another extract from her letters, written about this time: "I have been wondering how you, who have found such a friend in 'Thomas á Kempis,' would defend the renunciation he teaches. Long ago I learned that this was the only perfect way, and when I have heard it questioned the belief has only grown stronger. But I could give no ground for my faith. . . . But there is one thought which seems to me to link this solitary impulse with others—larger desires. By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul in which the Divine Presence may dwell." Such was the self-abandon in which she sought after God, if, haply, she might find Him.

In February, 1879, Miss Watson attained her twenty-third birth-day. As the summer came on her physicians strongly urged a change of climate. It was hoped that in a more genial atmosphere the delicacy in her lungs would pass away. Accordingly, in October she left England for South Africa, and by November was busily engaged in the work of teaching in the Episcopalian school at Graham's Town. She was quick to notice that the social life of the South African colonies, like that of most new communities, was marked by inferior aims. Amusements and personal tittle-tattle were sadly prominent features. This grieved her earnest spirit, and to remedy it she began to conduct two evening classes for ladies. She saw, as many others have seen, that the cause of very much social dissipation was not so much badness of heart as emptiness of mind, and she accordingly sought to remedy it by leading the thoughts of those to whom she had access to a higher range of subjects. She contributed some papers to the *South African Review*, one of which was on the education of women. Her own wealth of acquirements was nothing to her; they gave her no satisfaction, unless she could constantly be sharing her treasures with others.

Meanwhile she was making rapid advances in the knowledge

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and love of God. At Easter she presented herself for confirmation in the Episcopal Church, rightly deciding that, having attained to faith in God through Jesus Christ, it was her duty publicly to confess it.

In the use of the public means of grace she found ever-increasing light and joy. She did not attempt to demonstrate her faith as she would a problem in mathematics or an experiment in physics. She saw clearly now, that the proof of Christianity rested on a kind of evidence wholly different from that which constitutes mathematical proof; faith and physics were different realms and required different tests. She did not give up her science that she might accept Christianity; she perceived that there was no real antagonism between them, and all she had learned and known of science became to her a stepping-stone in an ascent to higher things. The spiritual truth she now held by faith she considered to be the crowning knowledge of all she had won before—the blossom of which all that was but the stem. She saw in nature a constant upward tendency, an evolution from lower to higher forms; and the faith which gave her life in Christ was the consummation of them all. One of the papers she has left behind her is on this mathematical axiom: "A superficies is that which has length and breadth without depth." That was what her life had been,—a superficies. Physically and mentally she had lived, spiritually she had not lived. What was that but a superficies: length and breadth without depth? Her newly-found faith added the third factor, and there was length, breadth and depth.

Here are two or three quotations from her letters of this period:

"I am very happy because I have given myself wholly to God, and I no longer feel any anxiety about what may happen in life, only I have a strong hope that I may be given some great work to do for others." Again:

"I believe in God because I have *felt* the Divine Presence; and if to love and adore is to believe, I believe in Christ." Again she writes:

"Religion is, indeed, now the very life of my life, and it is

based on feeling and on what I have seen and known of the love of God." Once more :

"We could never know without sorrow the blessedness of that promise—'Lo, I am with you alway, even unto the end of the world.' To-day I have had cause for trouble and perplexity; but, with all the future dark and hidden, I am so happy. It is such happiness to have given, and continually to give, oneself wholly to God, to live for His glory."

And from this time on Miss Watson's love to God was almost seraphic. It filled all her soul and imparted to her life a deep and unchanging satisfaction. At the same time she was proving herself a most enthusiastic and successful teacher, going easily through her own work and springing eagerly to the aid of her fellow-teachers. In the homes where she stayed she was very bright and thoughtful. Multitudes of kind offices showed that neither by her learning nor her religion had she become too much exalted for common uses. She was

"A creature, not too bright and good
For human nature's daily food."

She would nurse a baby as pleasantly as she would demonstrate a problem, and she would relieve her hostess of pressing household work as gladly as she would take an extra class to relieve the principal of the school. Nor was she indifferent to innocent social pleasures. She entered quite heartily into the pleasant social festivities of the town; never dissipating, but never frowning on innocent enjoyment.

She seems to have anticipated that the long night of scepticism through which she had passed, issuing, as it had done, in a bright morning of triumphant faith, would enable her to be widely useful among doubters. She began to cherish that as her providentially appointed work in life, and took steps to fit herself for it. She did considerable writing. Some of her productions she published, others she preserved to be used as the future might indicate. She also made arrangements to join a mission station, a hundred miles in the interior, expecting both to be specially useful and to reap personal benefit. A couple of weeks before Christmas, in a letter written to a friend, she copied the following "Credo of Sorrow":

"I believe that we have here no continuing city, and that we seek one to come."

"I believe that all things work together for good, to them that love God."

"I believe that they who sow in tears shall reap in joy."

"I believe that blessed are the dead who die in the Lord."

"I believe that our tribulation worketh in us an exceeding weight of glory, if we look not at what is seen, but what is unseen; for the things we see are earthly, but the things we see not are heavenly."

"I believe that our corruptible body shall put on incorruption, that our mortal shall put on immortality, and that death shall be swallowed up in victory."

"I believe that God shall wipe away all tears from the eyes of the just; that there shall be no more death for them, neither sighing; and that there shall be no more pain when the first earth shall pass away."

This proved to be her dying testimony. The second morning after writing it she was seized with an attack of hæmorrhage of the lungs. Having had several previous attacks she was not alarmed, but this was soon followed by another, and it became immediately apparent that the end had come. It was at once stated to her that she was dying. She received the message with a smile, and there settled down upon her countenance the sunlight of a most radiant joy. A few brief, loving messages were dictated, and then she partook of the communion according to the rites of the Church of England. She joined audibly in the responses: "O Lord, the only begotten Son, Jesus Christ! O Lamb of God, Son of the Father, that takest away the sins of the world——" Her voice ceased. With these words of faith and praise and prayer upon her lips she had passed away from earth. It was the 3rd of December, 1880. She lacked two months of completing her twenty-fifth year. The next day, in the evening, the close of a brilliant South African summer day, her body was laid to rest in the grave, "in sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord."

"If any man willeth to do His will, he shall know of the

teaching whether it be of God." Such is the challenge which Christianity makes to the unbelieving world. I have related this story as a case in point. In her childhood Ellen Watson was taught, as other Christian children are, to believe in God, to regard the Bible as the Word of God, and to say prayers to God. These things, however, did not become part of herself; they were not vital to her; they were simply accidents of her environment. The study of science and the influence of sceptical minds led her to discard these things as practices of a worn-out superstition. She did not worship; she did not pray; she did not accept Christianity as true; she did not believe in the Being of God. For some years this gave her no concern. She moved forward in life with undisturbed confidence. Later on, the claims of Christianity forced themselves on her attention. Her maturer experience showed her that the question was one of the first importance; whether true or false, it was not trivial, and ought not to be trifled with. But was it true? She wanted to do right; she wanted to be right; what ought she to do? Well, many things were clear to her. Would she give herself up unreservedly to do the things her highest judgment approved? If more light came would she unreservedly follow it? Here was the vital point in her experience. And she answered, *I will*, to both questions. She not only said it, but she did it. The result was what we have seen. Out of obedience, freely rendered, knowledge came. The sun rose on her path. Higher and higher it mounted, clearer and clearer it shone, until she walked in the perfect light. To every objection of material science and every suggestion of temptation to doubt,

"The heart
stood up and answered, 'I have felt.'"

"I believe in God because I have felt the Divine Presence. My faith is based on feeling, and I believe because of what I have seen and known."

Now, if that experience stood alone we might hesitate to dwell upon it. One would consider that however true it might be in itself, it might be true only for itself, and incapable of any

general application. But it does not stand alone. It is a sample experience. Moreover, it is in strict accord with the scriptural analysis of scepticism in general, and of the way to a confident faith. For what is it that the biblical analysis of scepticism yields? Just this: moral warp. However it may disguise itself, it is a product of a disordered moral nature. Dr. Fisher, of Yale, says, truly, that "The secret of unbelief, its inmost source, is the alienation of the heart from God."

Men are sceptical because their affections and their wills are wrong. They either desire not to believe or their judgment has received an unconscious bias away from God, which incapacitates them for receiving spiritual truth. And Scripture not only makes this general and sweeping charge, but it challenges all doubters to a fair and honest test. It declares there is one way in which all doubts concerning God and Christ may reach solution. That way is obedience to present light. Does any man say, I am in doubt; I cannot see my way; what shall I do? The answer is, Act honestly out of such convictions as you possess. The immortal sense of obligation in you is positive about many things. You ought to do your daily work conscientiously, serving always "with a servant's noble trust,"—that is clear. You ought to control temper and fleshly passion, and "keep yourself within due bounds toward all mankind,"—that is clear. You ought to love your fellowmen, and as you have opportunity to do them good,—there is no doubt on that point. You ought to open your mind to instruction, and as you learn more, to govern yourself by that increasing knowledge. You ought to love the highest and let the highest rule you,—there is no doubt there. Well, do these first, plain duties. Commit yourself irrevocably and unreservedly to that manner of life! Do it now! Do it always! Do it whatever comes of it! And before you well know how, you will have received the reward of a faith which says, "I believe because I have seen and known." Like a traveller with his face turned toward the sunrise, your path will grow steadily clearer until all the landscape glows in effulgent noon. But if you are not willing thus to commit yourself, in loving, loyal self-surrender, to follow the highest that you know,—if you cherish low aims and live a

self-pleasing life,—then your talk of doubts is simply a foul breath of windy words that deceives no one, not even yourself. You are not in earnest! You are closing your eyes lest you should see, hardening your heart lest you should feel, and you are heaping up wrath for yourself against the day of wrath.

A confession of honest doubt from such earnest lips as those of Ellen Watson deserves sympathy and patient, loving treatment. A denial of Christian truth by one whose life is lived in wilful sin merits only condemnation. The reward of one is faith and hope, and the day-dawn of a joyous immortality. The reward of the other is an ever-deepening night, on which there breaks no morning.

“The path of the just is as the shining light which shineth more and more unto the perfect day. The way of the wicked is as darkness, they know not at what they stumble.”

Toronto, Ont.

THOMAS SIMS.

THE DOCTRINE OF FUTURE PUNISHMENT.

A THEOLOGIAN has justly defined theology as a systematic knowledge of God's revelation of himself as far as He has made such a revelation. As a science, it comprises all the facts of other sciences, and has as its special province the revelation of the Old and New Testaments. Its generalizations must take account of all known facts and be at variance with none of them. Hence any theology which leaves out the extermination of the Canaanites in the Old Testament, or the doctrine of eternal punishment in the New Testament, failing to account for all the facts of revelation, is inadequate; and if its generalizations be at variance with these data of revelation, theology ceases to be a science and ranks merely as an hypothesis to be discarded as contrary to some of the facts to which it relates. It is worthy of notice that some theories of future punishment do not profess to account for the facts of Scripture. Some years ago Professor Egbert C. Smythe, in speaking of the doctrine of a post-mortem probation, speaks of

it as a doctrine of human reason rather than of revelation; and Rev. Dr. Briggs, of New York, in speaking of the same doctrine not very long ago, said that he would like to believe in it, but could not do so and honestly interpret the Word of God. A doctrine which cannot harmonize with the declarations of the Scripture is, with all theologians who hold to the supreme authority of Scripture, unsound and dangerous. The sources of doctrine, and now more particularly of the doctrine of future punishment, are, first and chief, the New Testament, and then the Old; secondly, the constitution of man's spiritual nature; and, thirdly, the judgments of uninspired men. The nature of the subject is, however, such that we construct our doctrine from the Scripture, and expect little more than assent from other sources.

We have no hesitation in saying that the eternal punishment of those who die impenitent is a doctrine of Scripture. We have not time to make an exhaustive study of the passages supporting this view, but we will first study together a number of references, principally in Matthew v. and Mark ix., to Gehenna, as the word is in the revisers' margin; and then we will examine the passage in Matthew xxv. 46.

The word "Gehenna" is a Hellenizing of the Hebrew name גֵּיהֶנֶם, which is a shorter form of גֵּי בֶן־הִנּוֹם, the valley of Hinnom, or, more fully, the valley of the son of Hinnom. This name was applied to a valley, or rather gorge, south and west of Jerusalem. In this narrow gorge, with its steep and rocky sides, Solomon, Ahaz and Manasseh practised idolatry, chiefly in the form of Moloch worship; and at the south end, to which the name Tophet is assigned, were offered the sacrifices of infants to the pagan gods. Josiah, when reforming the national religion, defiled the valley of Hinnom by covering it with human bones; and, after this, it became the common cess-pool of the city of Jerusalem, into which its sewage was drained to be carried off by the Kedron, and the offal ground, where the solid refuse of the city was collected and burned. It was in this refuse that the worm might always be found, and to consume this filthy stuff, that it might not over-accumulate, an unremitting fire was maintained.

In the course of time the Jews, and particularly the Rabbis, made the literal גֵּהֵנָם a figure of the future punishment of the impenitent. The Jews were directed to the analogy by two passages in Isaiah xxx. 33; lxvi. 24, which were interpreted as having secondary and more important bearing on the judgment of sinners in a future world. As we can prove nothing from the analogy, we will look rather at the meaning given to Gehenna by the Jewish teachers; for our Lord, in addressing those accustomed to Rabbinic teaching, uses the word in the sense in which it was employed by the Rabbis. What Josephus says, a short time after the life of our Lord, with evident reference to Gehenna, may stand as representing the views of the Jewish doctors. He writes: "For all men, the just as well as the unjust, shall be brought before God the Word, for to Him hath the Father committed all judgment, and He, in order to fulfil the will of His Father, shall come as judge whom we call Christ. . . . This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for everyone according to his works, . . . giving justly to those who have done well an everlasting fruition, but allotting to the lovers of wicked works eternal punishment. To these belong the unquenchable fire, and that without end, and a certain fiery worm never dying, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief."

This statement of Josephus will serve to interpret the word Gehenna as it is used by the Rabbis in the Targum on Genesis iii. 24; xv. 17; Ruth ii. 12; Psa. cxv. 12, and will further interpret the expression Gehenna as found in the New Testament. An eminent lexicographer says: "Certain it is that the word in the time of Christ was applied to the place of the damned." His words are worthy of worthy consideration, for they assert that both our Lord and the Jewish teachers regard hell as a place, and not merely as a state or condition. The term now before us not being employed in the Old Testament in the figurative sense, is not found in the Septuagint translation in this sense, but, as there was no need for its use in this

way, the absence of the term from the Septuagint cannot prove the lateness of its figurative application. In the mind of the Jew, Gehenna stood for extreme, unremitting punishment in a place to which the wicked should be finally consigned.

Look now at Matt. xxv. 46, "And these shall go away into eternal punishment, but the righteous into eternal life." In our study of this passage we ask, first: What does it teach us as to the nature of future punishment? Secondly, What as to the duration? Asking as to the teaching on the nature of future punishment, we look first at the usage of the word translated "punishment," and, then, at the meaning required for it in the passage under examination.

The word *κόλασις* has for its primitive *κολάζω*, which in turn came from the underived word *κολος*. This last word is an adjective, meaning docked, curtailed, stunted. The verb *κολάζω* accordingly meant first, to lop off, to prune, to retrench; metaphorically, to hold in check, to keep in, confine, restrain; then to chastise, rebuke, correct, punish. *κόλασις*, consequently, means first, a pruning, a lopping off, a checking; then correction, chastening, punishment. In the earlier Greek writers *κολάζω* often, though not always, in its metaphorical use, has the idea of correction or restraint; sometimes this idea is necessarily absent, as when they applied the word to the death-penalty under the civil law. In this case *κόλασις* is strictly equivalent to *τιμωρία*, the word which is employed to convey the simple idea of retributive penalty. Plato, in one interesting passage, speaks of *κόλασις*, or restraint, as applied to the passions; while *ἀκολασία* has the primitive idea of unrestrained indulgence. In many other passages Plato uses the word *κόλασις* as a synonym for *τιμωρία*. The Apocrypha, Septuagint and Josephus use the term both as including and excluding the notion of correction or reformation. In the New Testament the noun and verb are used four times—once where the idea of correction is admissible, and three times where it is fairly excluded. The one case where correction is possibly involved is that in Acts iv. 21, "And they, when they had further threatened them, let them go, finding nothing how they might

punish them, because of the people" (*κολάσσονται*). The three cases where correction seems foreign to the requirements of the passages are: This one in Matt. xxv. 46; another in 2 Peter ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to keep the unrighteous under punishment unto the day of judgment." In this case keeping under punishment (*κολαζομένους*) is in antithesis to deliverance, and cannot mean punishment with a view to deliverance. Further, the unrighteous are kept in punishment unto the day of judgment; that is, they are kept with a view to receiving sentence, and not with a view to their reformation. We are told in the context that these persons shall, in their destroying, surely be destroyed, and that for them the blackness of darkness hath been reserved. The remaining passage, 1 John iv. 18, excludes fear from love, because fear hath punishment (*κόλασιν*). All that is in the mind of the writer is the punitive effect of fear; it is not because fear reforms, but because it punishes, that the apostle excludes it from love. We have nothing to do with the usage of these Greek words after the time of our Lord, excepting as later usage may establish something as to that which went before. In the time of our Lord *κόλασις* had two senses—one, that of corrective punishment; the other, that of simple punishment. The meaning in Matt. xxv. 46 will have to be determined by the demands of the connection. It is to be remembered, however, that in three instances out of four in the New Testament the idea of correction is excluded. The Greek writers after the time of Christ do not use the noun *κόλασις*, or the verb *κολάζω*, much with the early meaning of reformatory punishment; but they use the words often in a manner which excludes that notion, and, in time, the notion of correction seems to have quite faded out: thus Ammonius, a compiler of a work on Greek synonyms, makes *κόλασις* and *τιμωρία* to be of the same meaning; and in the glossary of Byzantine Greek compiled by Sophocles, of Cambridge, *κόλασις* is defined as punishment, torment, damnation, without any suggestion of a milder force.

We may look now at the connection of Matt. xxv. 46. We have brought before us two classes of persons—one, of those

who for deeds of merciful service are rewarded; the other of those who for neglect to improve their opportunity to show mercy are punished. The idea in the rewarding is quite simple. There is nothing of governmental expedient about the act, as far as its relation to the recipient is concerned. The case is much like what we know as taking place when an article of value is found and the finder receives a reward for its return. The reward is not to secure some end in the future life of the person receiving it, but is a recognition of service rendered. As to the punishment it, too, is simple. As far as the subject has to do with it, the award is as free from governmental expedient with a view to reformation as is the recompense. In this respect it resembles capital punishment under the civil law, for this is simply punitive, being quite without governmental expedient with a view to amendment. This view of the connection requires that we prefer the meaning of *κόλασις* which excludes the notion of reformation. Then we are presently to see that the punishment is eternal, a consideration which would shut us up to the force of the word which has just been mentioned. If we can, however, prove the force of the words "eternal" and "punishment" to be respectively "endless" and "simple penalty" by independent reasons, it will then follow that each word strongly supports the other. If a punishment be endless, it must be simple penalty; and, if it be simple penalty, it must be endless.

This leads us to study the passage with a view to ascertaining its teaching on the duration of future punishment. What is the meaning of the Greek term *αἰώνιος*, which is translated in our English revised version "eternal"? Here, as before, we look at the usage of the word, and then at the demands of the connection.

Αἰώνιος comes from the primitive *αἰών*, which is a derivative from the underived word *αἰεῖ*. This last word, *αἰεῖ*, has, in the first place, the meaning of indefinite time, and then the more definite meaning of "forever," "always." The noun *αἰών*, which is derived from this adverb, means, first, a period of time; second, a lifetime; third, an age; fourth, one's age or time of life; fifth, infinite time. The progressive development

of meaning is from that of duration simple to that of definite duration, and from that to duration without limit. In the LXX. *αἰών* is the constant and proper substantive rendering of אֵוֶן which Gesenius defines as "duration," the *terminus ad quem*, to be determined by the nature of the subject. From the definition of Gesenius, Prof. Moses Stuart probably found suggestion for his definition of the Greek adjective in this text of Matt. xxv. 46 as "lasting," how long to be settled by the nature of that to which it is applied. From what has been said, it is clear that an *αἰών* may be comparatively short, or it may be endless, according to the subject to which it relates. In the New Testament we have a usage of *αἰών* different from that of the classical writers, and of the Septuagint, owing to the introduction of a special Rabbinical idea which prevailed in the time of the interval between the two Testaments. Still, the meaning is settled by the nature of the application which the term receives.

As to the adjective *αἰώνιος*, most of what has been said is relevant. We need add but little. Here *αἰώνιος* means belonging to, or having duration, lasting; then constant, eternal. The word is confined, for the most part, to biblical and ecclesiastical Greek, and in the Septuagint is the equivalent of the Hebrew *adjective* use of אֵוֶן . The remarks of Gesenius and Professor Stuart are applicable here, but need not be repeated; by no other word could the Greek language adequately express the idea of endless duration. Plato and other classic authors use the word *αἰώνιος* with this meaning. Dr. Albert Barnes' comment on the word *αἰώνιος* is to the effect that, if Christ meant to teach the eternity of future retribution, no word could better express His meaning; and if this does not express His meaning, it could not be expressed at all. On the other hand, if Christ did not mean to teach eternity of future retribution, no word could have been employed which would have been so easily misunderstood. As to the requirements of the connection, we notice that we have here to do with moral beings, that is, men, and, unless we deny the immortality of the human soul,

the very nature of these beings fixes the extent of the duration expressed by the term "eternal" as "endless"; but if we deny the immortality of the soul, then, as far as this passage is concerned, the eternal life of the righteous will be just as much terminable by cessation of existence as will be the eternal punishment of the wicked. These antitheses stand or fall together, and the duration of the one is that of the other. Thus, so far, we have from this text the testimony that the future state of the wicked is one of endless unrelieved punishment.

In the passage there is a hint also as to the nature of the punishment. The eternal life of the righteous is set forth as a reward; and must, therefore, be existence plus blessedness, for existence must be positive in the possession of either blessedness or misery, and there can be no question which of the two reward requires. Eternal punishment is the opposite. It is existence plus misery; and, as a matter of fact, both of these latter ideas are implied in the words "eternal punishment."

In John iii. 16, "perishing" (*ἀπόλληται*) is set over against having everlasting life, the term *ἀπόλληται* means "ruin," or "undoing," final and utter. But neither this word nor any other word from the same root, such as *ὄλεθρος* (2 Thess. i. 9), admits of the meaning of annihilation. The middle voice of this verb *ἀπόλλυμι* has, in the New Testament, one usage not found in the classics, nor in the Septuagint, viz., that which makes it describe the future and eternal misery of man. In this sense it is commonly used by St. Paul and St. John in their writings. The New Testament references to the future state of the wicked, as far as this middle voice verb is concerned, refer to the self-wrought ruin of the sinner, and imply that, as far as the subject is concerned, he is beyond *self-recovery*. Hence, a sinner may be said to perish in this life as well as in the next; and he may have perished in this world, and yet, having been saved by a redemption from without himself, may not perish in the world to come, just as an individual may have in this life the everlasting life spoken of in the passage, but through lapse may not have it in the world to come. In Luke xv. we have a sheep, a piece of money and a

prodigal son all perished, that is, perished beyond hope of self-recovery; but still all recovered through the saving effort of others. This word ἀπόλλυμαι is not a strong support of the doctrine of eternal punishment; though, by refusing countenance to the theory of the future annihilation of the wicked, it indirectly defends the orthodox view. Whether the perishing be here or hereafter it involves continuation of existence. The Scripture sources of the doctrine of eternal punishment may be summarized as follows:

1st. Such passages as teach that sinners cannot enter heaven, as John iii. 3-5; 1 Cor. vi. 9, 10; Gal. v. 19-21; Heb. iii. 19.

2nd. Passages which contrast the last state of the righteous and the wicked, as Psalms xvii. 14, 15; Daniel xii. 2; Luke vi. 23, 24.

3rd. Such texts as apply the terms eternal, everlasting, forever, and forever and ever to the future state, as Matt. xxv. 46.

4th. Passages presenting future punishment in such a way as to imply its endlessness, as Luke xii. 58, 59.

5th. Such passages as intimate that change of heart and preparation for heaven must take place here, as Prov. i. 24-28; Isaiah lv. 6, 7; Luke xiii. 24-29.

6th. Passages which foretell the consequences of rejecting the Gospel as the only way of salvation, as Matt. xi. 20-24; Matt. xxiii. 37-39.

We would mention here a few points which we are unable, for want of time, to develop. First, the voice of Scripture is strongly in favor of the punishment idea as the most prominent feature of the future state of the wicked. That state is not so much a tremendous misfortune as a tremendous penalty visited upon those who do wrong. We do not speak of wrongdoers as meeting with misfortune, but, rather, as being punished. Secondly, Scripture makes awfully real and severe the positive infliction of penalty at the judgment, so that to say that sin is its own punishment is to say what seems to be not even half the truth. In the third place, the testimony of the Bible is that good influences are not operative on human souls in the realm of the reprobated; hence, we need expect only deterioration of spiritual character there. In the fourth place, we are

not told how to harmonize the eternal punishment of sinners with the perfect character of God. Each is clearly revealed and there must be a consistency between them, but this is, for the present, largely a matter of faith.

There are testimonies outside of Scripture which are worthy of attention. Most people have believed in a future state of awards which are settled by the manner of our life in the present. The great thinkers or philosophers have held to the probationary character of the life that now is, and the unchangeableness of the life to come.

The Holy Catholic Church in all the Christian ages has confessed faith in the doctrine of eternal punishment. The doctrine of purgatory, as held by the Romish Church, is an evidence of its belief in the severity of future retribution, to relieve which severity this mitigating tenet was brought in.

The great Fathers, who had the body of Apostolic tradition with them in its relative purity, were, in the case of those most trusted witnesses, in favor of the darker view. Justin Martyr, Irenæus, Basil and Chrysostom, Tertullian, Jerome and Augustine were believers in eternal punishment. Origen acknowledges that Christ taught this; while his opponent, Celsus, taunted him with teaching at this point a teaching such as the pagan teachers used with which to frighten people into a virtuous life. The pseudo Clementines—though not from the hand of Clement—are in favor of the orthodox view.

Man himself feels that salvation is of grace, if there be salvation; and that the present life is important because of its relation to irrevocable destiny. Grace has confined its offers to the present life; and we feel that grace must be allowed to make its own restrictions and conditions.

Lastly, spiritual effects of an evil character we know to be beyond eradication apart from a redemption from without. And if there be no redemption in the future state of the wicked, then it must be that punishment will last as long as being itself lasts, for the sin because of which it is inflicted will always be in the soul.

SPINOZA AS A BIBLICAL CRITIC.

“For out of olde felde, as men saith,
 Cometh al this newe corn from yere to yere,
 And out of olde bookes in good faith
 Cometh al this new science that men lere.”

As it was in the days of Chaucer and in the days of Solomon, so also it is at the present time, and in no branch of learning more than in the new or higher biblical criticism. It is the purpose of this essay to show that many of the principles and conclusions of recent biblical critics were anticipated two hundred years ago by the “Gott-betrunken” Jewish philosopher, Baruch de Spinoza. Spinoza was in fact the founder of modern biblical criticism.

His “*Tractatus Theologico-politicus*,” published in the year 1670, marks the beginning of a new epoch in the history of modern religious thought. The storm of indignation and persecution raised by this book seems to have deterred Spinoza from publishing his yet more radical work, the “*Ethica*,” which was written at about the same time, but not published until after the author’s death. The “*Tractatus*” may therefore be considered as in a sense a compromise between the orthodox theology of the time and Spinoza’s own pantheistic religion and philosophy. His ideas were, however, sufficiently new and startling to excite vigorous and bitter opposition, and to attract enthusiastic followers. The English Deists were his disciples and legitimate successors. Astruc, Voltaire and the Encyclopædists pursued the same rationalistic method in France. The Tübingen School of Bauer and Strauss, and still more recently the school of Kuenen, Wellhauser and Dillmann, have carried on their investigations to a great extent along lines laid down by Spinoza.

1. Spinoza maintains his right, as a scholar, to investigate and study the Bible just as he would any other book. It must also be kept in mind that the Bible is not a single book, but a collection of many books, written by different authors, at different times, from different points of view, and every one with a definite purpose of its own adapted to the circumstances and

needs of the time. Nevertheless there is evidence of a certain unity in the general religious and moral teachings of all the books, for they are the sacred writings of a single people, and for the most part the work of divinely-inspired prophets. The fundamental principle of biblical criticism must therefore be, that the Bible must explain itself. No philosophical or scientific theories may be allowed to interpret the Bible. Internal criticism alone can be admitted. Obscure passages must be explained with reference to other passages bearing upon the same subject. Where this is impossible, knowledge gives way to blind conjecture. Nor can we admit the Church to be the sole interpreter of the Bible, for there is no evidence that she is infallible. It would be very convenient to have an infallible interpreter, but truth can only be attained by long and patient investigation. Neither can the vulgar and uneducated properly interpret the Scriptures, except in their plain moral and religious teachings. The interpreter must first of all possess a thorough knowledge of the Hebrew language, as well for the study of the New Testament as for the investigation of the Old, for although the New Testament is written in Greek it was written by Hebrews, in Hebrew style and imagery. Special notice must always be taken of the peculiar style of each author. Yet so different is the Hebrew language, especially in its archaic forms, that in spite of the most careful study many passages must forever remain unintelligible. We may even safely assert that the true and full meaning of the greater part of the Bible is unknown to us.

The subject-matter of each book must next be carefully analyzed and classified, and the difficult passages explained with as great probability as possible. All the circumstances of the time of writing must be considered—the character and occupation of the writer, the occasion of writing or speaking, the nature of the people to whom the words were addressed, the time, the language and the dialect. The later history of each book must also be studied, to discover, if possible, into whose hands it may have come, whether there have been several manuscripts, why the various readings exist, how it came to be included in the sacred canon, whether anyone can have altered the text or

forged any part of it, and whether any errors can have crept in. A clear distinction must also be made between the special teachings, adapted to special times and peoples, and the general teachings that express truths and precepts valid for all time.

2. The Bible contains a divine revelation. This revelation was communicated to prophets, and by them it was declared to the people. Prophecy or revelation is the certain knowledge of a thing revealed by God to men. A prophet is the person who explains God's revelation to those who have no certain knowledge of revealed things, and who must therefore receive them on faith. The Hebrew word *nabi* means primarily *speaker* and *interpreter*. The prophets were God's interpreters, even as Aaron was Moses' interpreter. The prophet has two ways of learning about divine things. The first is by the natural light of reason. All things, clearly and distinctly understood, teach us the existence and nature of God. This revelation the prophet has in common with all men, though in a higher degree than the majority, because he directs his mind towards divine things. But he also receives a revelation that goes beyond the bounds of reason, and is therefore supernatural, or more properly superhuman, for in the strictest sense nothing is supernatural. How, then, did the prophets receive this revelation? Our only answer comes from the statements of the Bible itself. It must here be noticed that the Jews are in the habit of referring everything to God, making Him the author of their own thoughts, words and actions. Thus when they gain money in trade, they say God has given them money; when they feel compassion, they say God moves their heart; when they think, they say God says something to them. Also the expression, "Spirit of the Lord," is often loosely used. Sometimes it means a strong wind, sometimes unusual physical strength, sometimes a good or holy thought, and even it may be an evil disposition or temper, as in the case of Saul. We must therefore always closely observe the language of the prophet to see whether he distinctly claims to speak by revelation from God or whether he merely expresses his own thoughts in the customary religious phraseology of the Hebrew people. That there are prophecies which claim to be the direct revelation of God

cannot be disputed, but these do not form the whole but only a comparatively small part of the Bible. To return to the method of revelation, we see from the accounts given in the Bible that all God's revelations to the prophets were either by words or by visible signs, or by both word and sign. Sometimes the words and signs, came to the prophet in his waking moments, at other times he heard and saw in a vision or dream. In the former case the words and signs were real; in the latter they were products of the imagination. Moses heard a real voice and saw a real sign in the wilderness. The voice that Samuel heard at Shiloh was heard as in a dream, and was therefore imaginary. Revelation, through a visible sign alone, evidently occurred to David (1 Chron. xxii.) when God manifested His anger by means of an angel with a sword in his hand. To Abraham an angel appeared and words were heard. After the time of Moses God no longer spoke to the prophets "mouth to mouth," but revealed himself by dreams and signs (Num. xii. 6). With regard to all the later prophets, we have therefore to do entirely with revelations made to the prophets through their own power of imagination. No doubt God could have revealed himself directly to the mind of man, but the mind of man would need to be far more perfect than it is to be able to receive such a revelation. Only to Christ have the counsels of God been revealed without word or sign, for superhuman wisdom dwelt in Him. But since we must admit that the fancies of the imagination as often lead us to error as to truth, whence did the prophets obtain the certainty that their visions and dreams were from God and not pure creations of their own disordered fancy? They were certain that the revelation was from God, because they received at the same time a sign of its divine origin. Thus Gideon received the sign of the fleece and dew; Moses, the sign of the rod and serpent and of the leprous hand. Moses emphatically warns the people to demand a sign of any prophet that should declare a revelation in the name of the Lord (Deut. xviii.). The dispute between Jeremiah and Hananiah was decided by the sign of the death of the latter, as foretold by Jeremiah (Jer. xxviii.). Yet Moses himself admits that false prophets may announce signs and wonders that may come to pass. In spite

of this fact the true prophets might still be convinced of the truth of their prophecy, for God does not deceive good and pious souls, but only those of perverse tendencies. When God wished to deceive Ahab; He sent not true but false prophets whose minds were naturally prone to evil and lying. The final source of certainty is, therefore, the confidence that pious souls have of the religious and moral truth they apprehend and which they firmly believe comes from God. This is not a mathematical but a moral certainty. It was sufficient for the purpose desired, since the prophets were convinced of their divine mission, and the people saw the signs and heard the truth and believed. Here we see the mysticism of Spinoza. God reveals himself to those who seek Him with the whole heart. They believe and are sure that they apprehend the truth, but they cannot prove it.

The divine revelation varied according to the character and temperament of the different prophets. One of sanguine temperament, like Isaiah, prophesied of victory, peace and happiness. To a prophet of melancholy temperament, like Jeremiah, war, famine, tribulation and all sort of evil were revealed. A peasant like Amos saw visions of oxen, sheep and horses, and spoke in the language of a peasant. A courtier like Daniel had visions of thrones and armies and empires, and wrote in a correspondingly lofty and cultivated style. The prophetic revelation accommodated itself also to the preconceived opinions of the prophets. It never made them more learned or wiser intellectually than other men. They declared the moral and religious truth they had received, but gave it a setting of their own. We have, therefore, no reason to expect the prophets to be perfectly accurate historians, profound philosophers or exact scientists. They were none of these things, and the Bible is therefore not a final authority on any of these subjects. The author of the Pentateuch evidently believed that the world was created in six literal days, that the Deluge covered the whole earth, that the sun revolved around the earth, that there were other gods than Jehovah, that God was jealous and cared only for the Israelites. In fact, the prophets had inadequate ideas upon many subjects, and these appear throughout their pro-

phesies. The prophets were sent by God to preach righteousness to the people, and this they did to the best of their ability, using whatever means they thought fit to adopt. Their moral and religious teachings alone are infallible and inspired of God. Throughout the Bible there is no contradiction between the moral and religious teachings of the prophets, nor are they in any way contrary to reason and philosophy.

Signs and miracles were used by the prophets to convince the people. They were valuable at the time in so far as they attained this end, but for us they are of little value. It must not be supposed that miracles occur in opposition to the laws of nature. The laws of nature are the laws of God, and nothing can occur that is contrary to them. But God is an infinite being, and we cannot pretend to know all the laws of the divine nature. Miracles seem wonderful to us because we do not know all the possibilities of nature. Many of the miracles related in the Bible may even now be explained by natural causes, and if we knew all the circumstances of the rest, and more about the laws of nature, no doubt similar explanations could be given. Miracles were useful in their time, but they can never reveal God to men, for ignorance can never be the source of positive knowledge. Mystery is not essential to religion, and the more we learn of the nature of God the more clearly shall we be able to understand what now seems mysterious to us.

3. The various books of the Bible were in most cases not written by the authors whose names they bear. The Pentateuch, or five books of Moses, was not written by Moses, as the rabbis thought, but by someone who lived at a far later date. Among the reasons given by Spinoza for this opinion are the following: (1) The original Book of the Law could not have been so large as the present five books of Moses, since it was written upon the sides of an altar (Deut. xxvii.; Josh. viii.). (2) When the author of Genesis tells of Abraham's entering the land of Canaan, he says, "The Canaanites were then in the land," showing that he must have written the book long after the time of Moses. (3) In Genesis xxii. 14, the author speaks of Mount Moriah as the "mount of the Lord," but it did not become the seat of the house of God until the time of Solomon.

(4) The way in which the author frequently speaks of Moses shows that he is not speaking of himself or of his own acts; thus: "The Lord said unto Moses," "The Lord spake with Moses face to face," "The man Moses was very meek," "There arose not a prophet since in Israel like unto Moses." (5) Several places are called by names they did not possess at the time of Moses. Thus Abraham is stated to have followed the enemy as far as Dan, but the name of that city was Laish until long after the death of Joshua (Judges xviii.). (6) Sometimes the history is carried beyond the time of Moses, "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel" (Gen. xxxvi.). Also the frequent use of the expression, "unto this day," proves that ancient events are being related.

Spinoza similarly proceeds to show that the books of Joshua, Ruth and Samuel were not written by the persons whose names they bear. Yet all the first twelve books of the Bible, from Genesis to II. Kings, because of the unity of plan and similar style of composition, following one another in the unbroken continuity of a single history from the creation of the world to the death of Jehoiakim, in Babylon, must have been written or at least compiled and edited by a single writer, who must have lived after the Babylonian captivity. Now the most prominent priest and scribe who lived after the return from captivity was Ezra, of whom it is said, "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach Israel statutes and judgments." Also Nehemiah tells how Ezra read the book of the law of Moses before the people with a running commentary upon it (Neh. viii.). It may therefore be reasonably supposed that Ezra edited and elaborated the ancient Book of the Law for that occasion, and that afterwards he may have written the whole history of the Jewish people, using for the purpose whatever authorities were in existence at the time. From further investigation of these twelve books, Spinoza concludes that some one or more later editors must have amplified the history and added the marginal notes.

Spinoza also expresses his opinion with regard to the authorship of the remaining books of the Old Testament. The

Chronicles, he thinks, were written long after Ezra, perhaps in the time of Judas Maccabæus. The Psalms were collected at the time of the restoration of the temple. The Proverbs of Solomon were probably collected at about the same time. These, as well as Ecclesiastes, the rabbis wished to exclude from the canon, and Spinoza says it would have been done had they not found some passages praising the Law of Moses. The books bearing the names of the prophets were evidently for the most part only fragments of their prophecies collected by others, and not always arranged in the chronological order of their utterance. From internal evidence Spinoza concludes that the four books of Daniel, Esther, Ezra and Nehemiah were probably written by some one unknown author. Nehemiah could not have written the book that bears his name, for in chap. xii. there is given a list of the high-priests up to Jadaua, who met Alexander the Great on his way to conquer Darius. The book of Daniel was probably written to confirm the people in their faith in God by showing the remarkable fulfilment of Daniel's prophecies.

4. In showing that the Bible contains many errors in history, science and even prophecy, Spinoza says he does a service to true religion by endeavoring to do away with superstitious worship of the letter and manifesting the true divine teachings of Holy Writ. Before the time of the Maccabees there was no known and authorized canon of the sacred books. If we therefore claim infallibility for the canonical books, we must first claim it for the Pharisees who made the canon. The eternal word and covenant of God is not any book or collection of books, but true religion in the hearts of men. The soul of man is the image of God, and God reveals himself directly to the souls that He has made. Anything is holy and divine that is the means of this divine revelation. To the godless nothing is holy. To the truly pious everything is holy, and the Bible more than any other book, because that throughout it contains the highest moral and religious truth. We may be morally certain that the Bible is thus inspired of God and infallible in its religious teachings, because we know the prophets to have been good men who earnestly directed their minds toward God and divine truth, and were not afraid to proclaim it to the

people. When, therefore, the Bible teaches us—what never could have been discovered by the unaided light of reason—that our eternal salvation depends on our obedience to God's will, we ought reverently to accept its teaching and order our lives in conformity to it. Jesus Christ was the divinest of men and the eternal Son of God, and through faith in Him—that is, through imitation of His life—we also attain eternal life. The reason why Christians are not distinguished from others by their superior morality is that hitherto they have troubled themselves more about theological opinion and dogma than about right-living. They falsely think theology to be a system of philosophic truth, whereas it is chiefly a system of rules for life. The heart and kernel of the whole Bible lies herein, that it teaches to love one's neighbors as oneself. Theology and philosophy have nothing in common except that both assert the existence of one eternal, almighty God, who is the indwelling cause of all things. Philosophy discovers by the light of reason the nature and grounds of all things. Theology declares to us the means of salvation through obedience to the laws of God. These laws are not commands, but uniformities of nature. By fulfilling the conditions of our physical, mental and spiritual existence, we continue to live physically, mentally, spiritually. Some of these laws we find by reason, others are supernaturally revealed. Revelation is higher than reason, but never contradicts it, for God cannot contradict himself. What men call evil is also of God, but is merely negative in its nature. God is everywhere present to the children of men and may everywhere be found of them. "Of him, and through him, and to him, are all things."

Denver, Col.

JAS. E. LEROSIGNOL.

[The above valuable historical *résumé* by Dr. LeRossignol indicates not merely that Spinoza anticipated, but also that he originated, the modern critical methods. This has already been pointed out by Matthew Arnold. The lucid summary before us will show the necessity on the one hand of criticism of the critics, and on the other of that careful detailed study of Scripture which leaves no fact out of account in its interpretation and estimate of their teaching.—N. B.]

OUTLINE STUDY OF THE LIFE OF THE CHRIST.

I.—METHOD OF STUDY.

BIBLE-READING and Bible-listening have largely characterized the methods of the past, and mainly for devotional purposes. If there has been study, it was principally of the doctrinal and controversial kind, or the textual and topical sort, for the use of the theologian, the preacher, or the Sunday School teacher. The circumstances and needs of our times demand as systematic and comprehensive a study of the Bible as is given to any other literary work, with as reverent and devout a spirit and as true spiritual aim as ever characterized the sincere, godly men and women of the generations gone by. We need reading of and listening to the Bible none the less, but not merely of favorite texts and clauses, or familiar promises and sayings, but of the Bible as a whole. The study of proof texts and parallel passages may be of excellent service, but what is needed is a complete exploration of the entire field of revealed truth by a consecutive study of the Bible in its entirety. It is only thus that we can get a broad and comprehensive knowledge of its teaching. In no other way can we understand and balance truth with truth and statement with statement. By this means only can we enjoy the rich feast spread for us rather than feed upon the crumbs that fall from the Master's table. Our aim should be to study the Bible itself rather than notes and comments, in order to create the old-time enthusiasm for Bible-reading and Bible-listening.

To promote such study some method is required, and we propose to follow what is popularly known as the inductive—"The process by which we conclude that what is true of certain individuals of a class is true of the whole class, or that what is true at certain times will be true in similar circumstances at all times." It consists in the study of particular facts as ascertained by observation and experience, and in continuing such study until, through the facts observed, general laws reveal themselves to thought. This proper procedure of the mind in the discovery of natural truth is equally applicable to the

study of the Bible, considered as a revelation of God and from God.

The Bible is a book of facts which have occurred in the history of the world. It presents God as the great and universal Actor in the affairs of men, and thus far presents the history of God in His connection with humanity. Following, then, the inductive method, we would ask what kind of a God is the God of the Bible according to the facts as set forth in that book? What are the facts contained in the Bible with respect to Him? Let the same principle of study be applied to answer the question: "What think ye of Christ?" The Bible furnishes the facts; study ascertains them; induction generalizes them so that we have a fact established by facts, not an assumption, hypothesis or speculation, but a fact well known to human thought by a strictly scientific process. This method of study may also be applied in ascertaining doctrinal teachings, determining the meaning of the Bible, and, in fact, to its entire contents. To understand the Bible thoroughly we must be inductive students thereof. The Word of God and the works of God are, in this respect, similar.

From this it will be seen that the purpose is to get a knowledge of the whole, not of a part only; to see Bible truth in Bible setting. To this end the study must proceed along the lines of analysis and synthesis. By analysis, the word is picked to pieces so as to ascertain the different facts and set them apart as separate statements; by synthesis, these specified facts are classified and arranged together. This arrangement completed we can scientifically generalize all the facts into a formulated statement. The facts are grouped, and we have an exact and exhaustive statement of the contents.

In our study of the Life of the Christ we should remember that our text-book is the Bible, mainly the four Gospels. If other books are used, they should solely be for the purpose of throwing light upon the sacred page, and to enable us to learn how to use the Bible. Study with pencil and note-book in hand, with patience and persistence; study with a spirit open to the truth, with a mind not satisfied with views already obtained. Demand of the mind the closest attention to the subject in

hand, and meditate upon it until you can make a statement of the facts and truths in your own words. The goal should be kept constantly in view, and become a source of spiritual inspiration and a means of enthusiastic earnestness. The Christ of the Bible should be made to live again, and His every act and word made to throb with life until the great facts penetrate and possess your whole being. Study that life not only until you get it but until it gets you.

Books which I have found helpful in pursuing this study, and can recommend, are "Lives of Christ," by Edersheim, Hanna, Geikie, Farrar, Vallings, Stalker, Salmond and Fairbairn; "The Character of Jesus," by Bushnell; "In the Times of Jesus," by Seidel; "Sketches of Jewish Social Life," by Edersheim; "The Influence of Jesus," by Phillips Brooks; "The Messiah of the Gospels," by Briggs; and Horswell's and Klephart's Charts, besides periodical literature; also "Introductions to the New Testament," by Weiss, Westcott, Dodds and Kerr.

Pursue the study as a study of facts—not hypotheses—scientifically proceeding from effects to causes, from the known to the unknown. Bear in mind that the Bible is a collection of books in human speech, else it is of no use to man. God can only express himself to man through human thought, but thought must be embodied in language, and all forms of human speech express thought in the same way. Hence the principles and laws of biblical study should be exactly the same as we apply to get at the thought of any other book, else biblical interpretation is an impossibility and Revelation becomes a riddle. To ascertain the meaning of Scripture, we must take the same things into account that we do to ascertain the meaning of any expression of thought by human speech.

II.—INTRODUCTORY.

The Relation of Jesus Christ to God and Man.

Christianity exists in the world as a distinctive religion. What was its origin? What is its distinguishing characteristic? It is Christo-centric as to both. Is Christianity the natural product of a development from Judaism, or the creation

of Christ, or both? What is new and what is old in Christianity as a religion? True Christianity is a personal relationship to, through faith in, a certain person, Jesus Christ. This faith is such an unreserved self-committal to the words and person of Jesus as implies faith in God, so that union with Jesus is union with God, Christ being the unique and supernatural manifestation of God to man.

Christianity is distinguished from other religions by the position which its founder holds in it, not as a prophet delivering a message, nor as a teacher explaining a system, neither as mere man setting an example, but as a personality revealing the character of God, not as either God or man, but as both. Christianity, then, is faith in the person of Jesus Christ as incarnate God. The existence of Jesus Christ, so far as we know about it, may be divided into four parts: (1) His pre-existence as the Eternal Word; (2) His human life on earth; (3) His present mediatorial reign; (4) His post-millennial glory.

The human life of Jesus was the manifestation of the divine character in a single province of God's universe. It is the fragment of a great whole which is the divine life eternal, but such a fragment as to enable us to know what the character of God is and the kind of life He lives. The study of the earthly life of Christ is the divinely-revealed mode of approach to the knowledge, and, through the knowledge, to the possession of the divine life by men.

The appearance of Christ amongst men was the greatest event in human history; the relations of God to man, and of man to God, and of man to man, underwent a change. This change was not because of any alterations in the character of God, but as the result of bringing man under the direct influence of the power and example of that character. The purpose of this self-revelation of God was to conquer human nature and lead it into a willing likeness to the divine character. "God became man that man might become God." The Son of God became the Son of man so that the creature could apprehend and understand the Creator. To increase the knowableness of God, Christ manifested Him in human form under directly and immediately knowable conditions. The manifestation of the Christ was the

personal entry of the Divine Being upon the level of humanity—it was the translation of the divine character into earthly forms to be seen and read of all men.

The only God possible to unaided human reason is some deified attribute or combination of attributes. For example, the God of the Roman was power, personified in the Cæsar; of the Greek, thought incarnated in philosophy, art and literature. Such conceptions make God a bare abstraction. Man needs a real, concrete, personal Deity that can be seen, heard, felt and communicated with, a universal person related to every human being. Even the Jewish conception of God did not give such a universal, satisfying personality. What was needed was an ideal man, who should not be Roman, Greek, Jew nor Oriental, but universal. He must be a Son of man. He must be more than a moral ideal—a mere example. If humanity is to be lifted up, God must supply and communicate the power to imitate as well as the object for imitation. Jesus Christ claimed to be not only the ideal Son of man, but the real Son of God; and thus the means of the self-revelation and self-impartment of God to man. He came to energize the enfeebled human will and communicate power, so that by a synergistic process of the human and divine spirit man could live up to the absolute and universal standard of character supplied by the life of Christ. This Divine Ideal came to transform human ideals and to raise mankind to these higher levels; to make the children of men in character what they were already by nature, viz., sons of God. He came to spiritualize and deify humanity and to make men feel that they were loved by the Supreme Love, and should love the Beloved. The Incarnate Life should, therefore, be studied not so much as a consequence of, but as a remedy for, sin. In the natural man of Nazareth we should see the superhuman Galilean, and realize the divine and human natures in the one personality. In the life of this Ideal Man we should see reflected the real character of God, and realize the life that God would live as a man, and that He could enable every man to live. In Him we should see the two great central truths of the Kingdom of Heaven, viz., the paternity of God and sonship of man, *i.e.*, God's fatherhood and man's brotherhood—"God is man-like; man is God-like."

The Messianic Hope and its Development.

"The beginning of the coming of the Christ must be looked for where there is no beginning—in the eternal thought of the bosom of God." We must put ourselves "in the beginning" with God, and foresee the creation of man issuing in sin and death, and also hear the announcement of redemption in the first words of divine revelation. The Lamb was not only slain, but sent from the foundation of the world. Man was made in view of redemption; redemption was not a divine afterthought, but a Father's loving forethought. We should next follow the track of human history from "the beginning" to "the fulness of time," marking the successive steps of God's revelation of himself to man, the foreshadowings of the Messiah, and the preparation of the world for Christ's coming. These will all be found to be gradually progressive. The self-revelation of God in man and to man is the goal of creation. Revelation was a gradual unfolding of the relation of God to man for the re-establishment of a full and vital communion of man with God. It culminates in the manifestation of God in the flesh to all nations, and is completed in the making of "a new heavens and a new earth, wherein dwelleth righteousness."

In following this development, mark how God works through the ages to accomplish His plans for the welfare of man. He was faithful to all His promises, and overrules the greed, passion and ambition of men to accomplish His own ends. Can we, therefore, not trust Him implicitly? The progress of the kingdom of heaven among men is very slow. It is hard work to save mankind from sin. It took a long time to get the world ready to receive a Saviour, and it may take longer to make it wholly His, but it is sure to be done. The revelation of the divine character in Christ as the way of salvation is complete, and can never be superseded, but the knowledge and appropriation thereof may increase *ad infinitum*, hence the importance of a study of the life of Christ.

The development of the Messianic hope within the Scripture canon is traced from "the seed of the woman," through Seth and Noah, to the race of Shem and the family of Abraham.

The selection is next seen in Moses, and the type in his legislation and the religious institutions of Israel. Then the ideal servant of Jehovah passes from a national to a tribal conception, and from the tribe of Judah to the family of David. The Messianic idea and the Messianic ideal become fuller, more definite, more concrete, as the nation develops, the personal and impersonal elements being interwoven, the Messiah and the nation blending in thought and feeling. Every national development marks an advance in spiritual development. An ideal king and an ideal kingdom accentuate the Messianic hope during the monarchical period. Typical characters and offices were made to foreshadow different aspects of the Son of Man; songs of devotion and messages of the prophets kept alive the royal ideal, even when the monarchy seemed to be destroyed. The portrait of the suffering servant of Jehovah goes farther than the horizon of Psalmist or Prophet, and gave a growing spirituality as well as increasing influence to Messianic ideas. Isaiah's conceptions foreshadow a super-human being and attribute divinity to the Messiah. We can trace not only the kingly, but the priestly element in the Messianic ideal, though the royal portrait was the most popular one to the very end. The ideals of prophet, priest and king all contributed to the spiritual and devotional preparation of the people for the realization of the indestructible Messianic hope. The ideal, divine Man was the fulfilment of multitudinous foreshadowings based upon the Hebrew idea of a king. It was theocratic. The king was given the throne by God, whose laws he was to administer and whose will he was to obey. This ideal was seldom realized but almost always depraved—the imagination of the people pictured in the future an ideal king, the anointed of God, who should come to reign in righteousness. The good dreamed of however was political rather than moral, exalting the Jew and magnifying his nation. Proof of the extensiveness of the Messianic hope is manifested in the belief of the Samaritans and their ready acceptance of Jesus. (John iv. 25, 29, 42.)

In tracing Messianic development through Old Testament literature, it must be borne in mind that these books were written from the standpoint of the priest or the prophet, *i.e.*,

of the ecclesiastic or the preacher, and that now the Messianic conception of the one and then of the other prevails. The prevailing idea of all the periods—ante-Mosaic, Mosaic, Davidic and the earlier and later prophets—was that of deliverance, and the line, the land and the means were indicated. As to the means, in conception, it was first national, then individual, as the nation perished the hope in an individual rose. The national idea was also first temporal, then spiritual; the non-fulfilment of the temporal hope began to make them look for a spiritual fulfilment. In the breaking-up of the kingdom they were made to feel, either that they had misunderstood the prophecies, or else God was false. Both the national and individual idea were fulfilled in Christ. The national Israel was the basis of the spiritual kingdom fulfilled through the true, ideal Israel in Christ. The individual idea was fulfilled in the spiritual leaders and completed in Christ. The view-point was that God should come and bless His people through the Messiah as His agent, but they did not accept the idea of a suffering Saviour, nor realize that His exaltation came through His humiliation.

Though the tendency of Jewish character was to overlook the spiritual elements of the Messianic idea, and to hope for the restoration of the kingdom to Israel, with all the worldly prosperity of the Hebrew monarchy, yet the biblical idea was not altogether forgotten during "the four centuries of silence" which follow the last of the Old Testament prophets. The Messianic hope may be clearly traced through the post-canonical period, so that Christ and His disciples did not have to create and permeate the nation with it, and then satisfy its claim. The disintegration of the national life had shut the many doors of hope to the realizing of the kingly conception, hence the imaginations ran after vague and impersonal ideals. These may be traced in the Apocryphal books, Palestinian and Hellenistic, in which, though there is no personal Messiah, yet Messianic hope and Messianic times are the undercurrent of the aspirations of these writings. The Messianic ideas of the Jewish sects were, of the Sadducees, "the hope of the perpetuity of the temple and nation;" the Essenes,

"sought to realize the kingdom of God in a community of saints by withdrawal from the world and purification of the flesh;" Pharisees (the school of Hillel), "were devout and ethical, nearer the genuine Old Testament type;" (the school of Shammai), "looked for the restoration of the kingdom to Israel through divine intervention;" the Zealots "perpetuated the heroic spirit of the Maccabees, and longed for a Messianic hero." The post-canonical writings do not exhibit the pure biblical types. The writers, unrestrained by divine inspiration, were deflected from the normal lines of biblical development, either from weakness and defects of Jewish disposition and character, or from the influence of Persian and Greek thought, which had become the environment of their thinking and life. Notwithstanding the deflection of the Messianic idea from its normal course of development by the various Jewish sects, there were those who clung with comparative simplicity and purity to the hope of a personal Messiah and of a moral and spiritual redemption through Him. These were "looking for the consolation of Israel."

During and subsequent to the Maccabean period, the great factor in the religious condition of Israel was the dominance of Rabbinism, and the principal source and stimulation for Messianic hope the book of Daniel. The Scribes were the professional doctors of the law, and held the key of knowledge. The Pharisees were their disciples, and endeavored to put their theories into practice. This, with the fact that the original Hebrew had ceased to be the Jewish vernacular, subjected the common people to the Rabbis, and destroyed independent judgment. The Targum and the Mishna "intended to explain and supplement" the Old Testament Scriptures, introduced a traditional externalism that supplanted the law and superseded its moral force by ceremonial righteousness. They were, however, still bound with strong feelings of love to Jerusalem, as the city of God, and Palestine, as the land of His people. The Talmudic writings give evidence of the strong hope that Jews in all lands cherished, of all Israel's return to their own land and their final deliverance. These expectations, restorations and future pre-eminent glory they connected

with the coming of the Messiah, no matter what shades of difference in their idea as to His person. Under the influence of Rabbinism, the favored ideal of the Messiah, especially at the ecclesiastical centre, was that of a great Rabbi, who would exalt the law, and as a conquering king impose it upon the Gentiles, and the Rabbinical party would be exalted to material and social supremacy. It was into this condition of things that Christ came. He had to choose between the Scriptural and Rabbinical ideals. He went back to first principles, and restored and preserved the law by cutting off the traditionalistic parasites. He tested the ideas of His time, preserving some and throwing others away. He preserved the good by transformation; He restored by renewing; He vitalized by recreation.

Had Jesus adopted the Rabbinical ideal, He doubtless would have been accepted by that party as the Jewish Messiah, and this temptation followed Him throughout His public ministry. "He had to unteach as much as teach; to destroy as much as to build up. He was a destructive critic as well as a constructive founder." The Rabbis were at the head and front of the anti-Messianic opposition. Though Sadducean high priests were guilty of the judicial murder of Jesus, yet it was the Rabbis who were "the sleepless opponents, the malignant critics and false accusers." The task of Jesus was to convince people that He was the Messiah, that He was not the Messiah of their pre-conceptions, that He was the Messiah of Scripture revelation. He had to rehabilitate the Messiah of the prophets, transform their Messianic conception, and beget a living faith in Himself as the Messiah, the Son of God. Hence the great need of the preparatory work of John the Baptist. Had all Israel been John the Baptists when Jesus came to His own, His own would have received Him. "Through Him and His Israel, as His ministering servants, all nations were called to be servants of God; Israel was to be universalized." Israel "received Him not," but their casting off, because they cast off, did not thwart the plan of God to gather in the fulness of the Gentiles.

As preparatory to the coming of Christ to Jew and Gen-

tile, we should note the common belief in one God, the unrest under national religions, the sway of universal empire, the influence of a common language, the leaven of dispersed Judaism, the attitude of developed heathenism, and the moral and religious condition of the world. Such a study of the Jewish and Gentile world will reveal the historical preparedness of the world for the Gospel. Religiously and morally there were the lowest possible conceptions of evil. There was no true idea of sin, responsibility to God, or immortality of the soul. The fatherhood of God was unknown, and the brotherhood of man denied. The spiritual desires of all nations were unsatisfied, and all were hoping for a deliverer. The theocratic Jew could not be assimilated by imperial Rome. He took his religion with him wherever he went, and it was kept before him by the temple worship, synagogue service and the Messianic hope. It was into such an atmosphere that Jesus came, as much of His teaching indicates. For the popular idea of the Messiah, see Matt. xi. 3; Luke xxiv. 21; Acts i. 6; John vi. 15; Luke xxiii. 2, 3; Matt. xxvi. 63; Matt. xxvii. 11, 40; John xviii. 33, 36, 37; John xi. 48. As an indication that some had a higher conception of the Messiah than as only a king of the State, see Matt. iii. 11; Mark i. 7; John i. 27; Luke i. 67-79; Luke ii. 29-39; Mark xv. 43. The higher Messiahship of Jesus, notwithstanding political views and expectations, is confessed in Matt. xvi. 16; Matt. xiv. 33; John i. 49; John xi. 27; Matt. iv. 3, 6; Luke iv. 41. The characteristics of the expected Messiah are expressed in John vii. 31; John vi. 14; John iv. 25, 29, 42; Matt. xx. 28; John i. 29; John iii. 14; 1 Cor. xv. 3; Gal. i. 4; Rom. v. 6; Heb. vii. 27; Heb. ix. 12. Notwithstanding all this the hope was never equal to the reality—the fulfilment was greater than all their expectations.

The Written Records.

Our sources of information concerning the life of Christ is almost exclusively the four Gospels, which are, as written accounts, very fragmentary. Each Gospel contains material peculiar to itself, and recognizes teaching and work outside of its own statement. We have no complete account of the life

of Christ, but these incomplete and imperfect records impress us with the completeness and perfection of the character thus partially described. We get such glimpses of the faultless character of the Christ as enable us to know the perfect character of God. We get these glimpses from four different points of view. Each Gospel was written for a definite purpose, had a distinct origin, has distinctive features and lays emphasis upon a special idea. Thus we have the Messiah of Mark, of Matthew, of Luke and of John, all bearing testimony to the teaching of Jesus, that He is the Messiah of Old Testament prophecy. All also give His predictions relating to the founding and organization of the kingdom of God, its growth and final consummation. And we see the ascended Messiah of the Gospels become, through the Holy Spirit, the descended Messiah of the apostles.

The "Gospel" was a growth, and not an instantaneous creation. The Gospels were the result, and not the cause of the "Gospel." Preaching was the true foundation of the Gospels. Oral teaching preceded the written record. The "Gospel" signified the substance, and not the records of the life of Christ, the Old Testament being the written testimony for the apostles and first disciples, who were the bearers of a message and the witnesses of a fact. The "Gospel" of the first age was not an abstract statement of dogmas, but a vivid representation of the truth as seen in the details of the life of Christ, and this preaching forms the basis of the Gospels. The apostolic letters are sequels to their preaching, and were for the instruction of the Churches. The authoritative written records arose from the needs of the Church. The authors wrote as teachers, making such selections from Christ's words and works as their experience in preaching showed them to be best adapted to exhibit His divine character and best suited to the wants of men.

Each evangelist was guided in the selection of the material for his record by the purpose he had in view in writing as well as by the ultimate purpose of the inspiring Holy Spirit. Each writes from his own standpoint, thus giving us four different pictures, delineated as His personality appeared to

their respective minds, and as their object could be best attained. The initial impulse for writing the Gospels came from the felt needs of those who had been quickened by the spoken word. The written Gospels were based upon fixed oral traditions. The three synoptic Gospels, so-called because "giving a general view of the same series of events in the life of Christ," furnish the main historic basis. There may have been a precedent written document or Logia, which was a common source for the synoptists. Mark's Gospel is a closer approximation to the original common source. Read Papias' account of the origin. The apostles laid most stress in their public teaching on the death and resurrection of the Lord, but an essential for apostleship was to have had personal knowledge of the public ministry of Jesus. (See Acts i. 22.) From His baptism by John to His ascension is the period covered in the earliest form of the written Gospel, e.g., Mark. Then it became necessary to prefix some account of the nativity and other events connected with it. This provided by Matthew and Luke. A large amount of actual agreement and also of difference between the synoptics. Mark has the least amount of matter peculiar to himself, the others compressing or enlarging his story. John, writing from a different standpoint and after the others, omitted matter already recorded and supplied details omitted by the others to throw new light on the person of Christ, and to present His life and teaching in a theological aspect. Differences would arise from the purpose of the writer, the point of view from which he sees the life he is describing and the class of readers to whom he is writing. All this should be taken into account in studying the Messiah of each evangelist.

Matthew, the business man, groups the sayings and events not as chronological history, but as an historical argument, to confirm the Jewish Christians in their belief that Jesus Christ was the Messiah of Old Testament type and prophecy, and to show how the life of Jesus had fulfilled all that was written in the law and the prophets concerning the Christ. By tracing His *legal* ancestry through His reputed father, Joseph, he proves Him to be the Son of David, the Son of Abraham, the

Messiah of Israel. The purpose is evidenced by his large use of the Old Testament and application of the prophecies, the general Jewish cast of the matter, frequent reference to the Mosaic law and thorough acquaintance with Jewish customs. Matthew's is a backward look, as he sees the promises fulfilled in the Messianic king. It is the "kingly Gospel," as its teaching revolves around the kingship of Christ and "the kingdom of heaven." It forms a proper connecting link between the Old and New Covenants, and hence very properly stands first in the New Testament.

Mark, not an apostle, but "the disciple and interpreter of Peter." He wrote for the benefit of Roman Christians whatever he remembered of the preaching of Peter. His purpose was to portray the life of Christ as "the Son of God" on its human side, hence he deals with the facts and actions rather than the teachings and words of Jesus. He lives in the present, and gives a vivid picture of a living man. The purpose is manifest in the graphic details, pathetic touches, picturesque description, presence of Latinisms, explanation of Hebrew names and expressions, and Jewish customs and rites. This life-like picture of Christ bears all the evidence of an eye-witness, and that eye-witness was Peter. It describes the effects produced on the people by what they saw and heard, and its brief, rapid statements are adapted to produce an immediate effect upon those who read it.

Luke, "the beloved physician" and "fellow-laborer" of Paul, writes to "most excellent Theophilus," a Greek Christian, to set forth the historical foundations of the faith in which this Gentile convert believed. See Luke's introduction for his method and object, i. 1-4. His Gospel is to his fellow-countrymen, the Greeks, and takes a forward look to the day when all flesh shall see the salvation of God. It is especially the Gospel of a "gratuitous and universal" salvation, of the Fatherhood of God and the brotherhood of man. It presents Jesus as the friend of all men, the Saviour of mankind, and hence traces the natural parentage of Jesus through Mary to Adam, and to God. It is the Gospel of humanity, and presents Christ as the Redeemer of all classes of lost sinners, the Saviour of the world. Luke presents Christ as breaking down all distinctions

of race, creed, sex, society and nationality, and placing all in the same relation to each other and to God. He looked forward to the future redemption of the whole race and a universal kingdom of heavenly righteousness, which he saw beginning with the work and teaching of Jesus.

John, "the disciple whom Jesus loved," wrote for the benefit of Christians in general, it is said, by special request. His general purpose is set forth in xx. 30, 31, the object of which was to produce and promote spiritual life through faith in Jesus as the Christ, the Son of God, by showing that Jesus of Nazareth was the Jewish Messiah, and that He was divine. That the design was to set forth clearly the divinity of Christ is manifested by the specific purpose of the prologue, i. 1-18, which states his propositions and forms the foundation of his whole argument. He makes his selection of facts to prove the one central idea of "the Word made flesh dwelling among men" as the subject of human faith and the imparters of eternal life, because the revealer of the Father. In order that men will believe this stupendous truth, he reproduces those features of the life of Christ that were so convincing to himself and others. It is the "Gospel of the Gospel," is on a higher plane than the synoptics—a Gospel of love. Luke answered the question, What really are the facts on which Christian faith is based? and John showed what was the essential and absolute meaning of these facts for all mankind. It is called the "spiritual Gospel," as the "kingdom of God" is described as a spiritual condition and the true worship of God as the worship of the Father in spirit and reality. "The whole Gospel is an exhibition of the history of the manifestation of the Son of God, and of the belief and unbelief with which this manifestation was met." It sets forth the manifestation of the Son to men as a revelation of the Father. It reveals the thoughts which lie beneath Christ's actions, and portrays the gradual unfolding of His character. The internal evidence shows it to have been written by a Palestinian Jew who was an eye-witness of most of the events related, and who was an apostle, and that apostle "the disciple whom Jesus loved."

From these considerations it will be seen that the written

records are in no sense a history of the life of Jesus; the authors are neither biographers nor historians. Christ made no provision for reporting His teaching and doings, either in choosing or instructing His disciples, hence there was a seeming indifference to preparing an historical life of the Messiah. His reporters wrote as pastors to assert and establish the authority of the Christ as a religious teacher. Therefore, in entering upon this study, we must keep constantly before our minds that it is the study of a character rather than of a life.

Montreal, Que.

A. M. PHILLIPS, B.D.

Sermonic.

PHEBE AND THE PRICELESS PARCHMENT.

Romans xvi. 1, 2: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea," etc.

THIS closing chapter of St. Paul's Epistle to the Romans has frequently been regarded as a chapter of difficult and perplexing names. Looked at from an imperfect and hurried standpoint, it does appear like a very unattractive, if not inferior, ending to what is universally acknowledged to be the greatest of all the letters that St. Paul ever penned. In the former part of this letter, the apostle has been discussing and explaining the highest themes in the Christian redemption, and he then closes his exposition by sending salutations to some twenty or thirty followers of Christ in Rome, and it is quite evident that the majority of those so kindly remembered were in lowly circumstances, and it would appear that some of them were even slaves.

When, however, we come a little nearer to these concluding pages of Paul's chief letter, and get a little below the surface of things, we find that, instead of a mere list of unattractive and unusual names, there are right here some of the most practical and beautiful, inspiring lessons that can be found in any part of the Gospel, no matter where we may look. Instead of the bleak wilderness of unmeaning words, we have the

very bloom and golden fruit of all that has gone before. Here we have a glance at the first roll of membership of the infant society in the proud capital of the world, and as we scan it over we are confident that it will compare favorably with any other list of members that the universal Church has ever possessed from that day to this. Here we find ourselves in an atmosphere charged with a deep, Christian affection, and where we see that Paul was not merely a man of magnificent intellect, but a man of a tender and mighty heart as well. It is with a very evident delight that this man of kingly brain and soul looks over this ripened cluster of immortal friendship which he owns in the Church in this vast centre of an all-embracing empire.

One lesson which this sixteenth chapter teaches is the vital connection between the sublimest doctrines of Christianity and the kind, tender relations between man and man. There was a time when Paul would have spurned from him the men whom he now so warmly greets. His Jewish pride and Pharisaic exclusiveness, thirty years previous to this, would have filled him with passionate indignation if any such recognition had been requested from him. Something has touched him, and wrought within him a most wonderful revolution in thought and feeling. His outlook has been broadened, his charity is wide enough to include in its brotherly recognition and embrace men of various nationalities, and of every variety of circumstance and life. From the doctrinal, in the first fifteen chapters, we pass to the domestic in this closing chapter, and we cannot fail to see what the teachings of the Gospel have done in this man's life in eradicating his narrow sectarianism and in sweetening the relationships which bound him to his fellows in that proud, pagan city of Rome.

Another truth of far-reaching importance shines out with great distinctness in the concluding lines of this memorable epistle. Whilst the Christian system occupies itself with objects and themes of infinite vastness and grandeur, it does not overlook the welfare of the single, individual life. This letter to the Church at Rome, like a glorious river broadening out in its current and sweep until it touches the shores of the

infinite and eternal, including such subjects in its consideration as time, eternity, God, man, sin and salvation, and God's method of reaching and saving a lost world; in this chapter this river narrows in its course until it touches, with the divinest solicitude and care, the welfare of a single person—"I commend unto you Phebe our sister," etc. It then widens out until it breathes again the spirit of universal sympathy and care. This Christian woman appears to have lived at Cenchrea, which was one of the outposts of Corinth. It was situated some nine miles from the brilliant capital. Along this path, between the city and port, had been interred some of the distinguished of Greece. Again and again this woman, with the purpose and energy which distinguished her, had doubtless travelled these nine miles to share in the Christian fellowship of the Church at Corinth, and to hear from the lips of the great missionary his expositions of the Gospel scheme.

The apostle had long been anxious to see Rome, but had been hindered. Purposes had been formed, but they had been thwarted. The consuming desire must, however, have some outlet, and if, for the present, the personal visit is denied, he must reach the little band of Christians in the city of the hills in some other way. How this great evangelist longed to stand in the crowded centres of the world's life and deliver his messages of light and power! Cities had a peculiar charm for this man, who could wield the mighty energies and teachings of the Cross with such grand results. What a fever of sacred excitement came over him when he thought of Rome! where the heart-throbs of the world could be felt, and where the forces of the globe were centred as on no other spot on earth—Rome! whose dominion swept into its magic circle the largest portions of the world, and whose eagles flew with victorious wings over all the conquered realms. And, above all, was not this the city where the Gentile race, whose special missionary he was, had a representation such as could be found in no other place in the wide, wide earth? For awhile denied the visit, he finds relief by writing a letter; and in Phebe, "a sister and servant of the church at Cenchrea," secures a messenger who has expressed her intention of going to Rome,

and her willingness to take charge of the document which Paul is supremely anxious to send to the Church, by him unseen as yet, but which he loves with a deep and tender love.

And so, lack of opportunity for visiting the imperial city becomes the occasion for the writing of this greatest letter ever given to the world. Blessed limitation which makes possible and necessary such a glorious outcome. Unfulfilled desire, perished hopes, temporary disappointment, turned into a source of marvellous fruitfulness, and made an everlasting blessing to the Church and the world! What argosies of moral, intellectual and religious wealth have come from the "shut-in saints," the hindered ones, and the brave and holy men whose hands have worn the manacles and chains! The prison literature of the Church is full of rich and inspiring words—Chrysostom's "Letters," Luther's "Translations in the Wartburg," Samuel Rutherford's "Letters," and Bunyan's immortal dreams during his twelve years in the Bedford jail. And so Paul's passing disappointment was transfigured into a means of grace and a stream of lofty teaching for the benefit of all coming time. This woman, as she sets sail, in the first place, on some private business of her own, to the greatest metropolis of the world, is entrusted by the apostle with the most famous of all his letters, and with what Luther regarded as the chief book of the New Testament, the purest Gospel; which Melancthon twice copied with his own hand; of which Coleridge speaks as the profoundest book in existence, and what Godet terms "the cathedral of the Christian faith." Little did Phebe think, as she journeyed from the brilliant Corinth to the first city of the globe, that "she carried," as Renan has said, "in the folds of her dress the whole future of Christian theology, the writing which was to regulate the fate of the world." Nor is it reasonable to suppose that she, for a moment, imagined that the Greek parchment of which she was the trusted messenger was the only means which would preserve her own character and name to the end of the world in lines of beautiful commendation, which all the elements of decay should be unable to injure or destroy. What agitation.

would have thrilled her consecrated soul if in some prophetic moment she could have beheld what is now a fact—that the priceless document which she carried from Paul to the little Church at Rome would, after nearly two thousand years of revolution and change, be read in nearly 400 languages, or in languages spoken by nine-tenths of the world's population, when that population would be some twelve hundred millions more than that which existed on the earth when the letter was first written! How true it is that some of the best things that men do they do unconsciously, or do when they are engaged in doing something else.

It was when Saul was hunting for the wandering asses of his father Kish that he came upon the crown of Israel, and it was when the Pilgrim Fathers only thought they were finding a place to pray apart in peace on the shores of this western world when they were in reality founding the American Republic. Phebe's visit to Rome had some prior end in view than that which has forever fixed her place in history and in the memory of a grateful, unending Church. And what a fate and destiny it is for any mortal to live in the recollection of the Church and the world eighteen hundred years and more after her departure from earth, with an epitaph so precious and beautiful as that which adorns the character and name of this faithful servant in the cause of Christ! To have that stainless record published to the world, and held up before the gaze of an ever-increasing multitude of earth's population for their commendation and encouragement, is an immortality that the most ambitious spirit might desire, an immortality in which this woman's Christian character is forever enshrined, when everything else has been entirely obliterated by the pitiless waves of Time's ever-flowing sea of years.

As this lone woman approaches the glory and apparent omnipotence of the proud ruler of the world, and as its historic hills loomed up before her with their burdens of pillared magnificence, as its great streets, with their temples, palaces and famous columned splendors began to stretch out before her in that Queen City of the earth, what can she, in her weariness and widowhood, possibly have in her possession that

will then or at any other time ever affect that vast panorama of glory and shame as it moves in such colossal extent before her astonished gaze? The roll, however, is at length safely placed, not into the hands of emperor, general, statesman or man of worldly power and social rank and fame, but into the keeping of the infant Christian community; and its timeliness, massive arguments, its spirit of universal dominion, its luminous exposition of Redemption's glorious scheme, and its warm, tender and affectionate greetings furnish royal nourishment to faint and weary souls. What flashes of glad surprise, what rekindling of languishing hopes and what stored-up energy does this memorable letter unlock! Like a tonic from the skies and an inspiration from eternity in human garb, this message braces and comforts the congregation of the saved, as it begins to lift its head amid the surrounding dangers and appalling midnight gloom of Rome's surging multitudes and sins.

And judging from the merely human standpoint, how absurd to imagine that that parchment can contain any story or record which shall, in any perceptible manner, affect the immense aggregations of power of the polished heathenisms, customs, affairs and forces which, with sovereign rule, had mastered and dominated that rough, rude globe! And yet, behold! how in things apparently insignificant, obscure, despised and stripped of all adventitious circumstances and aids may slumber a power which, in its mission, can unseat Rome's pagan institutions and civilization, and leave them in a grave so deep that no resurrection dawn shall ever visit that mighty and hopeless tomb.

It seems easier to "fracture bars of iron by heaping fragrant roses upon them in dainty festoons, and to cleave the huge mountain rocks with delicate pencils of glass, to stay the sliding avalanche by mosses and lichens clinging to the sides of the towering hills, or to stop the stormy winds sweeping across the continent by flocks of birds battling against them with their weak wings," than to arrest Rome's world-wide empire by any energy that the Greek letter from Paul might reveal.

And yet the apparent impossibility has been realized, and the impartial hand of history has told the wonderful conquest of the truth and the utter overthrow and ruin of the ancient mistress of the world. The priceless parchment carried in the hands of this lonely woman in the year 58 A.D. to Rome, had something to do in letting loose those forces which have triumphed so grandly.

Sackville, N.B.

WM. HARRISON.

The Itinerants' Round Table.

JOURNAL OF PROCEEDINGS OF THE FOURTH GENERAL CONFERENCE OF THE METHODIST CHURCH.

Against the title-page of this important volume stands a table which reminds us that but eleven years have passed since the consummation of Methodist union in our country, and that in that time two of the three men who have filled the General Superintendent's chair have passed to their reward. In the body of the work we find the tables of the Committee on Statistics, giving us the following: Total membership, 260,953; increase in four years, 27,085. The membership at the date of union was 169,803; increase in eleven years, 91,150. The population of Canada at the census preceding the union was 4,324,810; that of 1891 was 4,829,411, giving an increase in ten years of 504,601, or 11.66 per cent. The increase in our Methodist membership has been 55.88 per cent., more than four times as rapid as the increase of the population of the country. The Methodist increase of population during ten years was 107,492, more than four-fifths of which was gathered into the membership of the Church. The present Methodist population of the Dominion is 847,469, the Methodists being the second religious body, the Roman Catholics standing first with 1,990,465, and the Presbyterians third with 755,190. The Methodist Church membership, omitting Newfoundland, Japan and Bermuda, is about 29 per cent. of the population attached to the Church, a showing of spiritual results rarely equalled in the history of the Church. Eleven years ago it was about 22 per cent. This seems certainly to prove that a united Church is far more powerful for the gathering in of souls than four separate and rival denominations. It is quite evident that tens of thousands of our children have been gathered into the Church as the direct result of the blessing of God upon the union.

In looking over the legislation of the Conference, it is very evident that a conservative spirit prevails. The discussions on the subjects of stationing and transfer and conference boundaries have been met by moderate concessions, but otherwise the superintendency, organization and mission work of the Church remain without change. A very interesting feature is the prominence of the young people's work and movement. The Conference itself was marked by the presence of a large number of young men among the delegates. The young people's societies occupied a full share of the time of the Conference, and were most ably discussed by the young

men who are leaders in this work. The results show a spirit firmly attached to Methodism, but anxious to promote the highest spiritual results and ready to extend a brother's hand to the young people of all other Churches. The new editor of the *Guardian* is a young man, a university gold medallist in arts and divinity, thoroughly abreast of the times both in spirit and attainments, and full of the energy of a consecrated spirit. Meantime, the man who for twenty-six years has presided in the editorial chair is just now doing the brightest work of his editorial life and making it no easy task for his successor to surpass him.

In harmony with this leadership of the young men of the Church is the legislation touching the training and education of candidates for the ministry. The changes introduced here are the final outcome of forces which have been at work for twenty years past, and which have now reached something like a full development. Thirty years ago Canadian Methodism was without a divinity school or even a single professor whose time was devoted to theological training. The few who earnestly sought and obtained a year or two at college devoted their time chiefly to literary culture, and the knowledge of theology gained was obtained by private study on the circuit. About that time a thorough system of examination was introduced, and in this way an impetus given to the studies of candidates. Shortly after theological professors were appointed first at Sackville, then at Victoria, next in Montreal, and later in Winnipeg and Japan, resulting in the organization of theological faculties, some of which now stand among the strongest on the continent. From the first the work of these faculties has been directly recognized and credited for the training of the ministry of the Church, a policy which we think decidedly wiser than that pursued by our brethren in the United States. By the recent legislation this policy reaches its culmination—

1. In requiring from every man as a foundation a literary training equal to university matriculation.

2. By dividing the probation into two parts : A practical probation on a circuit with studies directed to a general knowledge of the English Bible, a mastery of the doctrines relating to experimental religion, a study of Methodist history and polity, and of practical Church work in the pulpit, the pastorate, the Sunday School and missions.

A probation at college with at least two years of study of Exegesis, Systematic Theology, Church History and Apologetics, with studies in Philosophy, Social Science and Homiletics.

If this programme is well worked out it should give us a ministry of whom our intelligent young men will not be ashamed in the days to come, men with practical knowledge of their work, and yet with a fair share of the intellectual breadth of university life.

A somewhat important phase of the legislation of the Conferenee relates to the Superannuation Fund. The subject has been forcing itself on the attention of the Church for some time, and has engaged the attention of a large special committee—we might almost say a commission of specialists—for the past four years. We can remember the time when the Superannuation Fund was one of the most popular funds of the Church, and the large bequests made every year to the fund are the best evidence of the strong hold which it still has upon the sympathies of our older people. These bequests have created an endowment amounting to \$206,038.83. The present income of the fund is \$90,959.53. For the purpose of providing a retiring allowance for every man who has served the Church twenty-three years and upwards, amounting after the thirtieth year to \$10 per annum for each year of service, the fund is now sufficient. A temporary allowance is also made to men whose health fails before twenty-three years

of service, and an allowance of two-thirds is made to all widows. But the requisite amount for some years past has been reached by a system of assessment on circuits which has caused not a little friction. There is no doubt that, for the organization of Church finance upon an efficient and definite business basis, an income definite in amount and fairly certain is necessary. To reach this we require an intelligent understanding of the needs of the case by our Church membership and a spirit of loyal consecration of sufficient means for the work, *i.e.*, a high standard of Christian intelligence and piety. When this is reached, the giving will be not so much a tax as a *voluntary offering*. Anything approaching compulsory taxation like the tithes in England must be a source of weakness and provoke resistance. A general careful and intelligent presentation of the claims of the fund will, we think, remove the little friction which has thus far existed. A very wise step is that of the ministry taking upon themselves a larger share of the burden, and making that burden proportional to their income. This is the true principle of Christian brotherhood, and at the same time teaches by the clearest kind of practical example. Not so defensible is the part of the scheme which cuts off the missionaries, the teachers and the connexional officers from all share in the endowment, the profits of the book room, and the general contributions of the Church. It creates a break in the unity and brotherhood of the ministry, places all those to whom this part of the work of the ministry is committed before the people, before their brethren in the ministry, and, unless God gives them special grace, in their own feelings, at a distance from the body of the ministry, and is in itself unjust from the standpoint of the organization of our Church as a connexional unity. They should of course, like their brethren, contribute according to their means, but in all other respects should also be like their brethren.

A study of the proceedings of the General Conference makes it very obvious that a proper co-ordination of general policy and financial economy is very necessary. The financial work of the Church may be classified under three heads:

1. The support of the ministry at home and abroad, active and superannuate.
2. The building and maintenance of churches, parsonages, and local schools and charities.
3. Connexional education.

The third, under the direction of small boards of management, charged with the responsibility of raising funds as well as with their expenditure, may be trusted with fair safety with the task of limiting expenditure to income.

The second, in like manner, are in the hands of local boards, who can co-ordinate income and expenditure.

It is, therefore, only in the first group, including by far the largest expenditure of the Church, that economic difficulty arises. The creation and distribution of the ministry in such a way as to co-ordinate with the spiritual wants and financial ability of the Church is the problem to be solved. The creation of the ministry is in the hands of bodies of men acting without any connexion with each other, and without any knowledge of the entire field. There is likely to be a surplus of candidates at the centre—a lack at the outposts. The creation of new fields of labor is another aspect of the problem to be co-ordinated with both the supply of laborers and the financial ability of the Church. A committee on Church economics, or, better still, a commission for four years on the solution of these problems, might be of great service.

Victoria College, Toronto.

N. BURWASH.

ATHEISM, ANCIENT AND MODERN.

The fool hath said in his heart, "There is no God."—Atheism three thousand years ago.

"To the unknown God."—Religious Greek polytheism of two thousand years ago.

"The Unknowable."—Spencerian Agnosticism of to-day.

These three positions lead us to ask, What interest have we in the problem of the existence of God, and of our possible knowledge of Him?

1. We have an *intellectual* interest. If there be no Eternal Intelligence, how explain the fact of our own mental life? Physical forces alone must then have produced rational existence. Then, the stream *can* rise higher than the foundation. Then, the effect *can* transcend its cause. Then, "that which is born of the flesh" *may not* be flesh. Then, the principle of causality—possibly the most fundamental of all our rational intuitions—must be given up, and chaos reign supreme.

2. We have a *scientific* interest. All the sciences tend towards centralization, unification; and all give evidence, not only of their relation to one another, but to an intelligence common to all, and the root and ground of all. Mere materialism is wholly inadequate to explain this centralization and root, or to explain our *intellectual tendency* in seeking to find some such finality to satisfy our mental and scientific demands.

3. We have a *moral* interest. If there be no God and no possible knowledge of Him, what shall be the explanation of moral obligation and human existence and destiny? What can, then, be the root and ground of sovereign moral law? What can be the explanation of Conscience? How understand the brotherhood of man? What meaning is there in self-sacrifice and disinterested action? "Let us eat and drink, for to-morrow we die."

4. We have a *religious* interest. If there be no God and no possible knowledge of Him, is there:

(a) A foolish waste of men and means, of time and opportunities, in the propagation of a faith for which we have no satisfactory warrant?

(b) Are the doctrines of sin and condemnation so abundantly testified to by conscience and history, to be regarded as "not proven"?

(c) Must the spirituality and immortality of man be regarded as fictions absolutely void of any rational warrant, a creed made by designing men to frighten us into being good?

(d) Must the whole of human life, then, be emptied of sympathy and love, and be converted into a system of utilitarianism, whose sphere and outlook are bounded by this present life? Break up the family, overthrow society, rebel against government, every man for himself, and no quarter for any rival, if those be true.

5. We have an *historical* interest. If there be no God, and no possible knowledge of Him, then, "What think ye of Christ?" What shall we do with Him? How explain Him? How place Him in history? How explain prophecy and miracle? How explain the spiritual forces that have overthrown evil? That have purified and consecrated the home? That have uplifted the nations? That have given the perfection of saintliness and purity to those whose lives are yet a benediction to their fellowmen?

Atheism, immorality and Agnosticism are inseparable. Theism, virtue, and knowledge dwell together.

Victoria College, Toronto.

E. I. BADGLEY.

THE CHAUTAUQUA MINISTERS' CLUB.

II.

At a previous Round Table we discussed the "Minister in His Study;" next in order is

THE MINISTER AND THE PEOPLE.

The minister of the Gospel is emphatically a public man. He does not live unto himself. He is consecrated to the welfare of others in a sense that no other man is, and he has no right to sink the man in the ecclesiastic. No Christian minister can afford to keep silent on moral questions. Society as a rule expects the minister to lead in all moral and social reforms. In the great crises people are always anxious to hear what the minister has to say. The day after the assassination of Abraham Lincoln two thousand men went out to the Rev. Dr. Wayland to be advised and directed by him as to what should next be done, just as they had four years before upon the disastrous flight of the Federal army at Bull Run, and it was undoubtedly the stirring sermons of the Rev. Jonathan Mayhew that first suggested the war of the American Revolution. The minister should be the leader of thought in his community, and yet he must be a part of the mass. In some way or other the minister must make the common people understand and feel that he belongs to them, and that he is, under all circumstances, their best friend. There is a widespread tendency among the common people to drift from the Church, and the reason is obvious, they do not believe that the minister is their friend. The time was when the Church was crowded with working people, but these people now imagine that the minister stands on an eminence and looks down upon them, and in consequence they drift away. This belief is helped at every opportunity by infidel and agnostic lecturers. But this belief is not true, and we must find some way to make the people *feel* that it is not true. Friendship with the common people appears the more important when we remember that society cannot be regenerated except from below. We cannot reform society from the top downward. *It must be saved from the bottom upward.* The Countess of Huntingdon had meetings in her parlors for noblemen, but we do not hear of any being converted; at the same time John Wesley was preaching in the slums hundreds were converted, and to-day the millionaires of London are the descendants of Wesley's slum converts. This is especially true in the case of the descendants of the Kingswood colliers.

POLITICS.

How far is it legitimate for the minister to take a share in political excitements? Just as far as to announce certain great underlying principles, but not so far as to speak of any party or of any principle that may be the great bone of contention between the parties. We live in perilous times. Labor and capital are at sword's point. Labor is as selfish as the devil and capital is as selfish as labor. Here the minister must show himself the friend of both parties. As the friend of the poor man he must thunder against oppression and "corners"; as the friend of the rich man he must thunder just as loudly against strikes and brute force. *He* must do it, for if the Gospel of which he is the minister cannot adjust these matters, then the Church is doomed.

If there be corruption of any kind in the city where he resides, the minister is constrained by ever consideration of professional fidelity to uncover and denounce that corruption; for though it be true that "the wicked flee when no man pursueth," they make considerably better time

when a godly preacher gets after them. No man has, during the last ten years, done grander work along the line of civic reform than Rev. C. H. Parkhurst. He is the most loved and most hated man in New York, but to the hundreds of Lilliputian Parkhursts who will doubtless spring up like mushrooms all over the land we would like to say, "Remember that Dr. Parkhurst studied the great problems and their solutions ten long years before he struck the first blow. 'Be sure you are a Parkhurst, then go ahead.'"

Since politics is something more than office-seeking, something more than stump eloquence, something more than caucus management; since politics implies questions social, moral, economical, patriotic, ecclesiastic and domestic, that minister is nigh committing the unpardonable sin who refuses to take an honest share in the settling of such questions. In all such matters let the minister speak out boldly, loudly, but let him choose his words wisely, never go into fanaticism, and never doom his opponents. "Before you enter into any reform, be sure it is a reform, then go ahead."

EDUCATION.

Here we will simply quote from Prof. J. J. McCook: "In none of our cities does the average minister live up to his privilege or his duty in regard to education. He neither shows that earnest interest in it which might be expected, and which would be welcomed, nor does he improve the ample opportunities his office gives to waken and sustain a more general and intelligent interest among his people. In the country they do better, and it is no unusual thing there to find in one of the local clergymen the moving spirit in educational improvement. Such men are the real fathers of the people; and in the general respect which they command and weight they carry in matters of purely religious concern, as well as in their influence upon the history of civilization in the neighborhood, they may well find compensation for the additional labor they assume—a load cheerfully borne along with the other burdens they so patiently carry. There are educational interests in abundance, in which neighborhood pride, not to speak of higher motives, might justify the minister's enthusiastic interposition."

PASTORAL VISITING.

Some ministers sneer at pastoral visiting and frequently remark: "I'm not in that business." A young minister who, whilst in charge of a large city church, was often heard to say, "I don't believe in peddling religion," is now keeping a fifth-rate restaurant in the city of Montreal. St. Paul had no sympathy with such scorers, for he "taught publicly and from house to house." It seems mighty small business for an educated man to go from door to door and be compelled to discuss household affairs with every housewife, but earth's greatest Preacher did not so think when He sat at the well and discussed household matters with the woman of Samaria. Some do pastoral visiting as a recreation. "It is not a recreation to me," said Dr. Upham; "I am dead sure of that." Every pastor should have at the least one month of the year in which to unbend, to throw away his dignity and sobriety, and let himself out. He would do infinitely more during the other eleven months, and do it better, if he had such a time for relaxation; but he who imagines he gets lots of recreation and relaxation in visiting either cheats himself or his parishioners.

If pastoral visits are conscientiously and faithfully attended to, great benefits accrue to both pastor and people. The pastor finds subjects for his sermons among his people. How can he know what to preach unless he knows the pressing needs of his people? A poor drunkard's wife goes

to church hoping to hear something to help her carry the heavy burden of her life, and hears a great sermon on the philosophy of doubt. Is it surprising if she goes to the minister, as one did go, and say with tears in her eyes, "Oh, sir, have you seen God this week?" The pastor's own spiritual life is greatly improved and helped by proper pastoral visits. But best of all, he discovers *that the greatest need of the Church of to-day is individuality*, and he seeks to supply that need. He discovers at times that there are saints in attics and cellars, and may occasionally find a man like Peter of Boston, an untutored colored man, who went to the Episcopalian Church in the morning, the Methodist Church in the afternoon, and the Baptist Church at night, but who, untutored as he was, was sought out one midnight by an Episcopalian, who was about to be made a bishop, in order that the uncultured, dark-skinned man of God might pray with and bless him. The finding of such an one would be worth untold gold to any pastor.

"If I were just returning," said a speaker at this meeting, "from an ocean voyage and had landed in the city on Saturday afternoon with nothing prepared for Sunday services, I would not go directly to my study, but would first take a short round of pastoral visiting amongst my poorest people. This would be infinitely the best preparation for the work of the morrow."

Do your visiting religiously and faithfully. It is not always necessary to offer prayer in order to do it religiously. Go into the home and talk to the wife about matters she can talk to you about. Don't throw a lot of doctrine at her from the time you cross the threshold until you leave, or else she will say as soon as the door closes behind you, "Thank God, he's gone for another six months at least." Let her feel you are her friend; tell her of the good time you had at the last prayer-meeting and at the Lord's Supper, and make her hungry to be present at the next service. Be sure you visit the public schools, not, of course, to preach any peculiar doctrines, but simply to let the children see that you take an interest in them; but *don't visit* the shops during working hours, such attention is impertinence—the men's time belongs to their employer. Visit them in their homes in the evening. This is perhaps the most difficult task the minister has to perform, but it is also one of the most important.

Stratford, Ont.

GEORGE F. SALTON.

The Last of the Prophets, "John the Baptist." By Rev. J. FEATHER, in "Hand-books for Bible Classes." Cloth, 6mo, pp. 157. Price, 70 cents. Edinburgh: T. & T. Clark. Toronto: Fleming H. Revell Co.

This is the last publication of that very useful series for Bible students by Prof. Marcus Dods, D.D., and Rev. Alex. Whyte, D.D. The great herald of Jesus has suffered strange neglect among the great Scripture characters so far as works upon his life and character are concerned. He has been overshadowed by his great increasing anti-type because of his nearness to Him. The material also is very meagre, but by getting behind the few recorded facts we are enabled to get a glimpse of this great personage. The necessary preparatory work of the forerunner has scarcely been appreciated; the importance of his mission not fairly estimated. The author has, in the course of this study, contributed a very important sidelight to the "Life of Christ," which will be read with great profit by all students of Jesus. This book will certainly contribute to the better understanding of one of the purest and loftiest lives which have ever blessed the world.

Editorial Reviews of Books and Periodicals.

BOOK REVIEWS.

Apologetics; or, Christianity Defensively Stated. By A. B. BRUCE, D.D., Professor of Apologetics, etc., Free Church College, Glasgow. New York: Charles Scribner's Sons. \$2.50.

This is the third volume of the International Theological Library, issued conjointly by Scribners, in New York, and T. & T. Clark, Edinburgh, and edited by Prof. C. A. Briggs, D.D. and S. D. F. Edmond, D.D. Prof. Bruce is already well known by a number of works evincing wide learning, great ability and a very candid liberality. Perhaps in no field does this spirit appear to better advantage than in that of Apologetics. If the true object of Apologetics is not to confirm those who already believe with all their heart in their satisfactory dogmas, but to lead those who are perplexed with doubt to see the reasonableness of Christianity, the narrow, dogmatic spirit must always defeat the very object of the Apologist by placing a barrier of prejudice between him and those whom he would serve.

Our author begins his work with an historical review of the princip attacks upon Christianity centring (1) in the primitive age, (2) in the eighteenth century, and the English sceptic, and (3) in the philosophical theories of the nineteenth century. After discussing the German definitions of Apologetics he condenses them into the following pithy sentence: "The business of the systematic apologist . . . is to make students in this department acquainted with the sources of attack and the science of defence, so that as occasion arises they may be able to play the part of expert apologetists themselves." At the same time he insists on the value of historical induction in the study both of attack and defence, and he also admits the importance of specially adapting our Apologetic to the needs of our own age. From this broad yet practical standpoint our author proceeds to develop his work. He begins by a statement of the essential elements of Christianity, in which he very happily brings to the front its religious and ethical elements as more fundamental than the doctrinal. Jesus Christ is, above all, the Saviour of sinners, and then that He may save them—their teacher. In this teaching, the fatherhood of God, the dignity and responsibility of man, the reality of sin, and the divine kingdom into which all may enter for salvation, are the great topics. The atoning death is only touched as the climax of divine saving love. Next come the fundamental, or, as we would say, the philosophic conceptions which underlie this teaching, embracing the personality of God, the moral nature and fall of man, and the relation of the universe to God as Creator and Governor, and its final goal of supreme blessedness, limited only by the possibilities for evil of man's will. In this synopsis of Christian philosophy, our author, accepting evolution as the latest work of science, whose claim to be heard from her own standpoint he fully admits, endeavors to correlate it with the Christian doctrine of creation, and especially with the doctrine of the fall. The task is not an easy one, and the work is of course tentative rather than final, but will be studied with interest by all who are conversant with the problems of our age. The Christian philosophy is then brought to the test of comparison with pantheism, materialism, agnosticism, deism and ethical monotheism, and its superiority evinced in each case. Next the author turns to the apologetic consideration of Christianity in its historical development—(1) in its prepara-

tions for Christ ; (2) in its consummation from Christ. In doing so he strikes at once a clear-cut distinction between the books and the historically unfolded religion. There is no doubt that for apologetic purposes this distinction is valuable. It at once sets our subject free from conflict of the higher criticism. It is not the books which contain the literary record of revelation which are to be defended, still less any dogmatic position regarding those books, but the living and revealed religion itself which existed prior to Christianity and which prepared the way for it, and which now exists as founded by Christ in the world. The only assumption requisite is that from these literary records we can obtain, whether by critical or by uncritical processes, the important historical facts of the case. This certainly appears to us to be the true scientific position. It saves our defence from all embarrassment which arises from the attempt to cover too much ground, and it concedes at once to criticism as already to physical science its legitimate right to speak the truth as it finds it from its independent point of investigation.

It is this broad, scientific method, thoroughly in sympathy with the modern scientific spirit, which gives the work before us its strength. To say that the task which the author has set himself has been perfectly accomplished in detail would be claiming too much. In many points we should be disposed to suggest amendment. But no teacher of Apologetics in our day can afford to disregard either the spirit or the method here exemplified.

N. B.

Comte, Mill and Spenser. An Outline of Philosophy. By JOHN WATSON, LL.D., Professor of Philosophy in the University of Queen's College, Kingston. Glasgow : James Maclehose & Sons.

The double title of this work indicates the purpose and method of the author, which is the exposition of the essential positions of what he regards as the true philosophy as set over point by point against the false systems under examination. This method has in itself very decided advantages. The delicate distinctions necessary in the treatment of philosophical questions are far more easily apprehended when thrown upon the background of a strongly contrasted system. Prof. Watson's system he calls Intellectual Idealism. It is in its fundamental principles the system of the late T. H. Green, of the late George Paxton Young, and of Edward Caird. Its fundamental principle is that our knowledge is not merely relative, but of reality, and therefore true, and in its measure absolute and universal. For this luminous faith no background could be selected more suitable than the black agnosticism of Comte, Mill and Spenser. Our author begins with a skillfully illustrated exposition of the nature of philosophy as distinguished from "the sciences." The sciences deal with the things which we know in their relations to each other and to ourselves ; philosophy deals with knowledge itself in its relation to absolute reality. Hence "science deals with objects as such ; philosophy with the knowledge of such objects. Science assumes that knowledge is possible ; philosophy inquires into the truth of such assumption. Science deals with the relation of objects to one another, philosophy with their relation to existence as a whole." Dividing this existence into three great realms of Nature, Mind and God, we have (1) The Philosophy of Nature, (2) The Philosophy of Mind, (3) The Philosophy of the Absolute. As the background against which to project his work, our author proceeds next to outline the positive, or, as it should rather be called, the agnostic philosophy. (We beg the author's pardon, for he thinks this term "unfortunate.") His fundamental principle is "the relativity of knowledge."

By a simple example our author proceeds to show—(1) That we can know no object except as in space. (2) That in this knowledge there is not only a particular but also a universal aspect, a “principle of knowledge which holds true universally and necessarily.” Such knowledge may be limited, but it is true and absolute. No extension of knowledge will render it invalid. This principle of the universal and necessary in even the simplest knowledge our author proceeds to apply to the world of nature, beginning with *space* and the mathematical sciences, proceeding to *causation* and the physical sciences, and to *final cause* and the biological sciences. To follow the argument through these three great subdivisions of the world of nature would be to copy the book; our readers must read it for themselves. The vindication of these three elements of spiritual thought as essential and eternal truth is of itself a great work. But we have not yet reached midway in the discussion of the problems of philosophy. We have a philosophy of nature. Is there beyond this a philosophy of mind? and still beyond of the absolute? The vindication of these fields next engages our attention. In the modern attempts to do away with the distinction between mind and matter our author recognizes two tendencies—one levelling down, reducing the intelligence of man to that of the higher animals; the other levelling up, seeking to find the elements of mind in even the crystal, the promise and potency of all being in the atom. Passing over this last assumption as incapable of verification, he shows that natural selection cannot account for either the intellect or the moral nature of man, and that if the same elements of knowledge exist in the lower animals it equally fails there, inasmuch as the demonstration is based upon the process of knowledge itself. We must therefore have a distinct philosophy of mind. The problem of this philosophy is, How can mind know that which is outside of itself? Rejecting the theory of Spenser, which separates subject and object, and regards the mind as conscious not directly of the object, but of its own state, Prof. Watson regards subject and object as inseparable, but at the same time distinguishable. It is because we (the subject) and our object belong to one world in living unity that we can know. There is a unity, an identity of subject and object, through which knowledge is possible, but this unity does not destroy distinction, nor does it make the subject create the object in the act of knowledge. The object is as real as the subject, otherwise the knowledge were not of true being. Passing by the elaborate discussion by which this philosophy of mind is elaborated in opposition to Spenser, we arrive next at the idea of duty, of freedom, and of rights. It is noticeable here that our author seems to part company entirely with Comte, Mill and Spenser. In this field they dwell so far apart from his spiritual philosophy that he cannot even use them as a background for his picture, and Kant is now brought in to do duty. First of all the facts of moral nature are described as outlined long ago by Paul, the ideal of what ought to be, and the opposite of natural inclination. Whence comes this conception of what ought to be as opposed to inclination? This is the problem of moral philosophy. In answering this question our author discards hedonism on the one hand and asceticism on the other; he seems to find it in the spirit's grasp of the universal as realized in will. This would seem to give us a basis for right corresponding to the universal and necessary in truth. It is easy to step from this conception of the moral good and the eternal true to the Being in whom eternally, immutably, absolutely and infinitely these are forever realized, and in whom, so far as philosophy can carry us, the intellectual and the ethical pour their stream of life into the still wider channel of religion. We have followed with very great satisfaction the work of Prof. Watson. We congratulate him and our sister university on its noble, spiritual character, and indulge in a little honest pride that such a work has been produced in Canada. N. B.

Matter, Ether and Motion. The Factors and Relations of Physical Science, by A. E. DOLBEAR, Ph.D., Professor of Physics, Tufts College. Revised edition, enlarged. Boston : Lee & Shepard. 1894 ; pp. 407. Price, \$2.00.

This book contains sixteen chapters and an appendix, including, among other interesting topics, the following: "Matter and Its Properties," "The Ether," "Motion," "Energy," "Gravitation," "Ether Waves," "Electricity," "Chemism," "Sound," "Life," "Relations of Physical and Psychological Phenomena," etc.

We have read the book with intense interest. The author is evidently an enthusiast in his chosen field, and writes with an ample knowledge of the latest investigations. Until one reads a book like this, he has scarcely a conception of the marvellous world in which he lives. Old-time conceptions of Matter and Force are transformed as by a magician's wand. The natural seems little less than the supernatural. The very air we breathe takes on a new significance, and reveals wonders and marvels that seem well-nigh incredulous. "In ordinary air, the distance apart of the molecules is, on the average, about the one-two-hundred-and-fifty-thousandth of an inch, but the molecules themselves being only one-fifty-millionth of an inch in diameter, it will be seen that they have a space to move in about two hundred times their own diameter before coming into collision with another one ; and after collision, their direction is only changed when they go on to another collision, and we say that their free path is, on an average, about the two-hundred-and-fifty-thousandth of an inch. . . . As remarked before, the free path for air molecules having but about the two-hundred-and-fifty-thousandth part of an inch, it must change its direction an enormous number of times in a second, as many times as one-two-hundred-and-fifty-thousandth of an inch is contained in sixteen hundred feet— $250,000 \times 12 \times 1,600 = 4,800,000,000$ —four thousand eight hundred millions of times. How one may assure himself that such a statement is not fabulous will be pointed out farther on ; so far one needs only to trust the multiplication table."

We give this but as a specimen of the many marvellous facts presented to us, and that Nature holds before us for those who have eyes to see.

It is probably the author's enthusiasm for his subject that leads him to see in it the solution and explanation of all biological phenomena. He says: "It is clear that the solution of every ultimate question in biology is to be found only in physics, for it is the province of physics to discover the antecedents as well as the consequents of all modes of motion."

The mechanical theory of the universe is, we think, too prominently put forward: "The visible universe may be conceived as a vast machine, within which motions are being exchanged by contact and radiation." It is something more than a "vast machine."

Altogether, the book is one that will command attention, not only for what it teaches, but also for what it constantly suggests. The author's strong and clear thought has been put by the publishers in a most attractive form.

Composition from Models, for the use of Schools and Colleges, by W. J. ALEXANDER, Ph.D., Professor of English in University College, Toronto, and M. F. LIBBY, B.A., English Master in Parkdale Collegiate Institute, Toronto. Toronto : The Copp, Clark Company, Limited.

There is, perhaps, no more important accomplishment than to be able to use one's native language with perspicuity, gracefulness and force. In

order to do this, it is not enough to understand the principles of grammar and rhetoric ; there is a special discipline required to enable one to apply these principles in the practical work of composition. The means to this end are—first, the careful and thorough study of the best models ; and, secondly, the careful and persistent practice of the art by the student himself. The ancient Greeks and Romans acted wisely in taking the child who was intended to be an orator from the care of servants when he was three years old, that his ear might never become accustomed to rude and slovenly forms of speech. If it is not possible for us to follow this rule with our children in these democratic times, and if our own culture is not such as to always set before them models of speech ourselves which are worthy of their imitation, there is all the more need of putting before them the very best examples of written composition. The very reading of books and periodicals which are written in a pure and vigorous style, apart entirely from the knowledge which is acquired from their perusal, is good. But when such literary models are not only read but studied—carefully analyzed and critically examined—of course the discipline which they afford is all the more valuable.

This is the method which is taught in this volume. It teaches by examples. The selections appear to be made with judgment from the writings of authors of acknowledged ability, both past and present. They are grouped under several heads, enabling the student to get an idea of the different kinds of composition and the characteristics which distinguish them from one another. Each group is introduced by a statement of the general principles which are to be observed in this kind of writing, and is followed by a few hints to assist the student and the teacher in the analysis and criticism of each particular piece. A number of topics are given, suitable for treatment in the style appropriate to the several kinds of writing ; hints and suggestions are given to assist the student in the arrangement of the matter on which he is about to write ; and all that pertains to the technique of composition, such as punctuation, paragraphing and the like, receive the attention which their importance demand. On the whole, the book seems to be a valuable addition to the text-books on this subject, and, though designed for colleges and schools, it can scarcely fail to be of considerable assistance to the solitary and unaided student, whose mind is full of thoughts which are struggling for expression, but does not possess a suitable vehicle in which to send them forth to the world, and who is trying to construct one for himself.

Constitutional Law Questions now Pending in the Methodist Episcopal Church, with a Suggestion on the Future of the Episcopacy. Containing also the New Constitution, to be Acted on by the General Conference of 1896. And a paper on the Man and Woman Question. By WILLIAM F. WARREN, President of Boston University. Cincinnati : Cranston & Curts. 16mo, pp. 244. 75 cents.

This book is chiefly interesting to the ministers and members of the Methodist Episcopal Church, for whose guidance in the action which they are required to take on important questions now pending it has been written ; but the relationship of the Methodist Church, in this country, and that great body of Christians, is too intimate for us to be indifferent to anything that concerns it. The style of the work is all that can be desired, and the treatment of the various questions at issue is specially able. Anyone who desires to know the precise nature of the constitutional changes which are taking place in that Church will find this little book specially helpful ; and as questions of the same kind may almost at any time arise among ourselves, our interest in this discussion is more than merely academic.

History of Circumcision from the Earliest Times to the Present. Moral and Physical Reasons for its Performance. By P. C. REMONDINO, M.D., Philadelphia and London. F. A. Davis, Publisher. Octavo, pp. 346. Cloth, \$1.25; paper, 50 cents.

The title of this book indicates with sufficient clearness the nature of its contents. The learned author maintains the divine origin of circumcision, and defends it both upon moral and physical grounds. It belongs to "The Physicians' and Students' Ready Reference Series" of books published by this publisher; and it will, no doubt, be found interesting and useful to the classes for which it is intended.

A Harmony of the Gospels. For historical study. An Analytical Synopsis of the Four Gospels in the English Version of 1881. By WILLIAM ARNOLD STEVENS, Professor of New Testament Interpretation in Rochester Theological Seminary, and ERNEST DEWITT BURTON, Professor of New Testament Interpretation in the University of Chicago, authors of "An Outline Handbook of the Life of Christ." Cloth, small 4to, pp. 249. Price \$1.50. Boston: Silver, Burdett & Company.

This Harmony is intended to promote and facilitate the historical study of the life of Christ. It makes no attempt to harmonize what is not harmonious, but endeavors to show, by exhibiting differences as well as agreements, that the four Gospels mutually interpret and mutually supplement each other so as to form one distinct narrative of the life of Jesus. It is designed, also, to render special assistance in the study of Christ's discourses and sayings.

In these features, with its wide pages, generous spacing, and clear typographical arrangement, this Harmony will be found to be unexcelled by any hitherto published. In the study of the Sunday School Lessons upon the life of Christ, it will prove a help of exceptional value to those who use the International Sunday School Lessons, and to all who pursue the inductive method of study it will be indispensable. Its use will give new meaning and beauty to the story of the Gospels.

The Hebrew Verb, a Series of Tabular Studies by A. S. CARRIER, Adjunct Professor in McCormick Theological Seminary. Price, 50 cents.

This is a convenient presentation of the Hebrew verb, first in its normal and full form and then side by side in its developed contractions, illustrating the laws by which the contracted forms of the weak roots are developed. It should help students in mastering the doctrine of the Hebrew verb.

In the Time of Jesus. Historical Pictures. By MARTIN SEIDEL, D.D. Cloth, 12mo; pp. 200. Price, \$1.00. New York: Anson D. F. Randolph & Co.

A clear understanding of the New Testament Scriptures seems hardly possible without a knowledge of the circumstances and conditions of the times in which Jesus and His apostles lived. Elaborate works have been published, and other books contain information on the subject, but this is the first attempt to present a brief, plain delineation of the time of Jesus. This concise picture will be of use not only to the theological student, but to all who would have a better understanding of that world in which our Lord lived. It will be useful to teachers, as well as ordinary Christian readers. The survey is not only of the Jewish, but the heathen world, and is made in a most interesting manner, wholly with the purpose of upbuilding the kingdom of God. It is a translation from the German, in which

the translator endeavors to make the author say in English what he has written in German. It is a most interesting little work, the chapters on Religious Life, State of Morals, Parties among the Jews, the Messianic Hope, and Judaism in the Dispersion being specially valuable.

The Influence of Jesus. The Bohlen Lectures, 1879. By Rev. PHILLIPS BROOKS, D.D. Cloth, 8vo; pp. 274. Price, \$1.25. New York: E. P. Dutton & Co.

The "Bohlen Lectures" at Philadelphia correspond to the celebrated "Bampton Lectures" at Oxford, and is sustained by \$10,000 as an endowment. The lectures by the late Bishop Brooks are, as might be expected, of a very high order, and designed to give everyone who reads them a much higher appreciation of the value of Christianity. The question studied in the four lectures is "What is the power of Christianity over man—its source, its character, its issue?" He treats Christianity not as a system of doctrine, but as a personal force. This personal force, he claims, is the nature of Jesus, "full of humanity, full of divinity, and powerful with a love for man." The great inspiring idea behind the personal force, with which this force is always struggling to fill mankind, is "the fatherhood of God and the childhood of every man to Him." This revelation is, he says, "the sum of the work of the Incarnation." The subjects of the lectures are "The Influence of Jesus" on the Moral Life of Man; on the Social Life of Man; on the Emotional Life of Man; and on the Intellectual Life of Man. They are spiritually uplifting. The sentiment running through them is expressed in this closing sentence: "The idea of Jesus is the illumination and the inspiration of existence."

Vox Dei. The Doctrine of the Spirit as it is set forth in the Scriptures of the Old and New Testaments. By R. F. REDFORD, M.A., LL.B., author of "Four Centuries of Silence," etc. Cloth, 8vo; pp. 344. Price, \$1.00. Cincinnati: Cranston & Curts. Toronto: William Briggs.

The most prominent feature of early Methodism was the work of the Holy Spirit, but the influence of a modern school of evangelism has so permeated our methods and thought that hundreds are being brought into the Church, and, as they say, "saved," though so far as personal experience goes "not so much as heard whether there be any Holy Ghost." A moment's reflection will convince how utterly certain presentations of the plan of salvation ignore the work of the Holy Spirit. In the discourse with Nicodemus, Christian salvation is shown to have its source in the love of the Father; its channel in the death of His only begotten Son; and the Holy Spirit as the great Agent by whom it is appropriated and applied. Does not Jesus show that no one can enter or even see the kingdom of God but through the operation of this divine agency? Neglecting to honor the office of the Holy Spirit is a source of great defect in the quality, if not in the quantity, of much work done in the name of Christianity. A study of the doctrine of the Holy Spirit in the light of God's own Word should help to correct this. The author's aim has been to put together clearly, fully and practically the testimony of Scripture to the Spirit, in which he has eminently succeeded.

Confidential Talks With Young Men.

Confidential Talks With Young Women. By LYMAN B. SPERRY, M.D. Introduction by Dr. MAY WOOD ALLEN. Cloth, 12mo; price, each, 75c. Toronto: Fleming H. Revell Co.

These two books are just what their titles claim, and can with safety be

put into the hands of boys and girls budding into young manhood and young womanhood. They contain needed information, wise warning and sound advice. There are human wrecks that would have made grand men and women if early in life they had been brought under such instruction as is found in these pages. For the most part, children are growing up in an ignorant innocence that too often ends in ruin to body and mind, if not in character and life. "To be forewarned is to be forearmed" has no truer application than to personal purity. Intelligent virtue is the best basis of true manhood and womanhood. These books are written from the standpoint of a high Christian morality, and cover the whole ground of the true relation of the sexes to each other and to posterity.

Illustrative Notes, 1895. A guide to the study of the Sunday School Lessons, with original and selected comments, methods of teaching, illustrative stories, practical applications, notes on Eastern life, library references, maps, tables, pictures, diagrams. By J. L. HURLBUT, D.D., and R. R. DOHERTY, LL.D. New York: Hunt & Eaton. Toronto: William Briggs. \$1.25.

Peloubet's Select Notes. A Commentary on the International Lessons for 1895. Inductive, suggestive, explanatory, illustrative, doctrinal and practical. Twenty-first annual volume. By Rev. F. N. PELOUBET, D.D., and M. A. PELOUBET. Boston: W. A. Wilde & Co. Toronto: Fleming H. Revell Co. \$1.25.

The Standard Eclectic Commentary on the Sunday School Lessons for 1895, comprising original and select notes, explanatory, illustrative, practical. Prepared by E. B. WAKEFIELD, A.M., and J. W. MCGANEY, A.M. Embellished with maps, diagrams, chronological charts, tables, etc. New York: Anson D. F. Randolph & Co. Toronto: Upper Canada Tract Society. \$1.25.

Here are three of the best helps in book form that are published, and although they traverse the same ground, they differ so materially that each is independent of the other. They are indeed supplementary. The first two use the Authorized and Revised Versions in parallel columns, and the third the interwoven text. Each or all of these may be used by teachers with great advantage.

The Land of the Veda. By WILLIAM BUTLER, D.D. New York: Hunt & Eaton; Toronto: William Briggs. \$2.00.

This is a new and revised edition of a work with which some of our readers are already familiar. An additional chapter has been added from the pen of Bishop Thoburn, new illustrations introduced, and the price reduced to \$2.00. The book presents in racy form an account of the people, religion, literature and architecture of India, a history of the great Sepoy rebellion, and a comprehensive review of the wants and outlook of India from the standpoint of the Christian missionary. The whole work is presented to us in the most perfect form of the modern printer's art, and gives us a beautiful, entertaining and highly instructive volume for presentation.

N. B.

Threescore Years and Beyond; A Book for Old People. By W. H. DEPUY, D.D., LL.D. New York: Hunt & Eaton; Toronto: William Briggs. \$1.75.

Another gem of the printer's art. It is made up largely of the experience and last words of aged men and women of all ages and from all

walks of life. It makes up a wonderful setting forth of the power of the Christian faith, an ideal commentary on 1 Cor. xv. 55, etc. The illustrations are chiefly portraits of the world's Christian worthies. A book of comfort for old people. N. B.

Travels in Three Continents—Europe, Asia and Africa. By J. M. BUCKLY, LL.D. New York: Hunt & Eaton. \$3.50.

Still another of these marvellously beautiful productions. To those who delight in travel here is a perfect treasure-house. The most interesting countries in the world are visited, including the complete circle of the Mediterranean. Here we have the ancient and the modern, the Pagan and the Christian and the Moslem, the European, the African and the Asiatic, the Egyptian and the Hebrew, the Greek and the Roman, with the more modern Spaniard, Moor, Italian, Arab and Turk, all portrayed by the gifted and racy pen and keen wit of Dr. Buckley. Scores of gems of the engraver's art fill the pages, and young and old may find profit and delight from these beautiful pages. N. B.

The Condition of Labor; An Open Letter to Pope Leo XIII. By HENRY GEORGE. New York: Sterling Publishing Co. 30 cents.

This is a defence and exposition by Henry George of his single tax theory. The spirit of the work is admirable, and many of its principles are unexceptionable. But the final practical outcome—the single tax—still remains questionable. (1) Can it be equitably applied? (2) If equitably applied, will it to any appreciable extent relieve the tax upon labor? (3) Will it at all help to solve the problem of the distribution of the wealth produced by the country? Mr. George seems to take for granted: (1) That the exact amount of the unearned increment of value in land can be easily ascertained. (2) That being so ascertained it can be justly appropriated for public use. (3) That if so appropriated it would be amply sufficient to meet all public expenses. (4) That in consequence labor would be so much richer. Now it seems to us that each of these positions admits of very serious question. Take No. 4. If the present economic conditions result in the reduction of the labor wage to a bare subsistence, will the lessening of the cost of subsistence improve matters? Take No. 2. The present holder of land may have bought it last year at full market price, which includes unearned increment. If the Government take possession of that increment, they rob him, and his neighbor who invests in the savings bank escapes. But, after all, what is this unearned increment? So far as the farm lands of this country are concerned it is simply *nil*. Nine-tenths of them to-day would not sell for as much as it has cost to bring them to their present state of cultivation—clearing, draining, fencing, breaking and removing stumps and stones, and erecting necessary buildings. The whole apparent strength of the argument arises from the contemplation of land prices in the city, and especially in cases where the owner is not the user. In all other cases the increment of value is due not so much to general causes as to the enterprising and intelligent expenditure of capital to build up business. N. B.

Present-Day Primers. London: The Religious Tract Society.

The publishers say in their announcement: "Under this general title the Committee of the Religious Tract Society propose to issue a series of educational books, suited as far as possible for ministers, teachers of Bible classes, and for all general readers who take an intelligent interest in subjects connected with biblical study and with religious life and work."

Each volume contains from 128 to 160 pages, foolscap octavo in size, bound in cloth boards, and published at one shilling.

1. A Brief Introduction to New Testament Greek. By Samuel G. Green, B.A., D.D.

2. How to Study the English Bible. By Canon Girdlestone.

3. A Primer of Assyriology. By Professor A. H. Sayce, LL.D.

The first of the above is an admirably arranged text-book, with grammar, vocabularies and exercises. Rules and grammatical forms are plainly and concisely put, the whole constituting a very simple and desirable text-book for conference students, and those desiring to get a reading acquaintance with New Testament Greek.

The second contains nine chapters as follows : I. A Description of the English Bible ; II. The Bible the Word of God ; III. The Bible Demands Study ; IV. Rules for Studying the Bible ; V. Hints on Special Books ; VI. The Study of Doctrine ; VII. The Practical and Devotional Use of the Bible ; VIII. Method and Order of Reading the Bible ; IX. List of Books Useful to Bible Students.

The remarks in connection with each chapter are thoughtful, inspiring and helpful. A vast amount of information and suggestion is crowded into this small volume.

The third contains six chapters and appendix : I. The Country and Its People ; II. The Discovery and Decipherment of the Inscriptions ; III. Babylonian and Assyrian History ; IV. Religion ; V. Literature ; VI. Social Life.

We have here presented to us in concise and beautiful form the results of the latest researches into Assyrian and Babylonian history. It is a field of unsurpassed interest to every student of the Bible, and throws no small amount of light upon much that is elsewhere found only in the Hebrew Scriptures.

These valuable Primers are deserving of the thoughtful consideration of all who are interested in Bible study.

The New Womanhood. By JAMES C. FERNALD, with Introduction by MARION HARLAND. New York, London and Toronto : Funk & Wagnalls Co. 1894.

This is not a book for extremists. It will not satisfy those who affirm that, in the pursuits of every-day life, all distinctions of sex should be abolished, as the product of the tyranny of men or the folly of women, or of false education handed down from ages of darkness. But it shows very conclusively that there is a "sex of soul" as well as of body ; that there are physical, mental and spiritual differences between the sexes which have their origin in the will of the Creator, which are the complements of one another, which cannot be ignored without injury to both men and women. This book exalts the home ; but not too highly. It flies upon the title page a banner on which Miss Willard has written, "Home is woman's climate ; her vital breath ; her native air."

Whatever exceptions there may be for the great majority of women, home is the theatre of highest achievement, the throne of loftiest distinction and honor. If this field of woman's influence is rightly cultivated, it will be well for the world. If this field of woman's influence is not rightly cultivated, it will not be well with the world, no matter what other fields are or are not accessible to her.

We hope for this book the wide circulation it richly deserves.

The March of the White Guard, and Other Tales. By GILBERT PARKER, LUKE SHARP, LANDE, FALCONER, and others. Cloth, 12mo, pp. 254.

Pembroke. A novel. By MARY E. WILKINS, author of "Jane Field," "A New England Nun, and Other Stories," "Young Lucrecia, and Other Stories," etc. Cloth, 12mo, pp. 324.

Eyes Like the Sea. By MAURUS JOKAI; translated from the Hungarian by R. NISBET BAIN. Cloth, 12mo, pp. 396.

The Star of Fortune. A story of the Indian mutiny. By J. E. MURDOCK, author of "The Dead Man's Secret," "Stories Weird and Wonderful," "Maid Marian and Robin Hood," "Storm-light," "For God and the Czar," "From the Bosom of the Deep," etc. Cloth, 12mo, pp. 320. London: George Bell & Sons. Toronto: Copp, Clark Company.

These four volumes are the latest additions which have been made to "Bell's Indian and Colonial Library," and they possess all the characteristics of the other numbers of the series. In the first place, they are well printed and neatly bound, which is no small commendation to books intended for the young. Then, they are written in pure and vigorous English, which is still more important in books of this class. They are, so far as we can judge, singularly free from sensationalism, and all that is calculated to unduly excite the imagination and inflame the passions. Their moral tone is pure and healthy. Though the element of fiction enters largely into them all, the pictures which they present are in the main true to nature and to real life; and incidentally they shed much light upon the countries in which their scenes are laid, and the habits and customs of the people from whom their materials are drawn. The ideals of life which they present are generally worthy of being followed by the young, and the impression which they leave upon the mind is calculated to create and to strengthen high moral sentiment in the mind of the reader, and to prepare those who come under their influence for acting well their part in the drama of life.

Biography of the Rev. Daniel Parish Kidder, D.D., LL.D. By his son-in-law, Rev. G. E. STROBRIDGE, D.D. New York: Hunt & Eaton. Toronto: William Briggs. Cloth, 12mo, pp. 357. \$1.50.

This is the well-told story of an interesting and instructive life. Dr. Kidder was not a great man, but he was what is more important, a good man, who, by the thorough consecration of all his faculties and powers to the service of his Divine Master, accomplished far more good than many with much greater original endowments. He possessed from the beginning of life an innate love of knowledge, and such an appreciation of its value and importance as led him to spare no pains and shrink from no labor which was necessary in order to its acquisition. What he lacked in the way of genius was largely compensated for by this faculty of labor. Though he possessed a slender constitution, by extreme temperance and a conscientious husbanding of his strength, he succeeded in doing more work than many physically stronger men. Order to him was Heaven's first law. This, too, was one of the prime secrets of his success. But, above all, Dr. Kidder was a man of deep and fervent piety, who lived in habitual communion with God, and worked in the abiding consciousness of alliance with Him. But few years of Dr. Kidder's life were spent in the pastoral work; but these years were crowned with abundant success. He had the honor

of being the first foreign missionary of his Church. In 1837, when he was but twenty-two years of age, he was appointed to Rio de Janeiro, where he spent the following three years. After two pastorates of two years each, in which he made full proof of his ministry, he was, in 1844, appointed secretary of the Sunday School Union, and editor of the Sunday School publications and tracts of the Methodist Episcopal Church, a position which he ably filled during the next twelve years, rendering a service to his Church, as one has observed, the value of which "it is hardly possible to overestimate." The subsequent years of his active life have been chiefly divided between Garrett Biblical Institute and Drew Theological Seminary. In addition to the labors of the editor's chair, and of the class-room of the professor, and continual preaching, in which, above all things, he delighted, this indefatigable worker found time to add many interesting and valuable volumes to the literature of his Church. "Mormonism and the Mormons," "A Demonstration of the Necessity of Abolishing a Constrained Clerical Celibacy," "Sketches of a Residence and Travels in Brazil," and a book on Homiletics, entitled "The Christian Pastorate," are among the principal products of his pen. Surely there is enough in such a life to justify its careful study. And the very fact that Dr. Kidder was not a genius, or a man of such transcendent talents as placed him very far above a large number of his brethren, so far as natural endowment is concerned, should make the story of his life all the more helpful to the average minister.

The Interwoven Gospels and Gospel Harmony. By Rev. WILLIAM PITTINGER. The four Histories of Jesus Christ blended into a complete and continuous narrative in the words of the Gospels; interleaved with pages showing the Method of the Harmony. According to the American Revised Edition of 1881. Full Indexes, References, etc. New edition. Seventh thousand. 12mo. Cloth, red edges, with five maps, \$1.25. New York: Fords, Howard & Hulbert.

In this ingenious work the four biographies of Christ are given in the language of the Gospels, but so arranged as to form one harmonious narrative. When known, the period and place at which the events described occurred are noted. Where the evangelists have given more than one account, the fullest one, or the one which best harmonizes with the preceding subject, has been taken as the chief text, and the peculiarities of the others interwoven with it. The interleaved pages show the text and sources of these additional interwoven passages, forming a practical harmony. There are also maps of the Holy Land, many helpful footnotes, and a table for finding any passage of which the chapter and verse are known. It brings out the life and work of Christ in bold relief.

If this volume be read by the young, as an ordinary connected history, when the Gospels in their common form are afterward read the re'ation of their different parts will be at once understood, and many otherwise perplexing questions will never even arise.

But one who has been studying the Gospels for years is equally sure to be delighted when he finds them all combined into a single story, thus seeing fully and in print what he has long been mentally approximating. There is a fulness in many particulars, a new light cast on the story from the order and succession of events, which is almost invariably a pleasing surprise, even to the well-informed.

The Messiah of the Gospels. By Prof. C. A. BRIGGS, D.D., of Union Theological Seminary. Cloth, 8vo, pp. 353. Price \$2.40. New York: Charles Scribner's Sons.

This will be among the most acceptable of Prof. Briggs' works. It is a

continuation of his studies in "Messianic Prophecy," and is evangelical and generally orthodox in the treatment of critical questions. It is marked by honest scholarly thoroughness, and is to be followed by another volume on the Messianic ideas of the Jews in New Testament times and the Messiah of the Epistles and the Apocalypse. This volume opens with a discussion of "The Messianic Idea in Pre-Christian Judaism," which illustrates the unrestrained speculations as to the Messianic ideals of the Old Testament. The second chapter is "The Messianic Idea of the Forerunners of Jesus," in which the Old Testament clues are brought again under inspired development, seen in the annunciations, the songs of the mothers, of the fathers, and the teaching of the herald. The real work of the author is developing the idea of the Messiah as presented by each of the four evangelists, and combining them in one view as "The Messiah of the Gospels." The conclusion of this final chapter is that of the eleven Messianic ideals of the Old Testament prophecy only one—the suffering Saviour—was entirely fulfilled by the earthly life of Jesus, that the majority of the others were "taken up by Jesus into His predictive prophecy and projected into the future." This means that the complete fulfilment of the Messianic ideals of the Old Testament required the dispensation of the Spirit, the crucified Messiah of the Gospels must become the living Messiah of the apostles. It is the unfolding of a divine plan in the establishment of the kingdom of God in the world. In his discussion on "The Kingdom of the Heaven-born," he pays this compliment to the influence of Methodist teaching: "The great awakening called Methodism, with its emphasis upon regeneration in connection with religious revivals and awakenings, brought baptismal regeneration into discredit with a large section of Protestants in Great Britain and America." This volume will greatly assist to a proper understanding of the teachings of Jesus.

Stirring the Eagle's Nest, and Seventeen other Practical Discourses. By Rev. THEODORE L. CUYLER, D.D. New York: The Baker & Taylor Co; Toronto: William Briggs. \$1.50.

Dr. Cuyler needs no introduction to the reading public, as perhaps no pastor has contributed more to the press than he, and always with profit. The volume of sermons before us is no exception, and being published after his retirement from the pastorate, contains the cream of his matured spiritual life and thought. They are rich in spirituality, deep in experience and fruitful in illustration. The last discourse, "The Joys of the Christian Ministry," is his valedictory to the Lafayette Avenue Church, and is a backward look over forty-four years of public ministry.

Revival Sermons in Outline, with Thoughts, Themes and Plans. By Eminent Pastors and Evangelists. Edited by Rev. C. PERREN, Ph.D., Author of "Seed Corn for the Sower," etc. Buckram cloth, 8vo, pp. 400. Price, \$1.50; to our subscribers, \$1.00. Toronto: Fleming H. Revell Co.

This volume is designed to assist all those who are burdened for the salvation of souls. It consists of two parts. Part I., which is not the least important, contains suggestions concerning the conduct of revival meetings by men of experience in religious work, and must prove exceedingly helpful to all who desire to win souls. Part II. contains over one hundred outlines of sermons by eminent pastors and evangelists. These, used as models in style, guides in the choice of texts, incentives to thought and action, will be a great help to those engaged in evangelistic work.

PERIODICAL LITERATURE.

Three Kinds of Suffrage in Canada. A curious feature of the Canadian political system is the lack of uniformity in the franchise. There are, in fact, three voters' lists, with different qualifications for each. One is for municipal elections, another for elections for the Provincial Parliament and the third for elections for members of the Dominion Parliament at Ottawa. A Provincial elector must earn \$300 a year or be a property holder, a householder or a farmer's son. Women are excluded, although, as already shown, they have the right to vote in municipal elections. The Dominion suffrage lists are made up by the officers of the general Government, and the elections are held under the supervision of that Government. The qualifications of a Dominion elector are rather complex. He must own real property in a city of the value of at least \$300, or in a town of the value of \$200, or in a rural district of the value of \$150; or he must be the tenant of real property at a monthly rental of at least \$2 or at an annual rental of at least \$20; or he must be the *bona-fide* occupant of property of a value such as is specified in the case of ownership; or he must be a farmer's son; or he must be able to show that he is in receipt of an income of at least \$300 in cash or its equivalent in board and money. A man may vote at a general election in all the electoral districts in which he is able to qualify; that is to say, he may vote in one district and take a train and go and vote in another. If in a city where there are a number of polling divisions he may record his vote in one and walk to the next one in which he has qualified and record it again. This system is not much admired by the Manitoba people, and there is at the present time an agitation to have it changed, the rallying-cry of which is "one man, one vote."—From "*Canada's Prairie Province*," by E. V. Smalley, in *February Review of Reviews*.

Annals of the American Academy of Political and Social Science, January, 1895. Philadelphia. \$4.00 a year. There are two important articles in this number, the first is entitled "The Break-up of the English Party System," and is a *resumé* and presents a picture of English parties and breaks in parties from 1830 to the present date. The obvious conclusion from the history is that English politics for more than a half century have been distinguished by the sturdy independence of opinion and action which has laid the foundations and led the way for the world's present political advancement. The second, on "Money and Bank Credits in the United States," sets forth the state of affairs which is now occupying the attention of Congress, and leading to the study and perhaps imitation of important features of our Canadian Banking system. The notes on Municipal Government are of special interest at the present time.

Our Day. Joseph Cook, editor. Boston: Our Day Publishing Co. To be issued hereafter as a monthly in combination with the *Altruistic Review*. \$2.00 per annum. In this number we find important articles on "The World's Parliament of Religions," by Dr. Barrows; "Two Boston Monday Lectures," by Dr. Joseph Cook; "Practicable Sabbath Reform," by Dr. Crafts, and a review of "Woman's Progress in 1894," by Miss Willard.

The Yale Review. New Haven: Tuttle, Morehouse & Co. \$3.00 per annum. In this able, economic review, the echoes of the commercial crisis, the money question, currency and State banks all appear. There is a good article on the Manchester Ship Canal, and strikes are not wanting.

The Methodist Review for January-February contains "Natural and Supernatural," by Prof. Bowne, of Boston; "John Ruskin: A Study in Lore and Religion," by Rev. John Telford, of England; "The Humane Spirit in Hebrew Legislation," by Prof. Poucher, of De Pauw; "Press, Pulpit and Pew," by J. R. Crighton, D.D., Milwaukee; "The Use of the Four Gospels by Justin Martyr," by Prof. Harman, of Dickinson, and other interesting articles. Under the new editor the *Review* is sustaining its place as a leading church periodical, and this number betokens good things.

The New World for December, 1894, is the twelfth number of this first-class theological review. It contains the following strong list of articles from liberal-minded scholars and divines of various Churches, besides fifty pages of able book reviews: "Some Questions in Religion now Pressing," by David N. Beach; "A Unitarian's Gospel," by Charles E. St. John; "Athenasianism," by Levi L. Paine; "Science a Natural Ally of Religion," by E. Benjamin Andrews; "One Lord, and His Name One," by Samuel R. Calthrop; "The Gospel according to Peter," by J. Armitage Robinson; "John Addington Symonds," by Frank Sewall; "Modern Jesuitism," by Charles C. Starbuck; "The Mimicry of Heredity," by George Batchelor. Houghton, Mifflin & Co., Publishers. 75 cents a number; \$3.00 a year.

The Expository Times, *The Thinker*, *The Biblical World*, *Christian Literature*, *The Treasury*, and *Preacher's Magazine*, are more than up to their ordinary excellence.

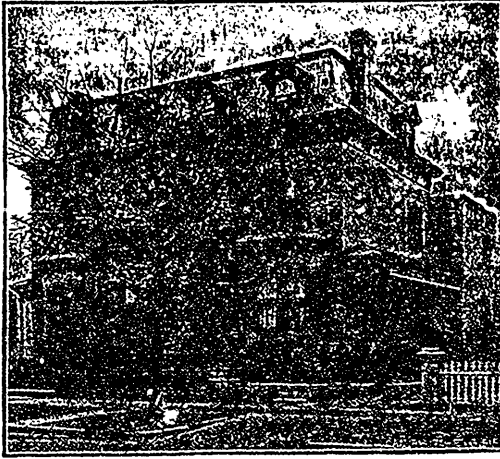
Our Day. This altruistic review, edited by Joseph Cook and H. A. Cuppy, is a bright journal of living interest, dealing with matters of current and practical importance. The January number discusses "Turkish Atrocities," "Sunday Newspapers," "Home for Incapables," and other matters engaging the attention of workers for humanity.

The A. M. E. Church Review. The contents of the January number show the high character of this review, especially the articles on "The Higher Criticism," by Bishop Holly; "The Roman Cœna," by Dr. Scarborough; "The Shakesperian School of Ethics," by Mr. Waring, a barrister of Baltimore; "Alexander Pope," by Selina C. Lake, and "Heredity," by Ruth Brinson. The time is past for the literary and educational work of our colored brethren to be patronized with an encouraging smile. It commands admiration by its own merits.

The Chautauquan. Dr. Theodore L. Flood, Editor, Meadville, Pa. Yearly subscription, \$2.00. The number for January, 1895, is full of good things, valuable to readers in general, as well as to those who are pursuing the Chautauqua Courses of Study. To the latter it must be almost indispensable.

The Preacher's Assistant. Price, \$1.00 per year. Wm. I. Stevenson, D.D., Editor; Frank I. Boyer, Managing Editor and Publisher, Reading, Pa. The features of Gen. Booth, now become so familiar, occupy the place of honor in the November number, and those of Dr. Cuyler in the December number. They are accompanied by appreciative reference to the work in which each is engaged. The Sermonic and other departments are of the usual excellence.

The Cyclopædic Review of Current History, Third Quarter, 1894. Buffalo: Garrotson, Cox & Co. \$1.50 per annum. This is a simple epitomized record of current events without attempt at discussion, useful alike to the student and the man engaged in public life.



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Pastor Old St. Andrew's Church.

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