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# THE CANADIAN Methodist Review.

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## THE PSYCHOLOGY OF REVIVALS.

A VERY large number of the members of evangelical churches, date their conversion from some series of "protracted meetings," or special religious services, while almost all have had their spiritual life quickened, and their Christian usefulness enhanced by such efforts. In addition to all this, the general effects upon those who never attend such meetings, but receive a blessing from them, through those who do, are quite inestimable.

These observations are especially true of Methodism, which originated in a revival, and has accomplished so many triumphs at these seasons of special outpouring of divine grace. Methodism has, indeed, more fully than any other denomination, recognized the great usefulness of these awakenings, and although many other churches have adopted similar methods, it is appropriate that Methodism should furnish the norm, after which all revival methods should be modelled. A century of experience has, no doubt, supplied the necessary data from which such a rule of practice may be deduced, and though not written in our discipline, every minister must feel the influence of that unwritten law. The principles underlying all our Christian methods, must be found in the life and teachings of our Lord. Indeed, it is from a faithful study of His systematic, sympathetic methods, His hand to hand and heart to heart work, that we have achieved any degree of success whatever.

The creation of a new heart and the consequent transfiguration of life and character is the greatest miracle of the ages. Its significance is not local, but widens and deepens till sublime and eternal possibilities are realized.

These facts have become very trite and even commonplace; and yet, in view of their truthfulness and importance, we are compelled to approach any question relating to revivals with sympathy and in a devout spirit; and further, we cannot but realize that the least of all revival interests, as well as the greatest, demands our intelligent consideration.

Of all the aspects of revival work those which, above all others, seem at present to demand a careful study are the physical and psychical. These two aspects may be taken as one for our present consideration, together with all their physiological and pathological relations.

With the exception of casual indirect references in articles written upon quite other subjects, little has been produced which has tended to clear away the misconceptions which have thronged about this subject; and, besides, those eminent psychologists and pathologists who have referred to it have, in many cases, been antagonistic to the whole work of revivals. On the other hand, theologians have somewhat discouraged such investigation at times, even when made in a right spirit. The time for all unsympathetic and inharmonious relations between science and religion is now past. Science is in these days recognized as being in a very important sense a divine revelation, which is so plain and yet so salutary that we ought not to be able to doubt it. Precious truths have been realized in new relations, both by psychologists and theologians during the last quarter of this century. Psychology has, indeed, only lately become a science, but already the conditions and laws of operation, and the manifestations of psychic energy, both healthy and morbid, have been named, classified, and explained, till in many respects the human mind is as well understood, and its operations as correctly described, as is the physical organism and its physiology. The time is ripe for an exhaustive presentation of the whole subject. The object of this article is simply to show that certain phenomena which occur

occasionally in some revival meetings, especially where the physical and psychical conditions are favorable, are not only useless but dangerous, and are not to be attributed to piety, but to physical weakness or mental perversion. These unwholesome manifestations have too often, from profound ignorance as to their true nature and source, been absurdly attributed to the agency of the Holy Ghost. As we do not anywhere in God's word, in nature or revelation, read either the fact or the statement that "now the fruits of the spirit are these prostrations, trances, ecstasies, catalepsies and convulsions," it would be interesting to learn from what transcendental source the brethren have derived their astounding conclusion. We, however, who have to depend on those truths of revelation, which lie open to all who will read them, must continue to believe that these good brethren have ascribed to the power of the Holy Spirit, effects which were rather due to a special weakness of body or a peculiar excitation of mind.

Let us briefly consider the general conditions which are present in a typical revival. The first stage is one of preparation. This is a period during which the prayers, hopes and expectations of the Church are united, like the voices in a melodious unison. Faith interacts and is developed by interchange of experience and recitation of promises. In the next stage the elements of the first are all present in even greater force. The prayer of faith now attains a fervor and intensity, which is heightened by the consideration that now is the crucial moment when special appeal is made to the unconverted, and just as the soldier's quiet interest gives place to the fire of a boundless energy, amid the thunder of an actual charge, so all the workers recognize that that greatest of all battles is now being fought out in the souls of sinners. The appetites and desires are all subordinated to the one overshadowing interest which centres in the new birth. Let it not be imagined that we forget the divine operation and spiritual inflow from heavenly sources. This is always present as the chief factor in a revival; it is, indeed, the one condition without which no revival can be secured. But we shall say little concerning this divine operation; it is not a part of our subject, and further,

it is not susceptible of analysis by human methods. All we know of it is what the Lord has told us, and Science stands on this holy ground, with sandals removed and head bowed reverently in wonder and worship. But while the nature of the work of the Holy Spirit defies the scientific observer, all the accompanying conditions of body and mind, being within human limitations and pertaining to departments of human knowledge, are susceptible of explanation, analysis and classification. To neglect to study such conditions is to fail in doing our duty in the highest field of its operation.

We have found that the general state of mind during revivals is intensely expectant. Looking now at different classes of individuals composing our meetings, we shall find that the Christian workers are all in a state of concentrated expectancy, but are divided into two classes regarding the nature of the expected result. Those who are looking for physical manifestation of some mystical feeling, which they regard as essentially a part of the religious life rather than a fruit thereof, are likely by their words, as well as in other ways, to contribute to results which should, if possible, be excluded from such meetings. The other class is looking for a decided act of surrender and acceptance of Christ as a Saviour and leader. Of those for whose benefit the meetings are chiefly held one class is distinguished by *indifference*, another by *decision*, and a third by *surrender*. As to the first class, those who are in this Gallo-like state are not in danger of being brought into any unhealthy condition by the influence of any strong impression. Their great danger is a far different and much greater one. They tend to that callous, impervious condition, which is theologically called "hardness of heart." Persisted in, this shutting up of the affections and of the intellectual functions which would arouse them will eventually lead to a condition so indifferent that there is no possibility for God's Spirit to strive with him who is thus hardened. The fate of such a one is disastrous from a spiritual rather than from a physical or mental cause. It is true that indifference wrecks the whole being, just as any other sin will do if persistently indulged in, but in this case the spiritual disaster is primary, and the physical secondary.

In a second class of the unsaved a tendency to decision is the prevailing feature. There is here a positive mental state which, when it surrenders to Christ, does so as the result of a definite act of the will; and the consequence is usually, if not always, a life devoted to the service of God and humanity. These also are not liable to unhealthy manifestations. There is too much positive energy in their minds, too much genuine physical force well directed and wisely controlled, to permit the admixture of any physical or mental derangement. These are in that state of mind which all revival efforts should foster. The larger the number of such persons found in our meetings, the greater will be their success.

A third class of the unsaved remains, whose prevailing characteristic is surrender. This attitude of surrender was named, also, in the description of the class of persons last referred to, but in such persons surrender was purposive. They yielded with a high motive, and in consequence of a definite act of the intellect and will. We are now dealing with those whose chief tendency is to yield, and with them no powerful motive is required. They are negative characters. Passivity renders them strong, under the stimulus of extraordinary and commanding minds, but is a source of weakness when such stimulation is withdrawn. In them any action which may be suggested, either orally, mentally or physically, while they are in a highly sensitive condition and under the influence of psychical stimulation, is likely to prevail. Such stimulation is sure to be present, to a greater or less degree, in camp-meetings and revivals, and where suggestions of the desirability of peculiar excitations, and of the physical or objective phenomena which such excitations produce are not wanting, there will most surely be a plentiful display of grotesque and unseemly seizures, trances, prostrations or convulsions. These persons, beyond all others, act and re-enact the old farce of being "converted" at every revival, and relapsing during every inter-revival period.

But the evangelist also has his individualities. These are usually of a very positive nature, especially where he is constantly engaged in evangelistic work.

If someone exclaim, "Touch not mine anointed," or protest against all limitation of physical phenomena, and will have none of our scientific safeguards, we would remind such a one that all lofty positions involve danger, and here the chief one is that some brother or sister may accept these morbid phenomena, of a physical or psychical origin, as evidence of the possession of the pearl of great price, whereas they are only symptoms of physical or mental weakness or disease, or lack of self-control.

We, therefore, proceed to discuss the evangelist's methods. He should have not only great tact and insight into human character, but, if he be a conference evangelist and not the regular pastor, he should be informed by the latter regarding the peculiarities of anyone with whom he may have much to do personally. He should by no means be guided by the statements of any who may give him an estimate of their own characters. It is a recognized principle among psychologists that self-estimates are the most unsafe criteria by which to judge of character. Instead, therefore, of being guided by such professions or confessions, he should follow the better plan suggested by the Lord himself, of looking for criteria of character to a person's relations to conduct and duty. For such guidance he must appeal to the pastor, who is in a position to judge the tree by its fruit. How often do our ministers see some good Christian brother kneeling at the altar, groaning with evident contrition over some supposed wicked short-coming, while proud and selfish professors, who may even be officials, whose actual usefulness and piety are very questionable, sit stolid and self-complacent through it all; unsafe above all, because they profess to be saved, and few who know them are strong enough, or brave enough, to speak the truth to them under circumstances where it is impossible to be mistaken as to identity. It is not enough to speak the truth to a brother in such a case. An interesting psychological principle is involved here. He must know three things. He must know that you mean *him*. He must know that you *know* him. He must know that *you know*, that *he knows* you mean him. Then, and then only, have you found the man. Private hand-

to-hand and heart-to-heart work can best meet these conditions. The world has, with considerable acumen, come to the conclusion that he who measures his own righteousness by the yard, can be more readily compassed with a millimetre measure; but if he make a millimetre estimate of himself, the world applies the long measure and is not disappointed.

The evangelist should have very correct and definite ideas regarding what manifestations should be encouraged, and what condemned or excluded. Probably in most regularly conducted revivals, no occasion will arise to depart from the usual methods, but whenever any purposeless movements are noticed, it may be concluded that inasmuch as the operation of the Holy Spirit is never irrational, such phenomena are due to abnormal, physical or mental states, and must be gently, if possible, but always firmly and effectually, checked. What must be said concerning that folly, which ascribes these dangerous seizures, which so often end in mania, as the work of a Spirit whose works are always good? When the healing works of our Lord were ascribed by his enemies to the power of the evil one, he charged them in effect with the sin against the Holy Ghost. Shall we not ask ourselves the question, What shall be our position if we, after the absurdity and sinfulness of such a course has been demonstrated, continue to ascribe these aimless, injurious and highly-dangerous effects to the divine agency? If a joyous spirit arise concerning which we cannot say that it certainly disposes us to love righteousness, and to hate vice and impurity, pride and self-love; or if it appear to have no tendency other than to magnify our piety in the sight of others, then the manifestations of such emotion must be checked with a firm hand, as an evidence of physical or moral disease. Archbishop Sharp, writing two centuries ago, said: "The peace and joy of the Holy Ghost is always rational, there is always some good ground, some solid foundation for it, in the mind of the man that feels it, which foundation is a good conscience. A being able to satisfy ourselves from the testimony of our hearts and lives, that we are sincere and unfeigned in our desires and endeavors to approve ourselves to God as His faithful servants." All other states of excitation are but the product of a heated



brain in an individual of weak personality, uncontrolled by those powers of reason and will which are always regnant in the well-conducted mind. It will thus be understood why the objectionable features of revivals are so frequent among the unlettered aboriginal peoples, when missionaries go among them. Indeed, excessive outbursts of feeling, manifested in hysterical proportions, almost invariably occur among persons of an excitable temperament, among those of weak will, or those of a debilitated physical constitution. Given a number of such persons in a series of meetings, and if the evangelist should appeal chiefly to motives of fear or to the intensely emotional part of the sensibility, rather than to urge the case mainly upon its reasonable and righteous grounds; if the evangelist have a powerfully magnetic and commanding presence, and insist on certain forms without clearly defining that obedience to the Lord, rather than the mere performance of the evangelist's desire, constitutes duty; further, if it be understood or surmised that there would be general approval of any exceptional occurrence, such as prostration or highly wrought or excited movements, these demonstrations are pretty sure to occur. Any hypnotist can produce similar prostrations or trances at will in the case of such persons, as I have frequently demonstrated by observance of subjects under the influence of mental suggestions. I believe there is quite as much of holy influence in such cases as in many similarly affected persons in religious meetings. It has been found that, excepting when guarded by well-defined precautions, the passage from such excited conditions to all the worst forms of enthusiastic abandonment of rational control is easy and likely to be accomplished. The result is trances, ecstasies, catalepsies, convulsions, "visions," "prostrations," "deafness," "dumbness," stigmata, all of which are, by some at least (I will not venture to say that any recognized evangelist is so deluded), attributed to "the power" of the Holy Spirit. Such credulity—to use a mild term—reminds one of the Catholic peasants who came repeatedly to their priest on various days devoted to the saints, asking him to consecrate certain trees to be dedicated to the memory of the saints. The priest, wearied

by such foolish solicitations, one day replied that he had noticed that several of the consecrated trees had died lately, however, to avoid so much waste of time, he was willing once for all to consecrate the whole orchard of any his parishioners who would run the risk which appeared to be associated with the process of consecration. Inasmuch as a considerable number of persons thus affected in revivals, sooner or later, "go crazy," let us pray that there may be no further consecrations of this convulsive type.

The dependence of these convulsive prostrations upon causes of a secular, and sometimes even an unholy nature, has been so often demonstrated, that such dependence is one of the established positions of psychological pathology. Emotion as to its immediate causation is produced by excitation of the peripheral sensory nerves, or of the sensory ganglia, or by influences acting through the cerebrum. When emotion is attended with motor manifestations, such movements, if induced through the nerves and ganglia, are of a purely physical nature (sensori-motor). Those induced through the action of the cerebrum, may or may not be physical in their primary causation, but as to their immediate causation they are ideal (ideo-motor). All motor-manifestation contributes to increase the emotion which caused it. This increase of emotion in its turn increases the motor-manifestation, and thus on, till extreme or even dangerous conditions arise. This process may be more readily understood by reference to a laughing panic, which at length becomes even painful, simply because the sense of humor and the laughing process mutually contribute to each other till the extreme is reached, when it is seen to be necessary to change the occupation; or a child cries because he imagines himself to be injured, and the sense of injury is increased by the crying, which causes him to cry more bitterly, and it is only when a diversion occurs that a more cheerful experience supervenes. It will thus be readily understood how any exaggerated expression of feeling in a revival may grow by action and reaction till it assume dangerous forms. I use the word dangerous advisedly, inasmuch as the passage from hysterical excitation to acute mania, is an easy one, which I have personally witnessed more than

once, and which every specialist witnesses very frequently. Such a dire possibility should be excluded as far as possible from revivals.

It might at first sight be supposed that safe and unsafe emotional manifestation could be distinguished by a division into ideo-motor and sensori-motor phenomena, but this classification is useless for such a purpose, inasmuch as many of the emotions produced purely by cerebration are of the most dangerous and sinful nature. Such are anger and pride. The only adequate test which may be readily applied is that of tendency, thus if the emotional manifestation be within the bounds of reason, and be purposive—*i.e.*, if it occur as the result of action of the intellect and will acting normally—then it is not only harmless, but is likely to be an effectual agent for good.

It will be necessary to formulate briefly a few other important positions, which space will not permit us to develop.

1. Emotions are not separate, definite, and sacred entities sent down from heaven independently of natural or other causation. Every emotion has its cause, without which it would not be.

2. All intensified religious emotion is not to be regarded as symptomatic of mental weakness. It is, indeed, often an evidence of great clearness and depth of moral perception. If it be ideo-motor in its origin, a reasonable amount of physical manifestation of some intensity, is but an evidence of the realization of the magnitude of moral and spiritual interests. Even sensori-motor manifestation is not unwholesome if it be under thorough control.

3. It has been abundantly demonstrated that some persons whose habits are profane or dissolute, may be temporarily reclaimed by the hypnotic influence, but if the subject be not endormed at frequent intervals he is sure to relapse. After many distinct applications of the reforming suggestion he will in many cases appear to be permanently reclaimed. In such cases it is unlikely that there is any real change of heart, as all motives other than those pertaining to the particular vice which has been removed, remain uninfluenced.

4. Analogous to, if not quite identical with this process, is

the history of those persons who, in every revival, surrender themselves to every impulse which attracts them, and without any true decision of character, make some temporary profession at each series of meetings, only to relapse during each inter-revival period. These, like the last referred to, very seldom have any clear and lofty idea of what is morally due to their fellow-men, and we are compelled by Christ's own tests to conclude that they are devoid of the true Christian life and spirit.

5. This analogy is supported by the consideration that all the conditions are present in many revivals which the hypnotist desires for the easy control of his subjects, viz., concentration, expectancy, passivity, negative consciousness on the part of certain members of the audience, while the conductor of the meetings is a positive and commanding spirit, or failing this, a persuasive and magnetic personality.

6. For the suppression or exclusion of trance-like or convulsive conditions, it is necessary for the minister to discourage and to teach his people to discredit, all abnormal and aimless seizures as being no evidence of piety, but rather of the most self-centred and self-seeking of all diseases, hysteria. There will be no continuance of the trouble if he call these cases of uncontrollable excitement and ecstasy by their common name, and ask that the hysterical sister, or the brother who is suffering from nervous trouble, be taken out by some of the friends so that the meeting may not be further disturbed. A decisive and positive attitude should be encouraged on the part of the hearers toward the Christian life, and no evangelist should allow any hearer to think that standing up, or speaking, or going forward, is in any sense meritorious if done simply to please him.

7. Convulsive and trance-like prostrations are not peculiar to Methodism. The Roman Catholic Church has probably the lion's share of such cases; and I have seen a well-marked trance take place in a Church of England service of a highly ritualistic order. They probably occur most frequently at the shrines where are kept the relics of saints. They are quite frequent at the shrine of Ste. Anne de Beaupré.

8. When prostrations occur during meetings they are not to

be attributed to the Holy Spirit. They have in hundreds of instances been shown to depend on physical or mental deterioration, often accompanying or presaging a state of acute mental alienation. Besides, Christianity needs no extraneous assistance of so grewsome or grotesque a nature, but is a sweet, healthy, reasonable religion, everywhere and always, when associated with a healthy body and a sound mind.

9. Neither are these derangements to be charged to Satan, as has sometimes been done. It is not wise to bring Satan as an important causative factor into movements, which result so generally, in awakening to righteousness, unless his presence can be clearly demonstrated. Besides, another cause has been proven which is quite adequate to explain all the symptoms.

10. Physical conditions explain very many pseudo-spiritual experiences. Florence Nightingale writes: "Patients who die of consumption very frequently die in a state of seraphic joy and peace, the countenance almost expressive of rapture. Patients who die of cholera, peritonitis, etc., on the contrary, often die in a state of approaching despair." In such cases the feeling is explained to a great extent by the physical conditions. In the consumptive the brain is in a condition which keeps him hopeful long after his friends have ceased to look for recovery; but he who suffers from an obstructed circulation, or acute inflammation, has a super-carbonized brain, and this will so depress him throughout his illness that we must not despair of his fate, though he die in gloom and despondency.

We have in the past held too persistently to the saving efficacy of feeling. Emotion, like doctrine, is of little importance, except as an expression of our relations to the life and purposes of Jesus Christ and His kingdom. It is well that our people are more than ever basing their estimate of these things on their direct relation to conduct and Christian duty.

*Toronto.*

A. D. WATSON, M.D., L.R.C.P.

## *The Kingdom of God.*

### THE KINGDOM OF GOD.

#### I.

ALL students of the Bible and of Theology must rejoice that the study of the latter is not only being pursued in scientific and inductive methods, but is also being put more fully on a Biblical basis. Biblical theology is steadily coming to the front and taking the place of Philosophic and Dogmatic theology.

New Testament Theology is especially of surpassing importance, because it is concerned with the study of the fullest and latest revelation concerning the gift of Divine grace—the *summum bonum* brought to men by Jesus Christ, the fulfiller of all the promises and hopes of preceding ages.

Various methods have been pursued in the study of New Testament Theology. Some have preferred the comprehensive and detailed method of finding out and setting forth in order the classified teachings contained in the various books of the New Testament on all manner of religious and theological topics. This method requires time and patient investigation. It is well for us sometimes to take a broader view and study some of the leading types of doctrine contained in the New Testament writings.

*Four great types* seem to stand out in stronger prominence than others.

*The Kingdom of God*, which is the main substance of our Lord's teaching as contained in the Synoptical Gospels; *the Righteousness of God*, which is the grace of God as set forth in the Pauline Epistles; *Free and Direct Access to God*, especially as contrasted with the typical and roundabout method of the Old Testament Dispensation, which finds its chief exposition in the Epistle to the Hebrews; *Eternal Life*, resulting from faith in the Son of God, which is the key-note of the Fourth Gospel and the Johannine Epistles.

I propose in this lecture to give some hints for and conclusions from the study of the first of these types of teaching.

My reason for taking the subject I have is its *biblical and practical importance*. Any careful reader of the Holy Scriptures must be convinced of the prominence and emphasis given

to this thought of the kingdom. It runs like a glinting, gleaming thread of gold through the national history and glowing prophecies of the Old Testament. After about 400 years of silence John the Baptist takes up the old refrain, pitching it in the minor key of preparatory repentance and proclaims the Kingdom at hand. When the *vox clamantis* of John had ceased, or grew into the crescendo of the plainer and more practical teaching of Christ, his preaching, too, was of the kingdom. One can get some kind of an idea of the emphasis put by Christ on this thought of the kingdom when it is remembered that this expression is used in the New Testament 112 times to describe the organization Christ came to set up. These expressions were used mainly by Christ himself, while the word church was used by Him only twice.

When Christ gave His disciples for all time a model prayer, the first petition He taught them to offer for earthly things was "Thy Kingdom come," and this was followed by another that cannot be fully answered till the kingdom has come, "Thy will be done on earth as it is done in heaven." Ever since, in all ages and climes, Christ's followers have been praying for the coming of the kingdom. The first of the closing ascriptions, too, refers to the kingdom as God's. In fact all the petitions have an implied connection with the spread of the kingdom.

After Christ's ascension and the outpouring of the Spirit, the apostles went everywhere preaching the Gospel of the Kingdom and planting churches in great centres to promote its spread in concentric and ever-widening fields.

All these facts go to show the *Biblical* importance of our theme. I believe that next to the character of Jesus Christ as the revelation of God to us, no theme is of equal importance. Some, with Baur, have given the ethical teaching of Christ first place; but the ethics of Christ are the ethics of the kingdom—the laws by which its subjects are to be governed. Some might think that Christ's teaching concerning salvation and His mission to "save the lost" should be taken as the most prominent of His teaching; but salvation is the gateway into the kingdom. Christianity has been regarded as being not a

circle with one centre, but an ellipse with two foci—the doctrine of the kingdom being one of the foci and the doctrine of redemption being the other. As one writer has remarked, “No indignity is done to Christ’s redeeming work by including it as a particular under the general head of the kingdom; rather is its fundamental importance thereby signalized. No higher idea can be formed of salvation than to make it consist in citizenship in the divine commonwealth, nor can Christ’s importance as a Saviour be more conspicuously magnified than by representing Him as one to whom citizens owe their admission to the privilege.”

The *practical* importance of my theme will be seen when we come to consider the nature, relations and future of the kingdom. Suffice it to say, now that if it is the main mission of Christianity in its organized form as churches to spread extensively and intensively the Kingdom of God, it is of the utmost importance that we should know what that kingdom is and what are our relations to it.

I. *Whence came the idea?*

The first question that I will discuss is: Whence came the phrase and fundamental idea of the kingdom? It has become a prevalent custom to inquire into the origin and prophesy the destiny of all things. I have sometimes thought that this critical spirit of enquiry into origins and evolutions has taken some of the romance out of life and has occupied a disproportionate amount of attention to the neglect of more important themes. A discussion of the What is likely to be more valuable than one about the Whence and Whither. I prefer, therefore, to devote most of the time allotted me to a careful study of the nature of the kingdom and the best means of propagating it. It may not be amiss, however, to consider the historical connections of the kingdom with the past, in name if not in nature.

Some have maintained that as the name Christ used was common among the Jewish people, the idea expressed by it was no larger than their notions of it. Weiss has said, “What this kingdom is Jesus has nowhere expressly stated; He treats the notion as one current among the people. It is, therefore,



quite perverse to regard it as invented by Jesus and an attempt to construct it out of His sayings. Historically viewed, Jesus can have meant nothing by it, save what arose naturally out of the peculiarity of His people and its ways of thinking." This would make the kingdom in name and nature nothing more than a restored Hebraism of a degenerated type.

Neither Christ's character nor His teachings could honestly be said to be the product of the age and people around Him.

Everywhere the New Testament writers convey the impression which they felt, that they were writing of something new and revolutionary in nature.

While Christ seems to have acknowledged that the idea of the kingdom was rooted in the rich soil of the historic past, yet He put a definite hiatus between that past and the inauguration of His kingdom. Two examples of this are furnished in His references to John the Baptist.

In Matthew xi. 11 He is reported as saying, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Again, in Luke xvi. 16, "The law and the prophets were until John; since that time the Kingdom of God is preached and every man presseth into it." Christ also compared the kingdom to a *new* garment and a *new* vintage, and in His private talks with His disciples in which He explained some of His parables, He remarked that it was given to them to know the "mystery of the kingdom." Such a remark would be entirely out of place if He were speaking of some notion long existing and already familiar to the people's minds.

The name may have been familiar, but the *idea* put into it by Christ was largely new. It was wise on His part to display little antagonism with the past in this respect, so we find Him using a phrase that had been in use among the people, but He so filled it with meaning and breadth of application that it has been suited to all succeeding years.

## II. *What is the Kingdom?*

There are at least four things that this expression might mean. It might mean the kingdom of God in nature, the

moral government of God in the world, the restored theocratic kingdom of God over Israel, or the reign of divine righteousness and love through Jesus Christ in human hearts and lives.

The first two kingdoms have been contemporaneous with the existence of the world, and certainly did not come when Christ was incarnated and entered upon His public ministry. We are, therefore, narrowed down to a choice between the latter two meanings.

We read in Mark i. 14, 15, "Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, the time is fulfilled and the kingdom of God is at hand." Elsewhere we find He told the people that the kingdom was nigh them, and men were pressing into it.

The kingdom was then present; its inauguration was then taking place. This could not have been true of the theocratic kingdom of Israel, for its *disjecta membra* were then being scattered ruthlessly and lay dried up by the fury of foreign oppression with no signs of their coming together and resurrection to a new national life.

In endeavoring to find out the nature of the kingdom it will be wise to pursue two principal lines of study.

Christ spoke of the kingdom as "My Kingdom." Therefore the life and character of the King should be studied, for especially in this case the character of the King determines the nature of the kingdom.

We cannot at present follow this interesting line of study. That might furnish a congenial theme for some other occasion. I have chosen to follow another line of thought, which will sufficiently occupy our time to-day.

I ask your kind attention while for a short time we examine the main teachings of Christ concerning the nature of the kingdom, its laws and subjects, its outside relations, its means and methods of propagation, and its probable future.

Christ has nowhere left on record a definition of the nature of the kingdom. He treats it as a concrete thing; He illustrates its nature by matchless parables; He sometimes gives us glimpses of its main features, shows us how individual life is related to it, and how it will be developed in the process of the years.

Two expressions were frequently on His lips—"The Kingdom of God" and the Kingdom of Heaven." The one seems to have been used to indicate the nature, and the other the origin and end of the kingdom; while taken together they may be interpreted as describing the reign of God in and over men, and the organization of human society after heavenly ideals.

1. *Negative Description.*—Christ has given us a negative description of His Kingdom in His words, "My Kingdom is not of this world." That remark does not imply an indifference to earthly governments nor savor of the monastic spirit. There was nothing of this in either His teaching or example. He plainly declared that His Kingdom was in marked contrast with the world kingdoms in nature, aims and methods. It seems the strangest folly to suppose that Christ's policy in this respect will ever change, and that He will return to this world for the purpose of setting up a material kingdom, with all the pomp and paraphernalia of office and earthly glory. He has declared once for all that His "kingdom is not of this world."

2. *Conditions of Entrance.*—Something may be learned of the nature of the kingdom from the conditions of entrance which Christ placed at its gateway.

All classes were welcomed, such as the poor (Matt. xi. 5), sinners (Matt. ix. 13), the lost (Luke xix. 10). Everyone was given to understand that it was a kingdom of free grace, of unmerited favor, but nevertheless the gateway was carefully guarded with some simple conditions. Christ was anxious that all, especially the learned and self-righteous classes, should not enter the Kingdom without understanding its distinguishing spirit. His treatment of Nicodemus may be taken as a typical case in this regard. Christ saw that he had wrong ideas both of the gateway and of the broadening kingdom beyond it, so He sought to give him right views of both.

The two great watchwords of the Kingdom were "Repent" and "Believe."

The initial call of both John and Jesus was, to repentance, a change of mind or attitude of soul towards God and His Kingdom. A careful student can discern a difference between John's and Christ's ideas of the repentance required. John's

was more external and detailed, while Christ's dealt with inward motives and outward principles.

It is easy to see why such repentance was necessary as a condition of entrance into the Kingdom, for unless all else were abandoned and the ideas of the kingdom given supreme place, Christ could not truly reign. Selfishness and sin, which are somewhat synonymous, must give place to the soul's true sovereign.

The other watchword of the Kingdom was "*Faith*." This meant receptivity of soul, and wherever such a spirit was manifested Christ always seemed ready to pour out all the wealth of His power to bless, and faculty to teach. He was most sensitive to the sympathetic touch of faith.

3. *Characteristics of the Kingdom*.—I now call your attention to some of the characteristics of the Kingdom as gleaned from Christ's scattered teachings :

(1). *It is a present and real Kingdom*.—Examine as references Luke vi. 20; xvii. 20, 21; Matt. xx. 1. It is far from being visionary and unreal. It is heavenly only in the sense that it is built up after heavenly ideals that are to be fully realized on this earth. Christ's mission included the bringing down of heaven to earth and the reconstructing this world after its lost Edenic model, so that the New Jerusalem, the heavenly city, shall come down out of heaven and be realized on earth.

Christ everywhere spoke as if the kingdom was already begun. In His trial before Pilate He admitted that He was a King over a Kingdom of Truth. The officially placed and Divinely ordained proclamation over His head on the Cross, which was translated into the languages of religion, law and culture, implied that His Kingdom had come in its commencement, though it was still to come in the fulness of its power and the breadth of its sway.

(2). *It is spiritual and unseen*.—Its realm is the "within," and through its complete subjugation and conquering aggressiveness the domain of the "without" is to be thoroughly transformed. For Scripture references consult Luke xvii. 20, 21; Matt. xiii. 31-33.

The kingdom must come into a man before he can come into

the kingdom. Each subject of the kingdom must be an inward possessor of the kingdom, and then he must proceed to make his outward life and the world's life about him a replica of his own life.

Paul, who was a close student of Christ's teachings, places its internal qualities in strong contrast with the Judaizing externalism about him in Rom. xiv. 17, "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." We must look for its growth not in countries, but in consciences; not in lands, but in lives.

(3). *It creates and requires Righteousness.*—Consult Matt. v. 19, 20; vi. 33. Frequently the Kingdom of God and His righteousness are so linked together in Christ's sayings, that we are lead to conclude that this righteousness and the laws springing therefrom are fundamental to it.

The righteousness that Christ set forth had a negative and a positive side. He demanded negatively that it must exceed the righteousness of the Scribes and Pharisees. He ruthlessly tore down the artificial fence of tradition which they had built around the righteousness of the law. He exposed with His calm discriminating criticism the Jesuistical casuistry and Rabbinical externalism of these burden-making but not burden-sharing teachers. He showed the striking contrast in simplicity and heart application between their teachings and His peerless precepts.

Then there was the positive side to His teaching concerning the righteousness of the kingdom. It was a setting forth of the righteousness of God so that men might have right thoughts of Him, and through trust of heart might come into the glorious liberty of sonship and fellowship, and by continued discipleship and constant imitation of the life and spirit of Christ, might come into actual possession of this righteousness, and be transformed into His likeness.

(4). *Its subjects have certain characteristics.*—For a statement of some of these consult Matt. v. 3-12; xviii. 4; Luke ix. 62.

It is intensely individual in its nature. It is meant for every one (Matt. xxiv. 14), but it is to rule all by its sovereignty over

the individual. Its characteristics are to reproduce themselves in each subject till the whole world is under the sway and likeness of the King.

(5). *It is not local or national, but universal.*—For proof of this read over Matt. viii. 11 ; xxi. 31 ; Luke xiii. 29.

It was too expansive to be confined to the narrow limits of Palestine. It easily bore transplanting to all lands, and it has grown everywhere, not like a dwarfed exotic, but as a vigorous plant indigenous to the soil. It has expanded both extensively and intensively.

(6). *It is everlasting.*—Neither Christ nor His kingdom were of the age in which He lived, but for all time. We believe that it will be unlike earthly kingdoms in this respect, that it will not have its decadence and fall, but its growth will be perpetual, both in time and eternity.

III. I now ask your attention to the *Relations* of the Kingdom, its relations to the Church and world.

1. *To the Church.*—To understand the relation existing between the Kingdom and the Church, we shall have to study carefully the teachings of Christ and the Apostles. Christ really originated the ideas of One God, One Religion, and One Society for the world. The Jews had a partial idea of one God, but it was more like the notion of a tribal Deity, and their ideas and practise of religion were far from being fitted to become universal, while their idea of a religious society was that the rest of the world must come in through the narrow gateway of Jewish proselytism in order to become possessed of the covenanted mercies of God. Christ's ideal of a universal kingdom were vastly different. He inscribed on the unfurled banner of His inaugurated kingdom One God, One Religion, and One Society for the whole world.

We must not forget, however, that He talked much of the kingdom and little of the church, only mentioning it twice. It was quite natural for Him, especially towards the close of His ministry, when He saw that the Jews had rejected His ideal to think about the formation of a society in which He might plant the germ idea of the kingdom, and commission its members to go forth and realize His lofty but practicable ideal.

In the later writings of the New Testament we hear less of the kingdom and more of the church, the latter being mentioned 112 times, while the former is mentioned only 29 times. Some have fancied that they saw in this contrast the local coloring of the audiences addressed. Christ spoke to the Jews who were familiar with the idea of a theocratic kingdom, while the apostles preached mostly to Gentiles, who knew little of such a kingdom, but were more likely to receive readily the idea of a religious society or church.

This brings us face to face with the fundamental question: Are the terms "Kingdom of God" and "Church of God" synonymous? If synonymous then they must be interchangeable. A limited experiment of substituting the word church for kingdom will soon lead us to deny this proposition. If they are not synonymous, then in order to preserve the proper perspective of history and the just balance of authority, we must treat the kingdom as the primary and fundamental idea on which the church is based, and from which it is to be interpreted. Some writers in comparing them have failed to do justice to the one or the other. Ritschl, while recognizing that the persons composing the kingdom and the church are the same, draws this contrast: "The community of believers as subject of the worship of God and of the juristic institutions and organs which minister to that worship is church; as subject of the reciprocal action of its members, springing from the motive of love, it is the Kingdom of God." As more than one critic has pointed out this contrast may be fair to the kingdom, but it is not fair to the faithful church that is endeavoring to carry out its Divine commission.

A somewhat similar contrast is sometimes made between the church and the kingdom, in which the former is regarded as a *religious* and the latter an *ethical* community. This also is not true of the church as she ought to be, and in many cases is not merely religious in her nature, but strongly ethical and intensely practical. One of the best statements of the relation of the kingdom to the church can be found in Principal Fairbairn's learned book "The Place of Christ in Modern Theology." He says: "The Kingdom is the Church viewed from above;

the Church is the Kingdom seen from below. In the kingdom the society is conceived through its creative and informing will; in the church the will is conceived through the created and informed society. In the kingdom the King is emphasized, in the church the citizens. The kingdom is the immanent church and the church is the explicated kingdom, and nothing alien to either can be in the other. The kingdom is the church expressed in the terms, and mind and person of its founder; the church is the kingdom done into living souls and the society they constitute."

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## THE BIBLE AND THE NEWER CRITICISM.

### I.

THE practically unanimous faith of Protestant Christianity in reference to biblical inerrancy may be stated in the following familiar terms:

"The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Has modern criticism brought within our reach any data by reason of which the Church should modify the views to which expression is given as above? Are we correct in maintaining the infallible authority of Holy Scripture? and, if so, in what sense and with what qualifications, if any, may we make this claim?

Let me at once frankly confess that I do not approach the discussion of this subject from the point of view of an expert in biblical criticism. I am painfully conscious that I lack almost every qualification which a biblical critic should possess in order that his opinions may be received as authoritative. If this should seem a reason for silence, I have only to say that it furnishes my one apology for presenting my conclusions to the readers of *THE METHODIST REVIEW*. A busy pastor, com-



mitted by ordination vows to "preach the Word," I found the authority of my text-book called in question. I was compelled, for my own sake, and for their's to whom I was appointed to minister, to make such inquiry as I could into the grave questions at issue. At last, through the good mercy of God, I reached what seems to me to be solid ground. For the sake of those who may now be passing through the agonies of an investigation similar to that through which I passed some few years ago, I relate my experience. Scholars will find nothing in this article to repay their reading, but students may. Indulgence is asked for the autobiographical form in which much of what follows appears. In the nature of things this seemed to be the most satisfactory method of expression.

There can be no sort of question that, during the last twenty-five years, a widespread change has occurred in the opinion of thousands of intelligent Christians concerning the Holy Scriptures. In one of his earlier sermons Mr. Spurgeon gives expression to the popular estimate of the Bible less than fifty years ago: "This volume is the writing of the living God; each letter was penned with an Almighty finger; each word is dropped from the Everlasting lips; each sentence was dictated by the Holy Spirit. . . . Everywhere I find God speaking; it is God's voice, not man's; the words are God's words, the words of the Eternal, the Invisible, the Jehovah of this earth. This Bible is God's Bible; and when I see it I seem to hear a voice springing up from it, saying, 'I am the book of God: man, read me. I am God's writing: open my leaf, for I was penned by God; read it, for He is my Author, and you will see Him visible and manifest everywhere.'" Accepting such teaching literally, with no allowance for rhetorical fervor, the people regarded every sentence of the Bible as a divine word. Few made any allowance for errors through translation. The words of Scripture were the words of the Holy Ghost. No room was left for the possibility of error either in history, prophecy, science or syntax. A single confessed error falsified the book. If really and literally dictated by the Holy Spirit, it must be infallibly accurate in every detail, and a false quotation, even though preserving the spirit and thought of the passage, was

of the nature of a crime. On this last point Mr. Spurgeon bears unequivocal testimony. In one of his lectures to his students, printed in 1875, he says: "I will further recommend you to hold to the *ipsissima verba*, the very words of the Holy Ghost."

These were the views which I entertained when I became a Methodist preacher; with hardly an exception they were the views which the congregations, to whom Methodist preachers ministered twenty-five years ago, tenaciously held. Whether for weal or woe there has been a more or less widespread departure from the estimate of the Holy Scriptures to which Mr. Spurgeon gives eloquent utterance in the quotation just made. To what may we trace this changed sentiment?

1. First in order of importance, if not in time, was the issue of the Revised Version of the New Testament. This gave a great shock to popular belief in the verbal inerrancy of Holy Scripture. Even granting that the Holy Spirit had been pleased to dictate the very words which inspired men should use, nothing could be more certain than that we did not possess the *ipsissima verba* which had proceeded from His mouth. We might have to thank translators and copyists for this incalculable loss, but one thing was beyond doubt: the reader of the English New Testament had no right to say, "I have here the very words which the Holy Ghost required the sacred writers to employ." More than this, the conviction gained ground that verbal accuracy was by no means indispensable to salvation through the truth. It was remembered that, in the days before King James' version, men had the Word of God in another verbal form than our own, and were led through the truth thus received to Christ. It came to be observed that those who preferred the revised version of our own time were equally pure Christians with those who read the Scriptures in the original Greek. Then the fact was recalled to memory that the Holy Scriptures were printed in scores of languages and hundreds of dialects, that verbal differences of greater or less moment existed amongst these versions, and yet, that in every part of the world men were taught out of the same book, rendered in different forms of speech, to worship God and keep

His commandments. Not only so, as men and women thought they remembered how Bible facts and doctrines, put into the simple speech of the nursery, and told and taught at the mother's knee, carried with them a regenerating power. And so it has come to pass that few intelligent students of the Bible are now bold enough to maintain that its infallibility is found in its verbal form. "It is the spirit that quickeneth;" the form to which the truth lends itself is of comparatively small consequence.

2. A second factor, contributing to changed views on the subject of the Bible, has taken its rise out of the International System of Sunday School Lessons. They have led to a serious and painstaking study of the Word of God by thousands of teachers, whom enterprising publishers have put in possession of a vast amount of invaluable literature bearing upon biblical topics. The uniform lessons have created a literature for busy men and women, by reason of which, facts about the Bible, formerly the heritage of scholars, are now made common property. Thus the average teacher has learned a great deal more about the MSS. of the Bible, the formation of the sacred canon, the progressive nature of revelation, than his predecessor of twenty-five years ago even suspected. The general result of all this has been to lead him to a proper recognition of the human element in the form, and sometimes the substance, of the sacred writings. He has unconsciously been compelled, in a small way, to become a Higher Critic. A closer acquaintance with the Scriptures, which he has studied, not for devotional purposes simply, but for purposes of instruction as well, has revealed the existence of errors in history, as when Stephen trips in his facts in the address preceding his martyrdom. He has learned that the canon of Scripture was formed by fallible men, and that the expression "Word of God" may be used in reference to the Bible as a whole only in a guarded and accommodated sense. The discrepancies which he has discovered, as, for example, the difference between Matthew's and Luke's report of the Sermon on the Mount, and the different order in which the temptations of Christ are recorded, have in no way shaken his faith in the revelation as a whole, but have shown

him that the Book is not inerrant in the sense in which he received it as such in his childhood. He is forced, in all probability, to take his stand with Principal Cave, B.A., B.D., one of the most conservative and reverent Bible students of our time, and interpreting inerrancy to mean "entire absence from the Bible of inconsistency, whether of any one passage with any other passage within the book, or whether of any statement within the book with any demonstratively true statement without the book," admit "that such absolute inerrancy cannot be found." As Principal Cave puts it: "It is a matter of fact that slight discrepancies do occur in Scripture. The Great Revealer has not seen fit to present to us the identical sheets of papyrus or skins of parchment which passed beneath the styles of the holy men of old, who wrote as they were moved by the Holy Spirit, and dogmatizing on the contents of these autographs is idle. Nor has the Great Giver of Truth been careful to preserve all past, present and future copies of the Holy Scriptures from any and every admixture of error in copying, and every compositor from error in printing. Nor has the Great Instructor of men in heavenly ways seen it necessary to protect every instrument in proclaiming His message from minor errors of judgment, or statement, or of expression. Nor do we honor God by asserting His action to have been in any way different from what it has been. Let any man beware of making necessary truth of anything which the All-wise has not so made."

3. Spread of scientific truth, and the increased disposition to apply scientific methods to the study of Scripture have contributed their share to changed opinion in reference to biblical inerrancy. I am wholly incompetent to discuss the question, "Are there scientific errors in the Bible?" and from my point of view, while I am not indifferent to the solution of this problem, I am only triflingly concerned in reference to it. But there can be no doubt that many Christians, to whom the Holy Scriptures are the law of faith and practice, prefer to take their science from some other source. And this view is obtaining popularity to the discounting of the Bible as a scientific authority.

4. Of course, the Higher Critic has been somewhat influential in leading the people away from unwavering faith in the absolute inerrancy of Scripture. The poor Higher Critic, how lavishly he has been abused! It may be worth while for some of us to remind ourselves of what higher criticism really means. To quote the discriminating words of another: "The higher criticism is simply a *method* of critical research, which may be applied to any writings whose genesis and history are not fully known. It is the science of literary verification from internal evidence. It asks, concerning the literature to which it is applied, what is its testimony concerning itself? First, as to its integrity, whether it is a complete or fragmentary work, a work of original unity or a compilation, and in its original form or modified by subsequent editing; second, as to authorship, which involves also date; third, as to literary form and character, and so how it is to be taken; and fourth, as to reliability, or whether it is an impartial, competent and self-consistent witness to that whereof it treats." There is nothing new about this method of criticism save in its application to the sacred Scriptures. We accept the results of higher criticism as applied to other writings, and there is no good reason why the books of the Bible should not be submitted to the same kind of investigation. If they are what we believe them to be, right criticism can but confirm our faith in their excellence.

There is no reason in the nature of the case why the application of the methods of the newer criticism to the Bible may not confirm the most conservative opinions touching the authorship and date of its various parts; that is to say, if new views obtain in regard to such questions it is not because new critical methods have altered facts, but because the newer criticism has discovered and collated facts hitherto unrecognised. It should also be remembered that the results of higher criticism are incomplete, and that we must wait in patience, perhaps for years, for the final verdict. What the ultimate findings may be it is too soon to predict. That the issues are serious it would be stupid to deny. The authorship and integrity of various parts of the Bible are involved. It seems impossible to accept even the moderate findings of the new school of criticism and

maintain the old view of infallibility, such as that advocated by Mr. Spurgeon, in the sermon from which quotation has been made, a view stoutly and unflinchingly accepted by the mass of the Protestant laity of a quarter of a century ago.

It is always a serious moment when one is compelled through conviction to slip his old moorings and to trust himself upon an uncertain sea of investigation. The growing loss of faith in the absolute inerrancy of Scripture, means a season of peril to multitudes. We have been trained to speak of the Bible as "the religion of Protestants." Over against the dogma of ecclesiastical infallibility proclaimed by Rome, we have put the infallibility of a book. We have even, in our zeal, committed ourselves to the position, "false in one, false in all," and have sometimes staked our faith in Jesus Christ on the absolute accuracy of Moses as a scientist and historian, or the infallibility of the writers of the New Testament in their record of the life and words and their interpretation of the doctrine of the Son of Man. For one, I found myself compelled to retreat from this position and accept the view so admirably put by Principal Cave in the quotation given above. Historical errors, of small moment, indeed, and from my present point of view, of no consequence, are manifest and frankly confessed by all Bible students of any repute. Inaccurate quotation of Old Testament scripture occurs in New Testament writings. False syntax mars New Testament Greek. Our Lord's sayings are differently reported by different evangelists. Discrepancies in the story of His acts remain to be satisfactorily harmonized. I cannot escape the conviction that Jesus was not always understood and correctly reported by the apostles, as, for example, His doctrine regarding His second coming. None of these things trouble me now; but they had the effect of forcing me to the admission that the Plenary theory, the Inerrant theory, does not hold good in regard to the Bible as a whole, though it does seem to hold in regard to some of its parts. The theory of the inerrancy of the autograph MSS. afforded no permanent relief; first, because there is not sufficient evidence of its truthfulness, and next, because none of these original autographs are now in existence, and the book we possess and teach is a real and not an ideal book.

When I reached this point, the question forced itself upon me, What am I to do? I might pretend that these things were not so, but this must expose me to the charge of ignorance or cowardice. Besides, the Bible was my text-book. Upon my ordination I promised to make it the standard of conscience and conduct, not only in my own life but also in my pulpit teachings. This compelled me to face the question: In what sense, and to what degree, if any, is the Bible an infallible authority? Verbally, I felt it was not. I did not dream of accepting it as a text-book in science. I detected slight, very slight, but real, discrepancies in history and false quantities in syntax. I knew that its canon, though I have no difficulty in receiving it, was determined by men as fallible as myself. What should I do?

I did what I ought to have done at the first, *I went to the Book to learn what it claimed for itself.* I recalled the old maxim, that in all literary criticism we must contemplate the author's end, since none can compass more than they intend. If it be unjust to condemn a novel because it is not a work of science, it cannot be fair to demand more of the Bible than it undertakes to accomplish. Upon opening the book to learn its testimony concerning itself, I read: "Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." (John xx. 30, 31.) Here we have John's "apology" for his gospel. He writes that men may know Jesus, and that knowing Him they may believe in Him unto eternal life. The purpose of the fourth gospel is then evident. Do we discover the same purpose elsewhere in the New Testament Scriptures? No candid reader will doubt that this purpose, though not always expressed in direct terms, is seldom absent from the minds of the writers. Luke states it definitely. (Luke i. 1-4). Paul implies it in claiming for all inspired Scripture that it is "profitable for teaching, for reproof, for correction, for instruction in righteousness." (II. Tim. iii. 16, 17). That the New Testament was given to lead men to holiness through obedience to Jesus Christ, is

the design written upon its face in letters of living light; and he who cannot see that John, in writing for himself, expresses the purpose of all, is strangely blind to what is most obvious.

But what of the Old Testament? Happily we have our Lord's own testimony here. John, in recording one of Christ's conversations with the Jews, thus quotes the Master: "Ye search the Scriptures because ye think that in them ye have eternal life." The Scriptures were to the Jews the stopping-place, the last authority. Our Lord rebukes their error. "These are they," He tells them, "which bear witness of Me; and ye will not come to Me, that ye may have life." (John v. 39-40). Unite these words with John's, in his first epistle, fifth chapter, ninth and following verses: "If ye receive the witness of men, the witness of God is greater. . . . And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." Manifestly then the purpose of the Old Testament Scriptures, the canonicity of which Jesus does not question, is to lead men to Himself, that having Him they might have the life which is eternal.

The ultimate purpose, therefore, of the Bible, is to bring men into such a knowledge of Jesus Christ that they may live in Him. This is the test by which the book must be tried; any other standard or law of criticism is unjust. If I do not quarrel with a treatise on higher mathematics because it is not poetical, I must not set up a standard of my own by which to try the Bible, condemning it if it fail to meet the requirements which are of my making.

How the Bible fulfils its sacred mission, and the means by which the reader, who makes no claim to scholarship, may test its infallibility, are points which are reserved for a second article.

*Montreal.*

S. P. ROSE.



RICHARD WILLIAMS, MISSIONARY TO THE  
PATAGONIAN ARCHIPELAGO.

RICHARD WILLIAMS was born, May 15th, 1815, in the town of Gloucester, Gloucestershire, England. No aristocratic blood did his parents claim, neither did they possess a superabundance of this world's goods. They were poor, thrifty and honest.

His early youth was not marked by any startling acts of piety—unlike H. Kirke White, his mind was not bent in that direction. How could it be, when his parents did not realize their responsibility “to train him up in the way of the Lord?” They were more absorbed “in the things that are seen, than in the things that are not seen.” Heaven and heavenly things had little room in their thoughts.

It is a real misfortune to any child to be born of such parents. The drift of indifference to religion that he receives by inheritance drives him swiftly towards rank materialism. They viewed education simply as a means to an end—the end being the rapid accumulation of money.

They did not *believe* that the *true* purpose of education is to cherish and unfold the seeds of immortality already sown within; “to *develop* to their fullest extent the capacities of every kind with which the God who made us has endowed us.” They did not accept the dictum of Horace Mann, who declared that, “education alone can conduct us to that enjoyment which is at once best in quality and infinite in quantity.” Nor with Wendell Phillips, who affirmed, that, “education is the only interest worthy the deep controlling anxiety of the thoughtful man.” They desired their boy trained to be a money maker—a machine that would turn out gold and silver.

Fortunately he was matriculated with a wise teacher—wise so far as mental training was concerned. He was not a man, like Dr. Blimmer of whom Dickens writes, whose school was a hot-house in which the forcing apparatus was incessantly at work; who produced mental green peas at Christmas, and intellectual asparagus all the year round. Mathematical gooseberries were common at untimely seasons, and every description

of Greek and Latin vegetable was got off the driest twigs of boys under the frostiest circumstances. But he was—

“A teacher of wisdom, who could beguile  
The tedious hours and lighten every toil.”

He himself had drank deeply at “The Perian Spring,” and in young Richard Williams he created a burning thirst, that could be satisfied with nothing less than the deepest draught at the same fountain. Far too soon his school days ended, and he was put to work. This “went against the grain,” for he wanted “to lead a professional life.”

At Westminster Richard Williams had an uncle who had acquired a reputation for making carpenters’ planes. The business had turned into his coffers a large sum of money. To the exquisite delight of Richard’s parents this old gentleman—this Cæsus of the family—took a strong fancy to their boy. Suddenly and unexpectedly “one day the old man was not,” for God had taken him. His will was opened and, when read, it was found that he had made young Richard Williams his sole heir, upon the single condition that he follow the business as his life work. This was a temptation strong and subtle. It was no small thing to begin life at the head of a successful business that had required years to establish. Only those who have had such an opportunity to be rich, have any conception of the force of this temptation. Richard Williams studied the question in its “lights and shadows;” he seemed to waver, and then he resolutely said—“I will not accept the legacy on that condition.” For this action the world stamped him a “fool,” and even his own parents predicted that he would forever regret the step that he had so foolishly taken.

For several years subsequently his life was uphill work. He had elected the practice of medicine as his chosen profession. By the greatest struggle he accomplished a medical curriculum. The concluding examination was successfully passed. It was truly a happy hour. With Shelly he could say :

“I have drunken deep of joy,  
And I will taste no other wine to-night.”

The *future*, like—

“Hope enchanted, smiled and waved her golden hair.”

For a brief period he acted as an assistant to several medical gentlemen. His sister and her husband invited him to settle with them in the town of Burslem. His consent was quickly gained. He went. Circumstances favored his securing a few cases—cases that the majority of the Physicians did not desire.

His success with them was phenomenal. His future was filled with promise. The sky was clear and bright. His practice grew large and lucrative. At this date “God was not in all his thoughts.” He was “without God and without hope.” For and towards spiritual things he had no inclination. He spent his Sabbaths visiting his patients and reading newspapers. Napoleon Bonaparte declared that “all physicians would be religious if they could find God with the dissecting knife.” Richard Williams was not sufficiently interested in God to have taken the time to have “searched for Him with the dissecting knife.”

An admiring friend made an effort to lead him to Christ. Finding him alone one Sabbath, absorbed in a newspaper, he asked him “if this was a right employment for God’s day.” There was something of rebuke—sharp, keen, cutting rebuke—in his reply. “If my mind was like yours—*satisfied* that Christianity is true, I would embrace it with all my soul, and *I would live accordingly.*” This answer demonstrates that to him Christianity was nothing but a “cunningly devised fable.”

Emerson said, “God enters by a private door into every individual.” God was soon to enter Richard Williams’ life. If he had been attentively listening he could have heard the soft footfalls.

Sickness touched him with her tantalizing hand. A strange, sudden illness seized his vitals. For several days he was speechless. During this period he always believed that someone pointed him to “the Lamb of God that taketh away the sins of the world.” He looked to Him and was saved. Here is his picture of that happy moment.

“Holiness, with its celestial gilding, seemed to tinge every

object around me. The world was no longer the same world; its people no longer the same beings. Myself and my fellows I no longer regard as creatures of a moment's duration; but I saw eternity impressed as a seal on the whole generation of men. The universe was no longer a confused assemblage of indistinct parts, moving towards a gloomy terminus; but, as far as the Divine purposes were concerned, a bright whole of uniform perfection, and the entire expanse filled with love—unbounded love. God himself seemed to move everywhere. All was joy in my soul. Jesus was most precious to me, my glory and my infinite joy. My Bible, hitherto a sealed book, was a river of water to my thirsty soul. As I turned over its pages wonder upon wonder ravished my delighted heart. It was a glorious light. At times its heavenly rays would subdue me into a mellow and peaceful benignity, and at others rouse me into ecstatic bliss."

As he looked back over his passed experience, he could say with David, "it was good for me that I was afflicted." His affliction had worked out for him "an eternal weight of glory." Rapidly did he recover his health. Such a man with such an experience could not remain outside the pale of the Church of Christ. Some men are born into certain churches, others are persuaded into them by kindness shown. This man was not in a position to join any communion for either of these two reasons. After a thorough canvass of the merits of each Church that came within his pervious mind, he selected the Methodist Church. Its doctrines and its polity suited his tastes. He firmly believed they were based upon the Word of God. The Methodist Church was the Church of his intelligent choice.

Soon after joining the Church a black cloud came across his sky. A cold piercing wind chilled his heart. The shadows that gathered thickly around him, were transformed into gaunt figures of despair. He could not pray like the saintly Faber—he could say :

“ Why, dearest Lord, can I not pray  
And why am I not free ?  
Unmanly distractions come  
And force my thoughts from Thee.

All nature one full fountain seems  
 Of dreamy sight and sound,  
 Which, when I kneel, breaks up its deeps  
 And makes a deluge round."

This terrible state continued for weeks. One night he determined to struggle until God would speak to his soul. Through the weary hours, he wrestled like Jacob with the angel. When the day broke and the shadows were fleeing away, "a warmth of heavenly glory bathed his soul," and as the angel departed he whispered, "as man thou hast wrestled with God, and hast prevailed." In his Christian experience he soon reached "the Land of Beulah."

In the community he was known as "the good physician." Often when he prescribed for the maladies of the body, he ministered to the needs of the soul. His popularity steadily advanced. To the question so earnestly asked by Macbeth :

"Can'st thou not minister to a mind diseas'd ;  
 Pluck from the memory a rooted sorrow !  
 Raze out the written trouble of the brain ;  
 And with some sweet oblivious antidote  
 Cleanse the stuffed bosom of that perilous stuff  
 Which weighs upon the heart."

He would not have answered,

"Therein the patient  
 Must minister to himself,"

But he would have pointed the sufferer to the great Physician, "who healeth all our diseases." Through his influence scores were converted. God greatly honored his efforts. "In season and out of season" he never wearied in good works.

At this auspicious hour a new field, an unexpected field of usefulness, opened before him. It was the opportunity to become a missionary to the Patagonian Archipelago.

The outline of South America may be compared to a paper kite, and like a kite there is attached to its apex a jointed tail, of which Terra del Fuego and the South Shetlands are the only fragments seen above water. In other words, the mighty walls of the Andes are broken through by the sea, and the

inundated valley forms the strait of Magellan, and after a feeble reappearance in the Patagonian Archipelago, the Cordillera is lost in the ocean. Terra del Fuego is a dim islet—deriving its chief importance from its famous headland, Cape Horn.

On a near approach, and a closer inspection, this nebulous mass resolves itself into a cluster of islands. This is the fag end of America. Its *climate* renders it one of the most dreary and inhospitable regions on the face of the globe. The sky is seldom clear. The summers are crowded with squalls and storms. The winters are crammed with sleet and snow.

The people that live here, are known as fish-eaters. They were so named by Mr. Charles Darwin. They seem to be a cross between the Esquimaux and the North American Indian. They were ignorant, vile, filthy and dishonest.

An English sea Captain—Allen Gardiner—determined to start a mission among them. He invited Richard Williams to be one of the party. Williams believed it was a door opened before him by God. He was assured by his conscience, that he could not afford to hesitate to enter. The invitation was accepted. In the acceptance of the invitation he was forced to cancel an engagement with one of the most lovely of women, and to lay on the altar of sacrifice *all* his hopes of enjoying the bliss of a happy home.

Saturday, September 7, 1850, when he was just a little beyond thirty-five years old, Richard Williams and his devoted companions left their native land. As its grey shores receded from their sight they little dreamed it was the last time their eyes would ever catch a glimpse of that prosperous land. A long, tiresome journey brought them to their destination. Here is the picture he painted of his first sight of the land: "I arose and went on deck. There was Terra del Fuego; its snow-tipped mountains were looming through the vapours of the morning sky, and the land of Fuego threw a faint cold smile upon us, and greeted us with a rough and hearty shake of the hand."

Time will not allow us to tell the story of the debarkation, and the disasters that tread on the heels of each other as they

followed in rapid succession. We can only notice the actions of this man in the wreck of all his hopes, and the sinking beneath the seething waves of all of his expectations.

(1) *Confidence in God.*—Forced to leave the tiny island where they had been domiciled for a brief season, their little boat was caught in a storm. Destruction threatened them. The company did their best with boat-hooks to keep her from being heaved by the roaring tide on the rocks. The serge constantly dashed over them. In that perilous hour he said, "The grace of God so strongly supported me, that I felt not the least alarm. I felt that whatever the result might be, all would be well, for God had the ordering of this as well as any other circumstance that might betide us."

Years before David had said, "God is our refuge and strength, a very pleasant help in time of trouble. Therefore will we not fear though the earth be removed and the mountains be cast into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." This man was unconsciously paralleling the experience of "the man after God's own heart."

A few days later the missionary company formulated new plans, but as they were about to put them into action another storm of wind and tide brought them to naught. In this disappointment he said, "A powerful temptation to view our present circumstances with apprehension, was forced into my mind. I felt that it was a device of Satan, and instantly fastened my hold on the Lord Jesus. Delightfully did I feel that leaning on His power I feared no evil; and with a sense of His presence to cheer and bless me, I had a heart for any fate."

(2) *Self-examination.*—It would seem that a man with his confidence in God needed no self-examination. His hope was not an island, floating like a bouquet of flowers in the sea of life; but it was "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

George Eliot said, "there are stores laid up in our human nature that our understanding can make no complete inventory of." Richard Williams certainly had stores of which he little

dreamed. He said, "Last night I was awakened by thoughts crowding into my mind. The eye of faith ran over the foundations of its hope, and discovered glorious marks of everlasting stability. I bowed before the Lord, and humbled my soul before Him who said of Himself, 'I am He that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and death.' I felt that the inestimable price of my Saviour's blood was put into my hands. I could not count nor tell the riches I was worth; yea, I could scarce grasp the thought that all this was mine."

While environed by dark masses of woods on the one hand, and tossing waves on the other; while the fog was freezing and the silence was rudely broken by the penguins' harsh croak, and the shrill whistle of the sea birds, he rejoiced that all things were His. Another missionary more than eighteen hundred years before, when surrounded by as grave difficulties; exclaimed, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things that are not seen; for the things which are seen are temporal, but the things that are not seen are eternal. For we know if our earthly house of this tabernacle were dissolved, we have a building not made with hands eternal in the heavens."

(3) *Thankfulness*.—It is the injunction of the Apostle, "in everything to give thanks." *Shakespeare* said:

"Let never day, nor night, unhallow'd pass,  
But still remember what the Lord hath done."

Richard Williams found something for which he could return thanks. He said, "Many have been the mercies we have experienced since coming here. In our utter helpless state, both boats aground, and the tide not reaching anywhere near to them, we, day by day, verified the gracious and merciful protection of God's providence in keeping the Fuegians unapprised of our situation."

Jean Paul Richter, in speaking of the trial of the saints, says, they are "a solar eclipse, which cools off the hot day and casts a romantic shade, and wherein the nightingales begin to warble."



Truly this man heard notes far sweeter than any strains that floated from nightingales.

God and his angels were wonderfully near. Across the ice barrens came the heavenly sounds and from his heart went forth a warm response, which *united* with those of seraphs, and which *ascended* as incense of praise to God. The future to him was no gathering cloud and the present was not a falling vapour. "For him to live was Christ—to die was gain."

(4) *Zeal*.—One of the little band did not profess conversion. He was a servant. The most menial duties he performed. For his conversion Richard Williams labored. The most provoking difficulties did not dampen his zeal. Time and again he said "I have great hope of Erwin." Day after day he pressed the truth upon his heart. At last he had the joy of seeing this simple-hearted *menial* rejoicing in God's love. Tears of rapture flowed down his cheeks and from his lips there ascended a song such as none but the redeemed can sing.

How this man's zeal ought to shame us into action. With the most pleasing environments and circumstances of the most happy character, we do nothing for the unsaved all around us. Shall we continue to live in this selfish and unconcerned way? God forbid. The "veiled Eye" beyond the bounds of time is upon us, and the great heart of God is saddened by our sordid indifference.

(5) *Christian Experiences*.—Any man who was living as *near to the heart of God* as this man ought to enjoy sweet communion. His experience should be very rich. Hear him as he says, "I bless and praise God that this day has been the happiest of my life. The fire of Divine love has been burning on the mean altar of my heart, and the *torch light* of faith has been in full trim, so that I only had to *wave* it to the right hand or to the left in order to *discern* spiritual things in heavenly places. With it this poor heart of mine, that so long has been a dark cavern—*wherein* with mournful consciousness of sin and vileness I have withdrawn myself and fainted at the rebuke of the Lord—has now been lighted up and shown to me both swept and garnished, sprinkled, as it is, with the blood of Christ."

They were again caught in a perfect tornado. Hear him as

he tells us how he felt: "There were many vivid suggestions of danger, but never did I feel so unaffected by the thought. A very heaven of repose and love was around me, and my heart rested so *assuredly* and *trusted* so implicitly in God, that it was blissful to feel as I did. Awakened repeatedly by the *jerks* of the hawser and the *straining* of the boat, and *hearing* the roar and *clash* of the waters around me, and the *pelting* of the rain and hail, and the *howl* of the sweeping blasts, *something* would point to danger as present, but I would quietly resign myself to slumber, after sweet communion with the Keeper of Israel." For him—

"Faith built a bridge across the gulf of death.  
To break the shock blind nature cannot shun,  
And *lands* thought smoothly on the farther shore."

To add to his trials sickness came. That prostrating *disease*, scurvy, fastened its teeth in his frame. Rheumatic fever raged in his bones, and his whole body was a bundle of the most excruciating agony. He declared that he did not have energy or strength to read or to pray.

Starvation began to stare him in the face. The Fuegians began to brandish their jagged war spears. Sick, freezing, starving and environed by deadly foes, for what could he hope. Even in this condition he exclaimed, "Bless the Lord, oh my soul and all that is within me, bless His holy name."

Soon after this his expectation of seeing again his native land vanished as a morning cloud. He said, "I am suspended by a slender thread betwixt life and death. I have had attacks which threatened a termination in dissolution. But God is with me. I am happy in the love of Christ. I could not choose, if it was left to me, to live or die. I have got so near heaven by the falling into ruinous decay of this earthly house of my tabernacle that another shake, and there seems reason to expect that my soul will be numbered with the departed who are gone to glory."

Here is one of the last entries in his journal: "Should anything prevent my ever adding to this, let all my beloved ones at home rest assured, that I was *happy beyond all expression*

the night I wrote these lines, and would not have exchanged situations with *any living man*. Let them be assured, also, that my hopes were full and blooming with immortality."

The crisis was now reached. His associates were slowly and surely dying. Their only food was roots, oatmeal and peas. The snow covered the ground. The wind was keen and cold. The end—the sadly tragical end soon came. How they died only God knows. He was present and kissed them as they departed.

A vessel subsequently touched the island where they had made their last home. Their little boat was found on the beach, and inside of it lay one person, dead. There was a large scar on his neck and another on his head. A mattress was thrown over him. There can be no doubt that he was the last survivor of the party, and that he was murdered by the natives. On the shore was found the body of a man completely washed to pieces; this was thought to be the body of Richard Williams. Of the missionary party, not a man had been left to tell how the others died. Money had been forever lost, and several precious lives had been laid on the altar of sacrifice. Not a single convert had been made. *Was the effort all in vain?*

Hubmair, the Swiss Anabaptist, in 1527, was thrown into prison in the city of Vienna. He was kept in close confinement for three months. He was then taken from prison, and while being hauled to the place of execution red hot pinchers were thrust into his flesh. Reaching the place of execution, his head fell under the axe, and his body was burned. Was his work a failure? The great Baptist Church of Moravia and Switzerland—that arose from his ashes like the fable Phoenix—answers, "No."

John Huss was condemned to die by the infamous Council of Constance in the year 1415. When bound to the stake he was given the opportunity to recant. He preferred death to recantation. He would not disgrace himself by the surrender of his faith. As the fires blazed around him, he mingled a prayer with the crackling flames. When nothing remained but the ashes, they were carefully removed, together with the ground upon which he had died, and cast into the Rhine. Was his work a failure?

From those Northern countries, whither the Rhine carried the ashes of John Huss, came—a century later—events which shook the foundations of the Hierarchy of Rome from centre to circumference, and as it reeled towards its final ruin, there was heard a hoarse whisper, “John Huss’ work was not in vain.”

One afternoon, in the month of May, I was wandering in the city of Edinburgh. I was very near the Grass Market. I enquired the way to the Martyrs’ Monument. An old Scotchman said he would show me the way. He guided me to old Greyfriars’ churchyard, and to an obscure corner, where in ancient times was the hole into which the bodies of executed criminals were thrown. Pointing to a long, flat stone, that was partly covered with ivy, he said, softly, “There it is.” Cold, indeed, is the man who could stand there and read without emotion this inscription :

“Halt, passenger, take heed ! What do you see ?  
 This tomb doth show for what some men did die ;  
 Here *lies* interred the dust of those who stood  
 ’Gainst perjuring, resisting unto blood ;  
 Adhering to the covenant and laws,  
 Establishing the same, which was the cause  
 Their lives were sacrificed to the lust  
 Of prelatists abjured. Though here their dust,  
 Lies mixed with murderers and other crew,  
 Whom justice justly did to death pursue ;  
 But, as for them, no cause was to be found,  
 Constant and steadfast, zealous witnessing  
 For the prerogative of Christ their King ;  
 Which truths were sealed by famous Guthrie’s head,  
 And all along to Mr. Renwick’s blood ;  
 They did endure the wrath of enemies ;  
 But yet they’re those who from such troubles came,  
 And now triumph in glory with the Lamb.”

Was their work a failure ? Ask the mighty Presbyterian Church, that, like a giant oak, overshadows all in the land of Scotia, and it answers, “No ; for the blood of the martyrs was the seed of the Church.”

At the desperate battle of Cappel Zwingli, while bending over a dying man, to whom he was whispering words of comfort, was pierced through with a spear. The next day his enemies found his body among the slain. A brutal public exe-

cutioner quartered it, then the parts were ignominiously burned, and the ashes scattered to the winds. Was his work a failure?

From the valleys and the mountains of Switzerland, comes the answer, "No; for this land that nestles in the arms of Protestantism owes to him more than it can ever pay."

Richard Williams suffered, sickened, starved and died in the sterile Patagonian Archipelago. Was his work a failure?

No; the publication of his journal thrilled the missionary spirit of the English-speaking world into new life. The Church was aroused. Other workers have gone to the Patagonian Archipelago. Success has come. Converts have been multiplied; excellent cottages have superseded miserable wigwams; gardens are cultivated; roads have been made; churches crown the hills; an orphanage has been erected; and polygamy, witchcraft, infanticide, cannibalism, theft and other vices have disappeared. The night of toil has been succeeded by the brilliant day of prosperity.

This truth finds application to all life. No real sacrifice and work done for God is a failure. Out of the scattered pieces of the seeming wreck God will build a temple grander and more beautiful than that which stood on Zion's hill.

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## HAS MODERN THOUGHT DISTURBED THE FOUNDATIONS OF OUR FAITH?\*

WHAT are the foundations of our Faith? They may be said to be—the Existence of a Personal God, Immortality, Human Responsibility, the Inspiration of Scripture and the Incarnation.

### PERSONAL GOD.

The existence of a Personal God is fundamental to our religion. How has Modern Thought affected this doctrine? Materialism asserts that it is all a fallacy; that matter and force are the only factors in the universe. But who will say that Atheism is gaining ground, or that her theory of the

\* Condensed.

universe is more satisfactory to reason than that which Christianity postulates. However it came there, nothing can eradicate the idea of God from the human mind. Its constituent elements are indigenous to the mind of man. The doctrine of a Personal God must be true, because without belief in it man cannot be true to himself. Without it he would almost cease to be human. It is necessary to the individual and to the State. Without it the first would degenerate and the second disintegrate. Modern thought cannot disturb this foundation fact of our faith. The very language she employs in her attempts to do so bears testimony to the intuitive nature of man's belief in God. The terminology of Atheism ever betrays the heart's secret and strong conviction as to the reality of that Being whose existence it seeks to deny.

All science to-day unconsciously rests upon a theistic basis. It is the function of science to render material nature intelligible to man. But unless the universe originated in an infinite intelligence, it cannot be made intelligible to us.

All philosophy supposes there is a God or a "First Cause," because philosophy is an enquiry into the causes of things, and the reality of a second cause supposes the reality of a first.

All morality at bottom is based upon the God instinct, for it springs from an innate sense of responsibility, and that supposes a Supreme Being to whom we are responsible.

Some talk as if the modern doctrine of evolution had disturbed the Christian faith in a personal God. They talk as if evolution were an attempt to explain all things without a God; but without a God evolution cannot explain itself. In fact, evolution desiderates a belief in a Personal God more strongly than any theory of Creation that has yet been formulated. To our thought it is easier to make a world or a tree by miracle than it is to give that world or tree the power to make itself.

Agnosticism has not, by any means, undermined our faith in a Personal God. In fact, it has of late made certain concessions which prove suicidal in the extreme.

Spencer begins his philosophy by the statement that the Ultimate Cause of all phenomena is absolutely unknowable, but he has not got far in the unfolding of his system before he

begins to clothe his "Unknowable Cause" with almost all the knowable attributes with which the Bible invests the Deity. He then closes his volumes of philosophy with this remarkable statement, "The assumption of a first cause of the universe is a necessity of thought."

Tyndall is no more, but I am glad he lived to utter the following words, "The unquenchable claims of the human heart are not to be satisfied with mere physical science or material Atheism, or, indeed, with anything that cannot lead the mind up to the knowledge of a God." Such concessions on the part of the leading lights of "Modern Thought" show that the latter has not been able to banish God from the universe, or in any way to disturb this foundation of our faith.

#### IMMORTALITY.

Has Modern Thought disturbed our faith in a future life? No, it has done more to establish than to weaken our faith in this important doctrine. At the late Chicago Convention it was stated, in substance, by a leading light of science that man's belief in a life beyond the tomb was not so much inferential as instinctive. And if it is an instinct, and not an inference, it ought to be regarded as reliable and veracious as any instinct that inheres in animal organisms. If instinct in the bee or bird operate with almost infallible certainty, why should instinct in the higher nature of man be regarded as mendacious or misleading. And every student of biology knows that science teaches that the molecular motions of the brain cannot be said to be the cause, but simply the accompaniment, of thought. As Joseph Cook has shown the mechanism and movements of the influential arc of brain matter, supposes an independent agent which we call mind, just as the music of the harp supposes the reality of the musician. Therefore, though the organism of the brain collapse this independent entity, which we call the soul, may survive such a crisis and live forever.

Biology further teaches that organization is not the cause, but the effect of life. The principle of life in us therefore must, as a *cause*, precede its material organism; and, if so, may it not survive that dissolution of the body which we call death.

One of the greatest thinkers of Germany has undertaken to demonstrate by charts that this body of our's is but the material counterpart of a spiritual body within, which is the basis of our physical plan and identity, and the immediate enswathement of the soul, and which need not perish when we have shuffled off this mortal coil.

Listen to the words of John Fiske: "The divine energy which is manifested throughout the knowable universe is the same energy that wells up in us as consciousness. Speaking for myself, I can see no insuperable difficulty in the notion that, at some period in the evolution of humanity, this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms, and endure forever." Such is the teaching of a believer in Agnosticism and evolution.

#### HUMAN RESPONSIBILITY.

Neither has modern thought in any way disturbed the doctrine of man's responsibility. It is true, the greatest efforts are being made by the materialists to prove that man is only an automaton, that character is purely the product of heredity and environment. We may just as well expect a clock to go without weights or mainspring as man to act without an impulse of some kind, and he must always obey the strongest.

On the other hand, however, those teachers who are gravating their thought the deepest on the mind of the present age hold that while man is not always free to do what he shall choose, he is always free to choose what he shall do. He can select his motives and decide whether he will be impelled by this or that impulse, be it good or bad. This he can do until, by the abuse of such freedom, he has destroyed the power of self-determination.

It is wonderful how the human consciousness, in spite of all theories to the opposite, persists in its testimony as to the moral freedom of man. Guiteau was a crank, and not as responsible as the most of us; yet the editor of an American journal, who was avowedly a necessarian, suddenly forgot his false theory of morals and wrote thus: "The whole civilized world must recognize in this dastardly deed, by which James



A. Garfield is cut down in the noon of his manhood's power and political popularity, sufficient guilt to consign this foul assassin to the gallows."

He who thinks that man is not responsible has the moral instincts of all society marshalled against him, and every law in our penal code is a refutation of his position, and recognizes in the person of the most depraved criminal ever placed in a bar the power to have done other than he did. And until our governments have rescinded every such penal enactment, and abolished every penal institution, we have a most palpable proof that so far infidelity has failed to unhinge the national mind on the question of human responsibility.

#### INSPIRATION.

Has modern thought disturbed the doctrine of Bible inspiration? It has helped to explode certain theories of the same, but upon the whole it has done good by placing this doctrine upon a larger and more rational basis. For instance, certain rationalists teach that inspiration is ubiquitous as man and omnipresent as God. According to their teaching all genius is inspired. The difference between genius and talent is, the former, by nature, is more susceptible to inspiration than the latter. Phideas was inspired when he conceived the idea of Jupiter. The Parthenon of Greece, the Mosque of Mecca, St. Peter's of Rome, and St. Paul's of London are the material products of inspiration. Shakespeare was inspired when he wrote his dramas; Burns was inspired when he wrote his "Cotter's Saturday Night;" the locomotive that thunders along the iron track is an inspired idea clad with iron and impelled by steam. In like manner Moses was inspired to legislate, David to sing, Ezekial to see visions, and John of Patmos to dream dreams.

Now, is not this at bottom a very great concession for any form of unbelief to make to orthodoxy. Granting that Columbus was inspired to see a new world beyond the boundless main, or that Plato was inspired to write philosophy, or Apelles to paint pictures, or Wordsworth so simply, and yet so subtly, to sing—granting, I say, that these men were so inspired

as to discover the great harmonies and laws and facts of *Nature* for the time veiled from other eyes; then it follows that David, and Paul, and John must have been still more specially inspired to discover those great verities to be found in those higher realms which we have called, for the want of a better word, the *supernatural*. The source of inspiration in the one case was on a plain with the natural; but, in the case of the other, it must have been on a plain with the supernatural. The class of truth determines the quality of inspiration. The poet, painter and the musician may be inspired, but theirs is only a *natural* process; but wherever the truths communicated are above the reach of nature are such as lie upon a plain with the *supernatural*, then it follows that those through whom they have been communicated must have been supernaturally inspired.

I know that such reasoning will lose any cogency it may have with those who have dropped the word supernatural out of their vocabulary altogether, such a man was Emerson, the American transcendentalist. Very well, let us try the Emersonian test of inspiration.

Emerson teaches that the test of all inspiration is this—the product must be always greater than the personality, the poem must be greater than the poet, the picture greater than the painter, the speech greater than the speaker. That is, the product must contain a quantity and quality which the author himself cannot account for. Garrick was in the habit of saying, that on the stage his performances frequently were greater than himself. He exerted a power which he himself could not understand. This, then, according to such teachers, is the test of inspiration. Will the writers of the Old and New Testament stand this test? They will. Moses wrote the moral law, but the moral law is greater than Moses; David wrote the Psalms, but the Psalms are greater than David; the Evangelists wrote the Gospels, but the Gospels are greater than the Evangelists. Those Bible authors have communicated truths greater than man, higher than the human race—their tendency is to lift man higher than himself—to lift him to God, therefore they must have come from God; which means that those through whom they have been communicated must have been specially

the subjects of a divine afflatus. Thus, we contend, that in no way has modern criticism disturbed the Bible doctrine of inspiration.

#### THE INCARNATION.

The most merciless criticism of modern times has been applied to the character and claims of Christ, and yet his severest critics have been compelled to acknowledge his spiritual supremacy.

A notable Hebrew has confessed, with feelings of mingled pride and sarcasm, that Palestine has produced a character of so divine a mould as to command the worship of man, that a Hebrew peasant is to-day enshrined as the God of Christendom. Spinoza, the Pantheist, as he studied Christ, declared, with reverential tone, that "Christ is the symbol of divine wisdom." Carlyle, whose nature was as rugged as the granite hills of his native land, and who had the courage to denounce every simulation and sham, could not breathe a sarcastic word against the God of his mother, but, with tremulous voice and moistened eye, exclaimed, "Higher than Jesus of Nazareth human thought cannot rise." Dr. Channing, a Unitarian, says "the character of Jesus is wholly inexplicable on his man principles." Claudius, the German poet, sees in Christ that holy form which rises before the poor pilgrim like a star in the night, and satisfies the heart's most secret yearnings and hopes. Renan, who wrote so much to prove that there was nothing superhuman about Christ, contradicts himself in one closing sentence. "This sublime person, who presides over the destinies of the world, we may truly call Divine, for in Him is condensed all that is good in our common nature." John S. Mill says, "Religion has not made a bad choice in selecting Christ as the guide of humanity. It would be difficult for an unbeliever to find a better translation of the rule of virtue, from the abstract to the concrete, than to endeavor to live as Christ did." We could easily swell the list of such critics of Christ as have made the greatest concessions to his unique character; but what do all such concessions on the part of such so-called modern thinkers mean? They mean that Jesus of Nazareth belongs to a category above the human; that He was not an ordinary link

in the human chain; that the doctrine of His divinity is founded upon the rock-bed of eternal reality, because it would be impossible for Christ to be all that his critics have conceded, if He were not what He himself said He was, the Son of God, equal with the Father, the Creator of all worlds, the sustainer of all thing, the maker and judge of all men.

*Toronto.*

JAMES HENDERSON.

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### THE UNWELCOME (?) CHILD.

THERE is quite a mass of literature accumulating now, dealing with the question of the increase in population, apparently showing that it is very undesirable, and suggesting means by which it might be stayed. The phrase "unwelcome child" is used in all earnestness by many whose names are supposed to have some weight in the world, and who claim to be honest, in that they advocate what they believe would benefit the community at large. It is not the intention to point by name to any one, but it may be said that they are all of those who either never had any children, and consequently know nothing at all of the matter, or, having children, have always been able to provide for them, and therefore, again, cannot know whereof they speak. But they know all about other people's children, and could teach you and me, reader, how to train that little imp who seems determined we shall not do our sleeping in the night time.

It may seem strange that one who has never bowed in joyful submission to the tyranny of a "first baby" should come forward in cold blood and suggest a means of lessening the number of him, for truly he is very numerous. We should expect that the childless man, if there be any manliness in him at all, would be at heart rather fond of children. He has his eyes about him and sees his neighbor rejoice at the coming of the child; why should he wish to stay that particular stream of happiness in the world? One explanation will readily occur to us—we have but to utter one word—envy. An ugly word, truly, and an ugly charge; but if he does not like it, will he

please remember that some of us do not like being told that we have more children than we can well support, and are to blame for being instrumental in bringing them into the world? A man will surely not object to being met with his own weapons, and he who, childless, would tell parents what to do, must expect to hear some very bitter things. Those parents did not positively know, when they started life, that they would not be able to support their children; they obeyed, however, what some hold to be a command direct from the Almighty, and what all know to be a law of nature. They have the satisfaction, too, of knowing that what there is of good in them may be transmitted; the childless man had better do all the good he can while he lives, he is not so likely to be remembered.

I do not go so far, however, as to say that every childless man who may advocate some means of keeping the population within certain limits does so from pure envy. He may imagine he has economic grounds for his opinions. And these he has in common with him who, prosperous himself and able to support his own, pretends to be honest when he advises peculiar remedial measures for what he calls "the alarming increase in pauperism and crime, sir; yes, sir, alarming." If I offend in charging the one bright genius with cruel envy, I will cheerfully retract whenever such an individual will make a formal declaration denying the charge; but upon the other I lay an accusation I will never withdraw—he is mean, miserably mean.

Of course, he who takes such writers for his guides will read no further here. I am addressing the one who, not given to hero-worship, does a little of his own thinking, and can see a common-sense argument as well as the most brilliant master of English that ever penned a line. I need not remind such a reader that some very clever people have held erroneous opinions; nay, that gross errors slipped into the teachings of the greatest men of history—those who will be remembered throughout the lifetime of this earth at least, when the population reformer will be nicely tucked away in oblivion.

Common-sense arguments are generally short; indeed, when the presentation of any subject requires very considerable space we ought to be suspicious of it, it is most likely full of words,

and nothing else. This is a standing rule in the discussion of the causes of natural phenomena, we hold it to be no less true in considering social problems. There are two courts of appeal in the natural sciences—pure mathematics and experiment. We had better not say too much about the former in our present argument, lest some bright statistician sweep down upon us with his "doubling every ten years, sir," only to die with horror when we laugh at him. But our modern life is one continued experiment, and the result so far is—well, what is it?

"The struggle for existence is hard, and pauperism and crime are on the increase, relative to the population."

Now, stay; just rest there for awhile, and let us suppose that from somewhere in the depths of celestial space there comes a being endowed with intellect, with keen powers of observation, good judgment, and withal curious to know how we are progressing on this little speck we call the earth. He makes his first call upon us, upon civilized folk, and one of our "reformers" undertakes to show him round a little. He finds a complete system of education in vogue; libraries with shelves groaning and bending under the weight of volumes containing wisdom; societies of learned men who have given up their lives, some to the study of nature, pure and simple, and some to the study of man in his relation to nature. He finds churches by scores in every city, and one at least in every hamlet; some kind of religion permeates the whole of society, and hundreds of men and women are doing nothing else but ministering to the moral and spiritual needs of the people. But while our celestial visitor is admiring all these things, and rejoicing that he has found true altruism at last, he turns over the pages of some ponderous volume of statistics, put into his hand as a book of reference, and his eye lights upon a paragraph in big type: "The above shows clearly that crime is on the increase!" Startled, he turns to his guide, but only to be met by the cool assurance, "It will come all right, there is a movement on foot to check the population." Now, this same guide, well fed and well groomed, has had a pretty good thing out of life himself. He has no very particular talents, but has managed to pull through,

partly by his own exertions, but principally by the circumstances of his environment: Will he dare to tell that celestial stranger that crime must increase unless the population be checked? That the hereditary tendency to crime is stronger than the environment which society *can* throw around the child? And therefore the child should not come, and, coming, is unwelcome? What record will he give of the work of the church, the school and the learned society? We cannot conceive of a man, driven straight to the question, before a bar where there are no lawyers but only one stern judge, who would be brazen enough, nay, who would be fool enough, to claim that the course of natural law must be checked because human knowledge is powerless to deal with abnormal types and conditions. Is it not the very essence of meanness to suggest the monopolizing of whatever is good upon the earth, to hinder other lives from coming in to enjoy a share, simply because they *might* become bad members of society? Dives would stay the natural increase amongst a certain class, would he? What about his own children, are they always good members of society? *We fancy not.* But he would scarcely like to be told he had no right to beget children, because rich men's sons very often went to the bad. Then, why should the mean wretch seek to deny to anyone upon the broad face of the earth the right to procreate, or endeavor to spread his horrid philosophy (for he has the audacity to style it such), among decent people?

But our visitor has seen other things besides churches, schools and libraries. He has seen a world of marvellous beauty, teeming with fertility, everything seemingly created for man's enjoyment alone. Horrified to think that crime is so prevalent, he is yet more amazed at the awful wickedness of man when he reasons thus, "These crimes must be due to passion; they cannot be caused by poverty and want in such a world as this." How shall any of us face him when he learns that pauperism, too, is on the increase? Is there anyone will dare to say it is Nature's fault; that enough has hardly been provided, and in order to live ourselves we must allow no more to come into the world?

This, I claim, is the simple common-sense way of looking at

it. A student and lover of Nature will ever seek to get at the root of the problem presented to him, and here he must ask, Why it is that crime and pauperism increase when appearances are such that a stranger to the world would consider it a very Paradise; and whether there is no other way to stay the tendency to crime and change the conditions which cause so much pauperism, than by limiting the natural increase of population? There is no man living, of any brains at all, but must admit that it is at least *possible* to so educate the people and so use the gifts of Nature, that crime on the one hand must diminish, and poverty on the other become unknown. It is not for me to say here how this may be done, but others have shown by going straight to Nature for advice how the theory might be put into practice. My only object here is to call attention to the meanness or envy (or both) of the social reformer, taking upon himself to say who should bring children into the world and who should not.

Though I believe that the teachings of such men have not yet influenced people of sound, practical common-sense, still their names have a lofty sound, and that is always an element of danger. There is some satisfaction, however, in knowing that brilliant essays on the "Unwelcome Child" do not reach the haunts of those whom criminologists calls "habituals"; this class will multiply as fast as ever, and society will suffer accordingly. Thank heaven for that; society will have to look after the offspring, and perhaps will learn in time who is really responsible for the existence of such types. The poor man, the one who is honest but struggling to support a large family, almost in despair, him the essays may reach, but without effect. No one ever heard of a poor man who had any desire to stay the increase of population. There came under my notice the other day a case where a struggling couple lost an infant, the youngest of eight children. The wail of agony that went up from that house when the little form was clay, told of an infinite love that knew nothing of the brutal doctrines sent abroad in the name of reform. The great middle classes, respectable people, holding their own well in the world, these hear the horrid phrase, but only to laugh at it, and the father



of the family merely tosses his young hopeful a foot or so higher in the air. But there is a giddy, good-for-nothing class, living only for the pleasure that tinsel show affords. Such have already paid too much attention to essays on the Unwelcome Child, consequently they are in a fair way of dying out, and none can be better spared, not even the criminal classes, for these give us something to study. We cannot study what has no substance at all.

I believe it has been said that there are some in the world sorry they were allowed to enter it. Well, I never met any of that class in my own experience, but suppose there are such. Is it not society that is to blame? Do you not think, reader, that some of the energy expended in disseminating the miserly doctrines we have exposed might have been used in making the world a little brighter, then perhaps this very abnormal type would have disappeared? It is said, too, that although we have a beautiful world to live in, a world capable of sustaining very many times the present population, there will always be that element of strife, the battling for gain, one with his neighbour; that it is human nature so to do, and we can never change it. The argument follows on, of course, to the effect that we ought to keep down the population, and there will not be so many to fight.

Now, this is a gross falsehood, as horrid as the vile lie upon which slavery was based. There is no such thing in human *Nature*, there may be in society's teaching. Just walk around town some day and see how many of your acquaintances would own to being filled with that "incentive to gain" to the exclusion of aught else. You will not meet one with effrontery enough to admit the charge. Can you not see, then, that education is all that is wanted to destroy what germs of the greedy element may exist, although not confessed?

What has the child to do with all this? Let him come—the more the merrier. Nature will look out that the world does not become over populated. Perhaps the highly-cultured races of the future, so far from looking upon the child as unwelcome, will send up one universal wail because there are none.

It is our duty to elevate the masses to the thorough enjoy-

ment of terrestrial things. We should have sense enough to see that there are countless things to enjoy, nature invites us to live—let no self-styled philosopher insult you with advice as to how many children you should have. He knows not one jot more than you do, notwithstanding his high position in the literary world, and will slink away in shame when you ask him why his talents are not employed in finding a way to utilize nature's gifts so freely offered. Moreover, he would probably give all he possesses, or hopes to possess, to be able to take your place in your nightly tramp across the bedroom floor; but, of course, with his own child in his arms; he does not like yours.

Or, the miserly wretch has a horizon so narrow that he cannot see beyond his own door. Heaven preserve us! And this they call social reform!

*Toronto.*

THOS. LINDSAY.

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### CHRISTIANITY IN EVERY-DAY LIFE.

IN our day there is a strong tendency upon the part of many religious teachers to restrict the work of the Church solely to the spiritual well-being of the race. That, no doubt, is her primary and most important mission, but she also has to do with everything that affects man's rights, comforts and happiness in all temporal matters.

Nothing that is essential to the good of man is a subject of indifference to God. The Book of Proverbs is the business man's directory. John the Baptist poured the thunder of his rebuke upon all the prevailing vices in social and business life. Christ always relieved bodily suffering before administering spiritual counsel. No preacher was more intensely spiritual in his teaching than Paul, and therefore, none was more forward than he to "remember the poor." (Gal. ii. 10.)

The Bible contains the rules of Christian etiquette and courtesy. It gives instruction in regard to all the reciprocal duties in the domestic circle, the Church and the State. It emphasizes the obligations of employers and workmen, the duties of kings, courtiers and subjects. It instructs us upon

sanitary and commercial laws, and the settlement of disputes and redressing of all wrongs. The great need of society everywhere is the universal application of its principles.

Christianity has been in the world nearly nineteen centuries. Why then, has it not accomplished its purpose and completely revolutionized human society? Two classes, in considering this question, have assumed false positions: First, the extreme pessimistic sceptics, who affirm that it has done nothing; and secondly, the superficial optimistic students of Christianity, who say that it has done everything that it was intended to accomplish. Both these views are wrong. Nothing is to be gained by depreciating or denying the good effects of the Christian religion. It has done much. It has completely changed and elevated the condition of woman. In every land where its influences are not felt, she has been treated as an inferior creature, a chattel for the market, or a beast of burden. It has created the Christian home, with all its sacred influences and associations. It has given a new and exalted standard of right and wrong. It has given birth to a new and grand conception of true manhood. It places before us the examples of Jesus, and exhorts us to attain 'to the full measure of His stature. It has planted all merciful and benevolent institutions throughout Christendom. It has reversed the sad condition of the poor, and brought ten thousand blessings to their home. Before the advent of its Divine author, all kinds of indignities, oppressions and wrongs were heaped upon the poor; but Jesus Christ began his ministry by offering to them the blessings of the Gospel for body and soul, and throwing around them the shield of its protection. It has given strength, prosperity and permanency to all nations that have adopted its principles. It has mitigated all forms of evil. It has rescued countless millions from the bondage of sin, and translated them to the glories of heaven.

But, on the other hand, it has fallen far short of its divine purposes and marvellous capabilities. What is the reason of this comparative failure? We answer: First, in the days of Constantine it was baptized with the spirit of heathenism, and its foreign and enfeebling elements, transfused through the

entire Christian system, grew upon it like a parasite for more than a thousand years, and are still a formidable obstacle to its progress and achievements. Heathen doctrines, usages, and habits still linger, to a greater or less degree, in all branches of the Christian Church. We answer, secondly, that Christianity at this hour is largely baptized with the spirit of the world. Worldly maxims, methods and motives, have invaded the heritage of Jesus. These are eating out its life, and obstructing all its efforts. Fashionable and formal churches are found everywhere. The heathenish system of caste grows in Christian lands. Expensive churches, with heavy debts, popular preaching, artistic music, wealth and self-indulgence, have invaded the fair heritage of God. Mission churches have become a necessity, to meet the needs and the conditions of the poor. If Christianity were in its normal state, there would be no mission churches. Goodness would be recognized as the only basis of true brotherhood, and the rich and poor would meet together.

Intense, inveterate, stereotyped selfishness is crushing and blighting the world. It is seen everywhere. You cannot enter a street car, railway coach, shop, mart or stock exchange, church or legislative hall but selfishness manifests itself in forms which must be most offensive to a righteous God, and in striking contrast with the spirit and teachings of Jesus Christ. It forms immense monopolies and combinations on the one hand to grasp the wealth of the world. It forms protective associations and strong unions on the other hand, for self-protection, and to resist those grinding monopolies and combinations. It is manifested at both sides of the counter. On the one side the would-be-buyer wants goods at less than a living price, and drives the vendor to deception and lying advertisements. Human beings, like wild beasts, prey on each other. The State, by defective or vicious legislation, manufactures paupers, idiots, lunatics and criminals much more rapidly than the Church can correct its wrong doing. Many of the rich grind the face of the poor. What is known as the "sweating system" in industrial life is a disgrace to humanity, and should not be tolerated in any Christian land. Hard workers are

often inadequately remunerated for faithful toil. Often, on the other hand, the time is put in and wages demanded for work that was never performed. Paul's counsel to servants and masters (Eph. vi. 5-9) ought to be placarded in every store, factory and workshop.

Is pure Christianity, if rightly applied, competent to correct all these wrongs, and to bring society into loving, happy, righteous harmony? I have no hesitation in affirming that it is thoroughly competent for this work. It operates along two distinct, yet not conflicting, lines—Gospel and law. The Gospel teaches what men ought to be, and how they ought to live. It provides the example we should follow. In spirit and life, all men should be like Jesus Christ. They should transact business just as Christ would do if he were in their place. The Gospel presents us with the highest motives to a merciful and righteous life. It offers as an inducement for obedience to its teachings the highest, truest, and most mature manhood here, and the fullest felicity and glory hereafter. It provides us with the necessary inspiration and power to live this life. In other systems of religion and philosophy there is much excellent teaching, but there is no motor power. All the proposed plans and schemes for the reformation of society outside the Gospel, are utterly devoid of this motor power. To expect them to transform society, correct its abuses, and redress its wrongs, is to expect from the human what can only be effected by the Divine. The Gospel recognizes the degenerate, and degraded condition of the human heart. All evil streams flow from this corrupt fountain. Like all true life, it works from within. Christianity comes to us with the regenerating power of the Holy Ghost. It does not propose to lop off or adjust the branches of vice, but to tear it up by the roots. The Divine Spirit makes man a new creature, and inhabits him as His own temple. Christ commands His Church to disciple, not only the individual, but the nation. When the majority in any nation will accept Christ as their king, and live according to the laws of His kingdom, the social evils and wrongs of that nation will largely disappear. This is the only help, and the only hope for this disordered and sin-cursed world.

The second line of operation adopted for Christianity is legislative enactments. It transfuses its spirit and life through human laws. Often the Church is expected to do what can be effected only by legislation. So long as there is wrong doing, there must be the restraint of law. It is only indirectly that Christianity acts upon legislation. It creates right sentiments, and announces the foundation principles that should govern all political and national life. But it is for citizens, as a whole, to incorporate its principles in all social and national institutions. Laws and governments, industrial and commercial life, and all public institutions, need regeneration by this indirect operation of Christianity.

Oh, that we could persuade all classes of society, in every place, to repent of their sins, to accept the Divine Christ by living faith, to have His spirit abiding in them as the inspiration of all their acts, to have His love enthroned in their souls, and to live according to the principles of His glorious Gospel. Then Paradise would be restored, and all men would have peace and plenty. God's will would be done on earth as it is done in heaven. "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him." (Psalm lxxvii. 5-7.)

*Toronto.*

WM. GALBRAITH.

## EPWORTH LEAGUE TOPICS.

*Epworth League Bible Studies*, by Drs. Schell and Steel, Epworth League Secretaries of the Methodist Episcopal Churches, is a series of studies on "The Miracles of Jesus," and "Lessons from the Early Church," for use at the devotional meetings of the League. The treatment given is much after the manner of selected notes on the Sunday School lessons in the ordinary helps. Since these studies have been adopted as the prayer-meeting topics for the Canadian Epworth League, a word as to their suitability may not be out of place. In order to this it will be necessary to keep in mind the objects of the Epworth League. As expressed in the constitution, these are "to unite its young people in Christian fellowship and service; increase their spirituality by edification in Scripture truth, and by prayer; instruct them in Methodist doctrine and Church history; enlist their co-operation in missionary activities through existing denominational organizations," etc. From this it will be seen that the purpose of the Epworth League is distinct from the Sunday School. The object of the Sunday School is to teach, of the League to practice. The one is for instruction, the other for service; the one is to explain truth, the other is to apply it; the one is for study, the other for work. The League is, therefore, not a second or improved edition of the Sunday School, nor a Bible-class of an advanced grade; hence Bible studies, as such, are not the thing for an ordinary League meeting. Nor is the League another prayer-meeting designed for the young people, to be conducted after the ordinary routine fashion. The League is organized pre-eminently for Christian training and spiritual edification, for Christian co-operation and spiritual fellowship, for the promotion of an intelligent Christian manhood, and the development of a vital Christian character. The topics should, therefore, be selected and treated with a view to the accomplishment of the organized purpose. That there should be Bible studies as provided reading-courses goes without saying, but not as topics for regular meetings, in which all are expected to take part,

and from which all are to realize some application to practical life.

It has been said in some Methodist quarters, and frequently endorsed, that "Heart, and not brain, is the motive power in religion." This may be true of some kinds of religion, but not of real Christianity. There are both heart and brain in the Christian religion. It may be said that Christianity is the expression of love upon God's part and man's part. True, but it should not be forgotten that the Apostle must needs coin a word to express this unique love, which was neither passion nor feeling. *Αγαπη* is not found in profane writers, and is unknown outside of the New Testament, and denotes "love, which chooses its object with decision of will, so that it becomes self-denying or compassionate devotion to and for the same." All moral love, human or divine, contains the element of thought as an antecedent factor. Christianity is neither an impulse nor a fervor, but the expression of an omniscient intellect that aroused an omnipotent affection. Genuine Christian character is not the product of glowing feelings or impassioned emotions, but of the intelligent application of Divine truth by individual life. Religious fervor is a result; it is the boiling, but not the fire. True fervor is the outcome of the burning of the fuel of truth in the brain until it brings the heart to the boiling point. Genuine religious feeling is inseparable from religious thinking, and grows out of it. The Methodist class-meeting, as well as the Church prayer-meeting, has failed from lack of brains, not from lack of heart; from paucity of thought, not from poverty of feeling. Hyde, in characterizing Methodism in "Outlines of Social Theology," says: "The Methodist has not a sufficiently edifying grasp of the ethical and spiritual principles upon which permanent character must rest," and suggests that "the first duty of a Methodist is to labor for rational conviction rather than emotional expression of his faith." This is a just estimate and excellent advice. The young people of Methodism should be taught that they have brains as well as hearts, intellect as well as feeling; that God approaches man pre-eminently through his reason; that revealed religion is a system of divine truth, and that this



truth must be appropriated and applied. The great needs of Methodism is edification through the truth, and the application of truth in daily life. To supply this latter need is the special office of the Epworth League, the former, edification in the sense of instruction, belongs to the Sunday School, Bible-class and pulpit. The League is applied Christianity. It is the young people at work on themselves and for others. If, as has been said, the League is the connecting link between the Sunday School and the Church, then it must not duplicate the school by the mere exposition or study of another portion of Scripture. We want all our League members to study the Sunday School lessons, and then at their meetings make the applications. The fuel has been furnished, now put it upon the coals, that heat may be generated to move the heart-engine that propels the machinery of life. The seed has been sown, let "the word be held fast in good and honest hearts," who "accept (appropriate) and understand (apply)" it so as to "bear fruit with patience." Teaching the Word of God is only *half* the work of the Church for the children and young people. The other *half* is training them "into" present, not "for" future usefulness. This work of training is the special purpose of the Epworth League, from which it will be seen that topics and treatment adapted to the end is absolutely necessary. Because of the relation of the League to the Sunday School, how natural and necessary that the topics should be related to the lessons. The advantages of such a selection are quite apparent. It would give unity to the work, and perfect the relation of the League to the Sunday School. It would increase the interest of the young people in both the studying and applying of the lessons. It would give concentration of thought throughout the week to the lesson and League topic. Members would come to the League better prepared to take part in the meeting, because of the previous Sunday School work. It would lead our young people to make an immediate application of Divine truth. It would tend to hold our young people to the Sunday School, because of its preparatory work for the League. It would increase the interest and improve the character of the League meetings, because our busy young people could give

more attention to the topic. It would cultivate the brain and heart of our young people, and train them to act along practical lines. It would provide missionary, temperance and other topics relating to Christian work, good citizenship, and other practical duties of the Church and the individual. In fact, it is the means of carrying out the genius of the League and making it a working force in the Church.

Our young people need to have some suggestive treatment of the topic, but it should not be of the nature of mere exposition, Bible reading, or homily. The work of teaching is to bring out the exact Divine truth the portion of Scripture under consideration is intended by the Holy Spirit to reveal, nothing more, nothing less, and then some moral and spiritual lessons may be drawn therefrom. The League topic must be treated from the standpoint of spiritual experience, Christian life and religious work. There need to be suggestions that will lead to the expression of experience, the strengthening of life and the helping of work. Provision should be made to draw out all the members to take some part at the meetings. Hints should be given for leaders, questions for members, and points for everyone. Everything in the treatment of the topic should be for the accomplishment of the purpose of the League. If not true to this the League will either degenerate into a mere place of unprofitable entertainment, a rival of the Sunday-School Bible-class, or an excuse for the regular church prayer and class-meeting. The future of the League and its usefulness to the Church depends upon the character and treatment of the topic.

*Montreal, Que.*

A. M. PHILLIPS.

## The Itinerants' Round Table.

### A REPLY TO PROFESSOR PATTON'S REVIEW OF "PROGRESSIVE REVELATION."

[Professor Patton, of Heidelberg, Germany, has honored an unpretentious article of mine, entitled "Progressive Revelation," with an extended criticism, I herewith venture a few words in reply.]

I HAVE examined the opening paragraph in my article in vain, to find those words by which I am said to "assert" that the law of growth formulated in Mark iv. 28 refers to progressive revelation. My thought in that paragraph was that the law of growth there specifically applied might be employed as illustrative of growth universal. No, I did not make the assertion; but had I done so, I am impressed that I would not have been so very far removed from truth. The law quoted by Christ is, in the text, illustrative of growth in the kingdom of God. Is not the kingdom of God, but God's truth, possessed and operating? Is not the growth of the kingdom, but the growth of this truth, thus possessed and operating? And if the growth is after the manner of the metaphor, "First the blade," etc., tell me if it is not progressive? And if always revealed, then is it not progressive revelation?

Putting this more generally. Would it be possible to conceive of growth in anything and omit from the content of that conception the forces which realize themselves in that growth? The kingdom of God is a comprehensive idea, and I think my critic himself most "rigidly" applies the metaphor when he leaves out its essential contents.

Professor Patton quotes a statement I made, and which I have no hesitancy in reaffirming—"The advancement and conditions of the age must make both room and demand for the revelation before it comes." He proceeds to interpret me as meaning that revelation is *limited* by the advancement and conditions of the age. By "limited," he seems to mean that the truths revealed contained nothing more, nothing higher, than what the immediate exigencies of the age called for and was then comprehensible. It is against this idea of limitation he hotly presses the battle. Now, I must indeed have employed our Queen's English to bad advantage, if anyone can legitimately deduce that thought from my words. Please allow my statement to speak for itself, and where in it is the idea of limitation to be found? He would be a most inconsistent believer in the evolutionary doctrine of progressive revelation who would deny that in each primary truth lie the germs of future development, to be called forth by future advancement and conditions. How otherwise could revelation be progressive? In this connection my critic says not a word against my real contention, that each new revelation (which may be but a fuller understanding of an old one) must have both room and demand for it before it is given. The room is the product of advancement in the past, and the demand follows from these new conditions. The demand is for a revelation having immediate relation to the conditions then existing. It is an issue aside from my contention whether each revelation at the time given is fully, partially, or at all comprehended. If my critic will consider a moment he must see that I am trying to look at revelation from the Divine side; and I am sure that not even he can imagine, much less rationally conceive, Infinite Wisdom making revelations to mankind when there is neither

room nor demand for them, and altogether regardless of advancement and conditions.

Professor Patton, in his attack upon that idea connected with revelation termed *economy* (which unfortunately he takes as meaning only *frugality*), makes this surprising remark, "Everyone will agree that only one who finds a *use for everything* would say that 'economy' had been a rule in revelation." (Italics are mine.) May I confess I am one of these poor fellows "who find a use for everything." Indeed, I cannot think of the All-wise God creating the tiniest atom in the universe, placing it in position, and not giving it a work to perform distinct from that of any other atom, and if left undone would leave this world by that much a poorer world. This work to us may not be "perceptible," but it is necessarily conceivable. "Abundance of beauty and joy teems in the Bible and in the world, and lends the splendor or the sweetness to our poor human life." Certainly; Less of "beauty and joy" would bring less of "splendor and sweetness," and it would be economy hard upon us to take it out of "our poor human life."

I must say I feel a little put about by the above hard knock; but when my critic, with a frankness which is as startling as it is daring, avows his belief that revealed knowledge (for spiritual truth is knowledge, I suppose) is possible without any relation between the "mind knowing and object known,"—and, mark you, God is the "object known" in this connection—and thus pushes aside the only rational possibility for our possession of knowledge of any kind; when he claims that truths revealed by God need have no accord with these fundamental constituents of the human mind called intuitions; when he is so mentally framed as to be able to conceive even God attaching something to nothing, by giving a revelation to a mind which before by "anticipation" has not been prepared for it; when he rules out mental science as a thing "futile" in our efforts to understand how great religious truths have been communicated to us—well, I feel helpless. It will be impossible for us to find a trace of a common platform upon which to adjust our differences. He leaves no possible ground for an interpretation of Scripture which will satisfy the demands of a *rational* enquiry. In such a dilemma, why should I undertake to defend myself against the charge of many misapplications and misinterpretations of Scripture? Not but that, under other circumstances, I would attempt it, and adduce many great names as corroborating authorities, but why attempt it here?" *Cui bono?*

Courtland, Ont.

HUGH S. DOUGALL.

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### GOD'S INSTRUMENTS.

PSALM viii. 2: "Out of the mouth of babes and sucklings hast thou established strength because of thine adversaries, that thou mightest still the enemy and the avenger." The Hebrew verb here rendered "still" is the root of the word "Sabbath," and suggests the thought that it is not only God's purpose, by means of children, to still or silence His enemies but by the same means to bring them into the Sabbath of His love.

Thou, Jehovah, hast not chosen  
 Weaponed warriors, blood-defiled;  
 Passing by earth's great and noble,  
 Thou dost use a little child.

Thou dost clothe the baby's lisping  
With a strength omnipotent,  
In the infant's sweet hosanna  
Hast a mighty instrument.

Thou dost on the childlike spirit  
Found the glory of thy throne ;  
Of thy great eternal temple  
Is a Child, the corner-stone.

How 'the pagan clingeth to us !  
How the sheen of heroes' stars !  
Earthly we, we paint our Father,  
As an armored Jove or Mars.

Thou wilt not with flail of iron  
Beat the nations in thy wrath,  
Nor thy foes, with horse and chariot,  
Crush and trample in thy path.

Thou wilt not with vengeful lightning  
Haughty reason rive and peel,  
Nor with agonies of torture  
Break men's hearts upon the wheel.

Thou wilt come as comes the morning,  
On the darkness breaking in ;  
Thou wilt come as comes the Sabbath  
To a bustling world of sin.

Thou wilt come as comes the infant,  
With its cooings and its cries,  
And the hardest hearts are melted  
In the love-light of its eyes.

Like a sweet and tender mother,  
Thou wilt fold them to thy breast,  
To these wrathful, rude avengers,  
Thou wilt give a Sabbath rest.

*Delhi, Ont.*

R. WALTER WRIGHT.

## Synopses of Important Articles.

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[We deem it prudent to remind readers of THE REVIEW that, in presenting synopses of important articles, the Editors of this periodical assume no responsibility for the opinions, theological or otherwise, therein expressed. Our aim is to keep our readers in touch with the currents of thought as indicated by the leading theological reviews of the day; and in doing this believe that we are rendering an important, and, we trust, appreciated service.]

"The Preacher and his Furnishing." By D. S. Gregory, D.D., LL.D., in *The Homiletic Review* for September. Along with the other two features, already noticed, there seems to be a tendency to an increasing neglect of that constructive work and training that should be a constant aim in institutions for the training of preachers. The chief work, intellectual and practical, of the preacher is always constructive work. The disposition to exhaust the time of study in barren critical work, often purely destructive, in short, in all kinds of work that cultivates merely the perceptive powers in gathering minutiae, and the memory in retaining them, has been the bane of our educational system in these recent times, and is largely the product of the specialism and Germanism already considered. In our public-school system the introduction of innumerable subjects into the course of study, and the requirement of a smattering of knowledge of each, have already gone far towards transforming the schools into dull, dead machines, and have called forth the reprobation of the best educators. The same thing cannot fail to be noted in the curriculum of some of the theological schools. So many subsidiary branches have been added that only the minimum of time is left for study and mental effort upon the great subjects of the Bible and theology, in their relations to preaching. . . . The one great need, intellectually, in theological training, is manifestly the constructive study and work that lead the man to grasp things in their broad relations and prepare the preacher to present them to men in such relations. In short, the practical training of the constructive faculty of the preacher is the supreme thing for him intellectually. Before the preacher is ready to deal with any subject of discourse that is worth presenting to a people, he needs to lay the proper foundation for it by gaining the power of forming correct conceptions, on the basis of reality and fact; and to acquire the added power to bring out the essence of these conceptions in exact definitions and to distribute accurately their elements by means of logical division and partition. He needs to do his thinking in such a way that, when he reaches his conceptions and notions, they shall be knowledge to him, and something that he can set before the people as knowledge. "What do you mean by that term?" was asked of a somewhat brilliant young professor. "Define the term." "I cannot define it," was the reply. "This thing of definition is a great hindrance to thought and to progress in attainments." "It is impossible to know," said another. "What do you mean by *know*?" was asked him. The reply was: "It cannot be defined. The limitations of knowledge are such that it cannot be known what it is to know." The natural response was: "How do you *know* that?" To the preacher the power of distinct thinking is fundamental, even more clearly so than to the mere teacher. He needs to gain definite, clear, and distinct views of things, so that he shall be able to say, on this point or that, "I know;" "This is truth."

"The Authenticity and Genuineness of Daniel." By Rev. Joseph J. Lampe, D.D., in *The Presbyterian and Reformed Review* for July. Dr. Lampe, first of all, passes in review the arguments which the critics urge

against the historical character and genuineness of the Book of Daniel. Having pronounced upon these and declared them inclusive and irrelevant, he proceeds to consider the positive arguments in favor of the authenticity of the book. We briefly summarize this part of the article. At the outset it said that it is no part of the contention that Daniel may not have employed a secretary, that errors may not have been introduced by copyists, that editors may not have introduced glossaries and explanatory notes, or that the book is not fragmentary and therefore imperfect in form. But the contention is that the Book of Daniel, substantially, as we have it now, was written by Daniel at Babylon during the exile, and that so far as it goes, it gives a truthful presentation of things as they actually occurred, or were to take place. The following are, in brief, the reasons given for the reviewer's position: 1. The book itself claims Daniel as the medium through whom its contents were given, and Babylon as the place of its origin. Though in the first or narrative portion of the book, the author is indeed referred to in the third person, this may be accounted for by the well-known fact that the historians of old, *e.g.*, Xenophon, were thus in the habit of narrating historical events. In the last half of the book, the first person is in frequent use, and, as no one questions that the whole document is from the same author, we may conclude that Daniel's authorship covers the entire book. Against the rationalistic theory that "Daniel is a tale with a moral to it," a work of fiction not written until the Greek or Selucid times, two objections are urged: (a) It is out of harmony with the claim which Holy Scripture makes for itself. The Bible is a book of truth, a divine testimony to man, and the presence of riddles, stories, proverbs, and the like, furnishes no analogy from which to argue for the presence of a work of fiction. In none of these allegories, etc., is there anything contrary to truth, and even where falsehoods are quoted, such as the statements of Satan, they are related as something actually said. (b) But if the claim were conceded that the Book of Daniel is a work of fiction, it would be necessary to show that it meets the requirements of a work of that kind. But it does not. It is pervaded by no persistent plot to which the different parts of the book are made tributary. The literary form of the book furnishes insuperable objections against its being called a work of fiction. It neither claims nor possesses such a character. It proclaims its own genuineness and throughout assumes to have been written at Babylon by Daniel, and conveys the impression that what it records was actually seen, said and done. 2. The historical accuracy with which many characters, incidents and usages are described, is so great and minute that it points to an author who had personal knowledge of the matters of which he writes. So strong is the chain of evidence derived from the confirmed accuracy in respect to so many matters of minute detail, that Lenormant, who held the view of the modern critical school, was compelled to abandon it for the traditional views. 3. The omission of the mention of the Book of Daniel in so many words in the post-exilic books of the Bible does not prove its non-existence at the time when they were written, inasmuch as their writers wrote independently for the needs of their own time, and evidence is not wanting that Daniel's writings were not unknown to them. 4. The admission of the Book of Daniel into the canon of Holy Scripture is evidence of its historical credibility. From the earliest times the Jews have invested this book with divine authority, and for that reason incorporated it with the Scriptures. 5. The testimony of Josephus is clear and decisive. Not only does he constantly assume the Book of Daniel to be both authentic and genuine, calling him "one of the greatest of the prophets," but he has made statements which reveal his opinion on the question in the

clearest manner. 6. The traditional view is further supported by evidence derived from the apocryphal and similar books. The first Book of Maccabees contains many references to Daniel. The Book of Baruch imitates Daniel so extensively that some scholars have ventured the suggestion that both books came from the same pen. 7. The Septuagint also bears witness to the same general conclusion. 8. The testimony of the New Testament, which to the Christian is of greater value than any other, is in full accord with the entire mass of evidence to which attention has been called. It treats the Book of Daniel as genuine, and accords to it historical credibility. The Book of Revelation is to a great extent a reflex of it. St. John had certainly been powerfully impressed by the prophecies of Daniel. The title, "Son of Man," which was used several times by Christ concerning himself, and which was ascribed to Him by the dying Stephen, was evidently taken from the pages of Daniel. The deliverances from the fiery furnace and the lion's den are referred to as actual historical occurrences. Christ refers to Daniel (Matt. xxiv. 15, 16), not either as a romancer or forger, but as one of the great historic prophets of God. Sir Isaac Newton did not state the case one whit too strongly when he said, "Whosoever rejects the prophecies of Daniel does as much as if he undermined the Christian religion, which, so to speak, is founded on Daniel's prophecies of Christ."

"Doctrine for the Pulpit." By Rev. Eml. V. Gerhart, D.D., LL.D., in *The Reformed Quarterly Review* for July. The pulpit has been created for a distinct and specific purpose: distinct, inasmuch as it differs in kind from the public discourse which becomes the political platform, or the forum, or the legislative hall, or the lyceum; specific, being an institution ordained and empowered by Jesus Christ as the chief agency for the founding, maintenance and growth of His spiritual kingdom. The pulpit must aim at two things: the edification of believers and the conversion of the world to Christ. These two objects must be kept in constant view. Neither may take precedence. The fundamental obligation is the instruction of the ministry and laity in the knowledge of the religion of Christ, in order that they shall exemplify the distinguishing morality of the Christian faith, which works by love. Christian truth addresses the whole man: not the reason or intelligence by itself, in the form of a cold, logical proposition; not the will, in the form of mandatory authority; not the feelings, in the form of manifold appeals to our emotional nature; but truth addresses man's personality; and in personality, will, reason and feeling, however diverse their functions may be, are a unity. There are three defective modes of proclaiming the Gospel. The first is to regard it mainly as a body of doctrines, inspired and truthful, to be intellectually apprehended, inculcated and defended. A second error is to regard Christianity mainly from a legal point of view. Christianity is more than an orthodox creed or a law of life. Yet a third error consists in placing undue stress on our emotional nature, the excitement of feeling being regarded as the spring of Christian zeal and Christian activity. Of these defective methods it is safe to say that the one-sided emotional method is in the ascendant among the various denominations of our country. Both the necessity of sound doctrine and the authority of the law, each on its own account, have receded, and, in the opinion of the reviewer, are receding. Jesus Christ is appreciated, not principally for His ideal excellence, but for the reason that He is the person who is the deliverer from the sorrow and misery of our earthly state, and at death takes His followers to himself amid the glories of heaven. It goes without saying that to the degree in which the emotional system may prevail it sharpens



the appetite for more and more of the emotional food ; and this desire for an emotional stimulus soon develops into a longing for the sensational, and the desire for the sensational begets a distaste for sound instruction, a distaste for moral truth and addresses to the conscience. The unavoidable consequence is that to the extent that the emotional system ignores the necessity and spiritual worth of doctrinal teaching, church members lack biblical knowledge, firmness of belief, solidity of character, clearness and consistency of Christian judgment. Enthusiasm has indeed a necessary place in the life of a believer, but if enthusiasm is not kindled by Christian truth it lacks principle and wisdom ; if not anchored on sound doctrine it lacks stability, and therefore is unreliable. There may be from the impulses of feeling much practical activity, but if activity is not quickened by an intelligent and fixed consecration to Christ for Christ's sake, the reigning motives of religious service will be humanitarian rather than Christian. Sooner or later, Christian activity, by degenerating into the mind and character of worldliness, will lose the Christian element. To preach and teach Christian truth, adjusted to the moral and religious demands of our time, requires the enthronement of sound doctrine in place of sensational devices—for the ignorant and depraved classes as certainly as for law-abiding citizens. A legitimate enthronement of sound doctrine does not mean remote speculations, or erudite discourses, or critical disquisitions on the inspiration or correct text of Holy Scripture. It means an intelligent, earnest, sympathetic proclamation of the facts, the realities of the Christian creed, a proclamation animated and elevated by undoubted faith in Jesus Christ, and devout consecration to the honor of His kingdom.

“The State and Religion.” By Rev. J. S. Stahr, D.D., *The Reformed Quarterly Review* (Philadelphia) for July. The trend and purpose of Dr. Stahr's article may be gathered from the following quotations: The absolute independence of Church and State does not mean, however, the want of interest or influence from one towards the other. It does not matter much whether the name of God be inserted in the constitution of our country, but it does matter a great deal whether the fundamental principles of Christianity be recognized in our legislation and the administration of justice. It is not so very important that our public officials should be members of the Church, but it is exceedingly important that members of the Church should be concerned for the election of good men to positions of public trust, and that Christian sentiment should make itself felt in exacting strict accountability from those who hold public office, and in insisting that the laws of the land should be enforced without fear or favor. In this respect the Church has been at fault. “In one respect,” Prof. Bowne says, in his *Principles of Ethics*, “Christian teaching has often wrought moral damage. Its various ascetic manifestations may illustrate. The ever-present irony of death, which so surely blights all earthly prospects and blasts all earthly hopes, readily lends itself to misinterpretation,” so that there is often found “in religious circles an indifference to social and political duties.” Christianity is said to inculcate the spirit of “other worldliness.” This is precisely what the vicious and corrupt men who prey on the life of the Church desire. There is danger of error and abuse in the discharge of the Church's difficult mission in this respect. But, undoubtedly, Christian principle and Christian effort are primarily intended for this life, and here that influence must be exerted if the State is to prosper. The Church and the State represent two lines of human development. As they respectively progress, exerting a mutually beneficent influence, they undoubtedly approach each other. Some will

have it that the Church will, in its perfection, include all the functions of the State. Rothe, on the other hand, maintains that the State will become all-comprehensive and embody the universal life of mankind. It is a striking fact that in St. John's vision of the New Jerusalem he saw no temple (Rev. xxi. 22-27). This description, so vivid and complete, shows how secular and spiritual things here become wholly blended when all the streams of development have poured their contents into the ocean of a perfect life of love.

"Phillips Brooks as a Theologian." Rev. John Fox, D.D., in *The Presbyterian and Reformed Review*. The reviewer, while generously eulogistic of Bishop Brooks as a man and a Christian, is critical of his theological tendencies. The article is based upon a study of Phillips Brooks' published works. The following extracts will give a good idea of the reviewer's position: "Did Phillips Brooks owe his power to the keenness of his vision of truth and to the breadth and thoroughness of his comprehension of its loftier and its lowlier ranges? Or are we to attribute it rather to the tenacity of his grasp of a few leading ideas, 'thoughts that breathe and words that burn,' when his voice uttered them and his life gave them force and beauty?" In Dr. Fox's judgment a good title for Bishop Brooks's collected works would be, "The Gospel according to Schleiermacher, translated into English by F. D. Maurice, with some assistance from S. T. Coleridge and others, and now freely adapted to American use by Bishop Phillips Brooks." Dr. Fox thinks it plain that Bishop Brooks, in trying to find some middle ground between the Unitarianism in which he was born and the orthodoxy of the Episcopal Church, lost hold of the best elements of both, and in dwelling upon his subjects system of "mediating theology," he writes: "There are two great hemispheres in salvation, corresponding to the two great needs of fallen man: deliverance from the guilt of sin, the curse of the law; and deliverance from death by the gift of life through Jesus Christ. Phillips Brooks proclaimed as one who saw with open vision the glory and wonder and everlasting beauty of the latter of these, and his words are often a thrilling revelation of its reality and blessedness. Under his potent touch old things became new, and the familiar phrases that denote the Light and the Life of God in men glow and blaze with majestic beauty. 'In Him was life' he ever seems to say, and his very style catches a marvellous vitality from the theme. There is an abounding joyousness in his preaching, a childlike trustful happiness at the thought of Christ as though life was a perpetual Christmas, and he ever heard the shepherds saying, 'Let us go even now to Bethlehem;' so that his sermons ring with the refrain of his own song:

'Yet in thy dark streets shineth  
The Everlasting Light.'

Replete with original and virile force, and constructed often with consummate literary skill, and perfumed with the choice aroma of a lovable character, they are an exhilarating tonic to an age wearied with its own questionings and sick of the vanity of riches. Many an agnostic mind came through his guidance to the knowledge of God as the real and Immanent Life and Light of the world: and as a sympathetic interpreter of the hidden phases of the spiritual life, uncovering the thoughts of many hearts and with delicate insight interpreting spiritual things to the spiritual—when shall we look upon his like again? Nevertheless it cannot be said that he discerned the crowning glory and mystery of eternal life as the free gift of sovereign grace, bestowed in a new creation upon a race dead in sins, for to him spiritual life was but a deepening of the

natural life. Of the other hemisphere of salvation, that vast continent of grace across which is written Justification, he seems as ignorant as Europe was of America before Columbus. Faith, the bridge or *nexus* that connects the one with the other, he sees only from one side. As the conscious beginning of what Christ does in us, he sees and preaches it like a veritable prophet; but, alas, that the prophet should never go on to its office as the act of appropriation laying hold upon the saving benefit of Christ's work for us upon the cross. The Person of Christ he adores as God manifest in the flesh, but he can not reach the height of Paul's soaring pean, 'that God may be all in all;' for to Bishop Brooks Christ manifested equally an eternal humanity that, as it was in the beginning, is now, and ever shall be, at once humanity and divinity. Thus the doctrine of Christ's divinity is weakened into the deification of man."

*The London Quarterly*, of July, has an article on "Social England," a review of a work of that name of which three large volumes have been published; also, an article on "Sir William Petty," being a review of the life of that gentleman, recently given to the world by Lord Edmund Fitzmaurice. These articles are similar in that they present interesting glimpses of different phases of the life and habits of Englishmen in past centuries. We select a few word-pictures for the benefit of the readers of THE CANADIAN METHODIST REVIEW: "The first English-born traveller, it appears, was Willibald, nephew of Boniface of Crediton, the Apostle of Germany. Nearly twelve hundred years ago (in 721) Willibald started from Southampton on his famous tour through the Holy Land, and opened up the Bible-world to Englishmen. His route seems to have been through Rouen and over the Alps to Naples and Catania, 'where,' he says, 'is Mount Ætna, and when this volcano casts itself out, they take St. Agatha's veil and hold it towards the fire, which ceases at once.'" He and his companions being imprisoned as spies in North Syria, and afterwards released through the intervention of a friendly Spaniard, Willibald went straight to the Caliph at Damascus, who agreed with him that it was too far for spies to come from the West, 'where the sun has his setting,' and where 'there is no land beyond, nothing but water,' and gave him a pass for all the cities of Palestine."

The following is an account of a naval battle won on the way to the Holy Land, by Richard I. (Cœur de Lion), who "could hardly speak a word of English": "On June 7th, when near Beirut, an immense ship was discovered ahead. She was very stoutly built, had three tall, tapering masts, and her sides were painted, in some places green and in others yellow, so elegantly that nothing could exceed her beauty. She was full of men to the incredible number of fifteen hundred, among whom were seven Emirs and eighty chosen Turks for the defence of Acre; and was laden with bows, arrows and other weapons, an abundance of Greek fire in jars, and two hundred most deadly serpents for the destruction of Christians! . . . The English consequently became discouraged, if not dismayed, when the King cried out, 'Will ye now suffer that ship to get off untouched and uninjured? Oh, shame! after so many triumphs do ye now give way to sloth and fear? Know that if this ship escape, every one of you shall be hung on the cross or put to extreme torture?' The galley men, making a virtue of necessity, jumped overboard, and diving under the enemy's vessel, fastened ropes to her rudder, steering her as they pleased; and then catching hold of ropes and climbing up her sides, they succeeded at last in boarding her. A desperate conflict ensued. . . . Only one resource remained, and it instantly presented itself to the King's mind. He ordered his galleys to pierce the sides of the enemy with the iron

spurs affixed to their prows. . . . The galleys, receding a little, formed a line, and then, giving full effect to their oars, struck the Turkish ship with such violence that her sides were stove in in many places, and the sea immediately rushing in she was foundered. So much importance was attached to the destruction of this ship, that it was said that if she had arrived in safety Acre would never have been taken."

Young life in London, during winter, "when the great marsh that washed the walls of the city on the north was frozen over," is thus described, near the close of the twelfth century, by the Canterbury monk, Fitz-Stephen: "Some taking a small run for an increment of velocity, place their feet at a proper distance and are carried, sliding sideways, a great way; others will make a large cake of ice, and seating one of their companions upon it, they take hold of one another's hands and draw him along, when it sometimes happens that, moving so swiftly on so slippery a plain, they all fall down headlong. Others there are who are still more expert in these amusements on the ice; they place certain bones, the legs of some animals, under the soles of their feet by tying them round their ankles, and then, taking a pole shod with iron in their hands, they push themselves forward by striking it against the ice, and are carried along with a velocity equal to the flight of a bird or a bolt discharged from a cross-bow."

Of the court of the Maiden Queen the historian says: "It cannot be denied that, just as the Queen's gay, pleasure-seeking temperament was coarse, so also was Elizabethan society. . . . Elizabeth spat at a courtier whose coat offended her taste, she boxed the ears of another, she tickled the back of Leicester's neck when he knelt to receive his earldom, she rapped out tremendous oaths, and uttered every sharp, amusing word that rose to her lips. Accordingly, the man who could not or would not swear, was accounted 'a peasant, a clown, a patch, an effeminate person.' Swearing became a privilege of the upper classes. The invention of noble and original oaths by 'St. Chicken' and the like, was the young nobleman's duty, whilst his servants were fined a penny for every oath. . . . "The characteristic feminine adornments of the period were the ruff and farthingale, both of them exaggerations of foreign fashions. The ruff was born in Spain. It began as a large, loose, cambric collar, but grew to such proportions that the wearer was in constant peril from its flip-flap in a storm of wind or rain. To overcome this inconvenience wires were inserted to hold it up and out from the neck, and starch, 'the devil's liquor,' as the Puritans called it, was invented to still further meet its needs. The farthingale . . . was of slow growth, but attained to still more enormous dimensions. It not only offered a surface for the display of jewels and embroidery, but, in its fullest development, it served as a sort of table on which the arms could rest." "Elizabeth's appearance in some of the portraits has been aptly compared to an Indian idol. Her dresses were covered with ornaments. Not a square inch of the original fabric was left without quiltings, slashings or embroidery, the whole being further covered with a bushel of big pearls or other precious stones. . . . Well might the Elizabethan satirist groan, 'Women seem the smallest part of themselves; 'a ship is sooner rigged than a woman.'"

"The men, of course, were quite as bad. Their trunk-hose, or 'galligaskins' were stuffed or 'bombasted' to such an extent that stooping was well-nigh impossible. It was not easy to get into them, and when safely housed the problem was to keep the edifice intact. . . . Philip Stubbes, hearing that £100 had been paid for a pair of breeches, cries, 'God be merciful unto us.'"

Respecting the introduction and use of tobacco, it is said that "it was at

first used as a medicine, the 'smoke being taken in by an instrument formed like a little ladle, whereby it passeth from the mouth into the head and stomach as a remedy against rheums and other diseases engendered in the lungs and inward parts, and not without effect.' . . . Soon after its introduction, tobacco sold for 3s. an ounce (about 18s. of our money).<sup>2</sup> What a pity it is any cheaper to-day! Such a price would probably prove prohibitive. 'The element of sham in Elizabethan society was large; but perhaps it was little more than superficial. Like the Queen's false hair and painted face, and her lies and equivocations, they deluded no one. . . . There was plenty of spiritual allusion in conversation, even in Parliamentary debate, but, on the whole, Elizabethan spirituality confined itself to words. It remained for the Puritan revolution to sweep away the outward signs of worldliness, the bombastings, quiltings, perfumes and corked shoes, and to do what was possible to bring genuine religious feeling home to the heart of man." Sir William Petty (born in 1623) was a veritable "Jack of all trades," but, according to the biographer, was master of all. Probably his successes led him to give the following advice to a friend respecting the education of his son: "For further impositions, I think them needless. You have planted all necessaries in his ground; you have led him through all the shops and warehouses of other things. Let nature now work, and see what he will choose and learn of himself. What is crammed in by so much teaching will never come to much, but parch away when the teachers are gone. Within a year or two you will have a crisis on him; let's mark that." In the matter of female education he expressed the hope "that one day arithmetic and accountantship will adorn a young woman better than a suit of ribbands, to keep her warmer than a damnable dear manteau." Sir William began life at the age of fifteen as a sailor; studied in a Jesuit college in France; entered the Royal Navy; studied in the School of Anatomy in Paris; spent some time in carrying on his father's business of clothier; took the degree of "Doctor of Physics;" was Vice-Principal of Brasenose College and Professor of Anatomy; became Physician-General to the Army in Ireland and to its Commander-in-Chief; was appointed by the Commonwealth to make a survey of the forfeited estates in Ireland, which embraced eleven-twentieths of the whole island, and to arrange their division among the many claimants, in which work he was eminently successful, so that "it stands to this day, with the accompanying books of distribution, the legal record of the title on which half the lands of Ireland is held; and for the purpose to which it was and is applied, it remains sufficient." When the Royal Society received its charter, under Charles II., in 1662, Petty was knighted. He carried off the prize for designing and constructing "a double-bottomed ship for the easier navigation of the Irish Channel. He was appointed one of the judges of the Court of Admiralty in Ireland, and busied himself with the incorporation of the Philosophical Society of Ireland, of which he became president, and the establishment of the Dublin College of Physicians." Concerning his skill in medicine the following serio-comic picture will suffice: "A woman called Ann Green had been hanged at Oxford on December 14, 1651, for the murder of her illegitimate child. Her friends thought she was an unconscionable time in dying, and tried to hasten the end by thumping her on the breast, hanging with all their weight on her legs, and jerking her body up and down. At last the sheriff certified that she was dead. The body was carried to the dissecting room, but, when the coffin was opened, the poor wretch was still breathing. A lusty fellow stamped several times on her breast and stomach to end her miseries. At this moment Dr. Petty and his friend, Dr. Wilkins, appeared on the scene, and used restoratives with

such effect, that in two hours the woman began to talk. She lived to marry and bear children." This event won Dr. Petty "no small notoriety"! "Say not, then, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this."

"Early Ideas of the Divinity of Christ." By Rev. Professor W. F. Adeney, M.A., in *The Thinker*. The writer dwells on the silence of New Testament writers on the mode of Christ's birth, and argues that proof is lacking, that they rested their faith in His divinity on the manner of His entrance into the world. From the point of view of the creeds they would have been bound to refer to it. From their own point of view they were under no obligation to mention it. On the other hand, it is to be observed that they utter no word at all inconsistent with the doctrine of His miraculous birth. Now, if the early Christian thinkers, the inspired teachers, who have left us their instructions in the New Testament, do not unite their ideas of the divinity of our Lord with any teaching concerning the mode of His birth, it is assuredly a mistake for us to depart from their example in this matter. It may be suicidal to do so. The history of Christendom shows that no more common mistake, and no more disastrous one, is ever made than that of connecting passing controversies with fundamental truths with which they have no relation. What were the grounds on which the first believers built their faith in Christ's divinity? For the present purpose it is not necessary to establish any specific theory concerning the primitive faith in this doctrine. Probably no theory was founded by the first disciples. It is enough that they were convinced that He was of a truly divine nature, was the very Son of God in His essential being. How did they arrive at this conviction? We must recognize the rich and rare endowment of Holy Spirit with which the early disciples were favored. But this illumination, instead of dispensing with the use of evidence, afforded its recipients special facilities for perceiving the force of the evidence offered to them. Turning to our sources of information we naturally consult the Gospel of Mark, the reputed "companion and interpreter of Peter." Mark calls Jesus Christ "the Son of God," and justifies the title by the narrative. It would seem that the conviction that Jesus is the Divine Christ was created by a study of the life He lived and the deeds He wrought. Paul says nothing of the birth and infancy of our Lord. It is the resurrection which is to the apostle the grand proof of the Gospel he proclaims. In this, he shared the view held by the primitive disciples, to whom the resurrection, taken in connection with His whole career, is evidence that Jesus is divine. In addition to this objective fact are the subjective experiences in Paul's case, which convince him that Jesus is the Christ, the Son of God. Besides these he broods much over the whole work of the Master, and by the Spirit's teaching is established in his convictions touching His divinity. Of John it may be said that his gospel would lead us to the conclusion, that in his own close knowledge of Christ, his near insight into the character of Christ, we have the chief grounds of his exceptionally high estimate of the Divine nature of Him whom he regarded as the Incarnate Word.

## EDITORIAL REVIEWS OF BOOKS AND PERIODICALS.

### BOOK REVIEWS.

*Readings for Leisure Moments.* By H. L. HASTINGS. Boston: No. 47 Cornhill.

A selection of brief papers on a great variety of religious subjects, which may very profitably occupy the leisure moments and sometimes furnish an illustration for a sermon.

*Present Day Theology: A Popular Discussion of Leading Doctrines of the Christian Faith.* By LEWIS FRENCH STEARNS, late professor of Christian Theology in Bangor Theological Seminary. With a biographical sketch by GEORGE L. PRENTISS, professor in Union Theological Seminary. New York: Charles Scribner's Sons. Toronto: William Briggs.

The personality of the author of this volume lends a charm to its contents. Prof. Stearns, who was born at Newburyport, Mass., in 1847, was "heir, along several lines, to the oldest and best religious life of New England. . . . All the roots of his being ran back into the rich Puritan and Pilgrim soil of the seventeenth century." His early life was spent amid the wholesome surroundings of the Presbyterian parsonage in Newark, N.J., where his father was the honored pastor. His mother died in 1869, and soon after her death the son decided to devote himself to the work of the Christian ministry. He was a theological student at Princeton in 1869-70, at the Universities of Berlin and Leipzig in 1870-71, and at the Union Seminary, New York, in 1871-72. He was called from the pastorate to the chair of Systematic Divinity, in the Theological Seminary, Bangor, Me., in 1880. In 1891 he read a paper (the text of which appears in the volume before us), on "The Present Direction of Theological Thought in the Congregational Churches of the United States," before the International Congregational Council in London, and though men like Fairbairn and Dale were prominent members of the Council, Prof. Stearns was at once recognized as a leader of thought amongst his brethren. His sudden death occurred in 1892, in the forty-fifth year of his age. "His last hours," writes his biographer, "were full of the peace which comes of humble submission to God's will, and child-like faith in the Divine Saviour. . . . Not since the triumphant departure of Edward Payson, in 1872, also in his forty-fifth year, had a greater loss befallen the congregational churches of Maine." He was greatly beloved; admired, and loved most by those whose acquaintance was the most intimate. Hating all that was unfair, loving and wooing the truth, his personality did much to impress his message, whether spoken in the class-room or from the platform, or given through the press, upon those who received it.

In estimating the value of this book, it is only proper to lay emphasis on the word *popular* which occurs in the title-page. Though the product of a scholarly mind, the book is not scholarly in the technical sense, that is to say, it is not written for scholars or mature theologians. Its mission is to those who would become familiar with the great themes with which theology deals. To reader of this class Prof. Stearn's volume will prove a valuable theological hand-book, from the point of view which the author occupied. The point of view from which he contemplated the theological issues of the day, may be judged from his own words, written in a letter to a friend: "I am not an Arminian, but I am not a Calvinist in the sense in

which I have supposed the Westminster Confession to be Calvinistic." These words form part of an explanation of his refusal to accept the chair of Systematic Theology in the Union Seminary, made vacant by the resignation of Dr. Shedd. In the light of the testimony just quoted, one can better understand the following sentences, which appear in the chapter devoted to Election and Predestination. "One cannot but feel respect for the moral earnestness of Arminianism. . . . Between a theory of Election, which shuts a large fraction of mankind helplessly and irremediably out from salvation, and the Arminianism, which opens wide the gates of Christ's redemption to all who will enter, whether Christian, or Jew, or heathen, it seems as if there could be no question what our choice should be. Still, when all is said, Arminianism also has its difficulties. Its weakness lies in the direction of the strength of Calvinism. It lays the emphasis too strongly upon the human factor in conversion and the Christian life. It does not bring into sufficient prominence the believer's dependence upon God. It is commonly connected with a doctrine of possible sinless perfection, which does harm by lowering the standard of the divine law to the level of human ingenuity. Arminianism, likewise, fails to justify itself philosophically."

Altogether it may be said of this interesting volume, that it bears the impress of a mind in which hereditary orthodoxy is modified by contact with the newer views of truth obtaining throughout the religious world of thought to-day.

*John Knox and the Scottish Reformation.* By G. BARNETT SMITH. New York, Chicago and Toronto: Fleming H. Revell Company. Price, 75 cents.

This is a readable outline of 160 pages of the life and times of the man whose memory Scotland does well to cherish. No speaker of smooth things, no reed shaken by the wind was he! We are rather reminded of the brave old Hebrew prophets of the type of Elijah, men who faced kings with warnings and opposed false teachers with fire and the sword. As the author of this book well says: "The great work which Knox was called upon to do could not have been accomplished by a rose-water policy. It required a strong invincible character such as his, and while his supporters were struck with admiration at his powers, the Papists were equally strong in denouncing him. He was a true type of the religious reformers, dominated by the mighty task which lay before him, and indifferent to every theme which hindered its accomplishment. But he was far too broad-minded a man, and possessed too much sterling good sense and ready wit to be justly described as a fanatic. He was ever manly and human in his enthusiasm. He brought about a greater revolution than could have been effected by the sword, for he set springs in motion which ultimately transformed the religious ideas and aspirations of the nation." Those who have neither time nor opportunity to read the larger works which treat of the thrilling events, in connection with which John Knox played so important a part, will do well to make themselves acquainted with Mr. Smith's interesting volume. We should be glad to hear that it is finding its way into our Sunday School libraries, and that fathers are giving it to their sons to read.

*A Hundred Years of Missions; or, The Story of Progress Since Carey's Beginning.* By DELAVAN L. LEONARD, D.D. (Associate Editor, "*Missionary Review of the World*"), cloth, 12mo. Pp. 432. \$1.50. New York, London and Toronto: Funk and Wagnalls Company.

This new book is not intended to serve merely as a book of dates or reference. Its design is not to tell a little about everything pertaining to



the mission fields, but rather to tell enough about the most important and characteristic features and events in the history of the mission work of the century to meet the wants of the multitude of readers. As Dr. A. T. Pierson, editor of *The Missionary Review of the World*, who writes the introduction, says: "The outline of thought covered in this 'Hundred Years of Missions' is unique, and has been followed in no other book of which we know. There will be found here a review of the century's work in this and other lands, which will both instruct and invigorate the reader." It is packed full with history and crowded with interest, and will prove of especial value to the young people's societies of America, all of which are taking up missions for study. The volume clearly shows that while, all things considered, a most wonderful achievement has been made in the single century begun under the lead of William Carey, among the host that remains to be won over are about 800,000,000 heathen, 200,000,000 Mohammedans, 50,000,000 devil-worshippers, etc.; also, that the main battle, which shall mark the turning point, the beginning of the end, belongs in the unseen future. Its chapters, written with a graphic pen and in popular style, have the following titles: "The Christian Idea of Missions," "Missions in the Early Centuries," "Conversion of Northern and Western Europe," "The New Missionary Centuries," "Reformation and Discovery of America," "Roman Catholic Missions," "Preparation for Foreign Missions," "Protestant Missions Before Carey," "The Carey Epoch," "The Great Missionary Revival," "Genesis of Missions in America," "The Phenomena of Missionary Expansion," "Missions in India," "Missions in Africa—Madagascar," "The Islands of the Sea," "Turkish Empire—Persia," "Chinese Empire—Korea," "Missions in Japan," "Missions in Spanish America," "Missions Among the American Indians," and "The Land Which Remains to be Possessed." The book is printed in large type, is neatly and substantially bound, and contains a good practical index.

*Isaiah One and His Book One—an Essay and an Exposition.* By GEORGE C. M. DOUGLAS, D. D., Principal, and formerly Professor of Hebrew and Old Testament Exegesis, in the Free Church College, Glasgow. New York, Chicago and Toronto: Fleming H. Revell Company, Octavo; pp. 417. Price, \$2.50.

The position of the author of this volume is indicated with sufficient clearness by the title. Dr. Douglas admits that there is a first and second part of this remarkable book, the former, including the first thirty-nine chapters, and the latter beginning with Chapter xl., and ending with the end of the book; but he is quite opposed to the idea that these two parts are by different authors. On the contrary, he holds the latter to be related to the former by a real internal unity, manifested in the most unmistakable manner by the historical matter which forms a very large part of the section embraced in chapters xxxvi. to xxxix. This is the thesis, to the maintenance of which the introductory essay, of over one hundred pages, is devoted. Throughout this and the expository position of the book which follows, the evidences of competent scholarship, and of conscientious painstaking are abundant; but whether the author has made good his main position we must leave the critics to determine. As the CANADIAN METHODIST REVIEW has cordially recommended to the candid examination of its readers, books in which the opposite side of question treat this is maintained, notably the able work of Rev. George Adam Smith, M.A., it affords no less pleasures to its editors to place before its patrons this, another valuable contribution to the literature of this interesting sub-

ject. Dr. Douglas admits that the current of critical opinion runs strongly in the opposite direction from the view which he has taken; but he deserves all the more credit for chivalrously undertaking to champion an opinion which, to use his own phrase, is not "fashionable" among the foremost biblical scholars of the time, especially when he does so from a conscientious conviction that its opposite "confuses and injures the exposition of the book." No one who desires to master the question of the authorship of this the first and greatest of the prophetic books of the Bible can afford to leave Dr. Douglas' book unread. The publishers deserve credit for the admirable manner in which the work has been brought out.

*The Distinctive Messages of the Old Religions.* By the REV. GEORGE MATHESON, M.A., D.D., F.R.S.E., Minister of the Parish of St. Bernard's, Edinburgh. Second edition. New York: F. D. Randolph & Co. Toronto: William Briggs. 12 mo; pp. 342.

This book is not entirely unknown to the readers of the CANADIAN METHODIST REVIEW. When the first edition appeared it was very fully noticed in these pages. The appearance of a second edition affords us an opportunity to call the attention of our readers to it again. Though not in form it is in reality an important contribution to the science of comparative religion. In the account which the learned author gives of it himself, he says: "By the distinctive message of a religion, I mean not an enumeration of its various points, but the selection of the one point in which it differs from all others. My design, therefore, is more limited than that of some other volumes of equal size. I do not seek the permanent elements in religion with the Bishop of Ripon, nor the unconscious Christianity of Paganism with F. D. Maurice, nor the moral ideal of the nations, with Miss Julia Wedgewood. I seek only to emphasize the dividing lines which constitute the boundary between each religion and all beside. In the concluding chapter, I have tried to reunite these lines by finding a place for each in some part of the Christian message." It will be readily seen that Dr. Matheson could not do all this without doing more. Neither the analysis or the synthesis described in this quotation could be intelligibly made without a comprehensive survey of the entire field of religion in general, as well as of the religions specially treated. Hence, in the introductory chapter he deals with the *nature* and the *origin* of religion. This is a long chapter of about one hundred pages, and will amply repay careful perusal, though there is probably more in it to raise questions in the mind of the reader, and to call forth criticism than in any other part of the volume. It is not necessary here, however, to anticipate the judgment of the reader. What Dr. Matheson has written will be found stimulating and helpful, even by such as may not be able to see eye to eye with him in all his conclusions. This chapter, however, is designed to clear the way to the discussion of the distinctive features of the old religions which, as the title indicates, is the main object of the book. The religions, which in subsequent chapters are passed in review, are the religions of China, of India, of Persia, of Greece, of Rome, of the Teutons, of Egypt and of Judea. Such a sketch by such a master of language and literary style as Dr. Matheson, and one, moreover, possessing the historical imagination in such a remarkable degree, to say nothing of his soundness of judgment and eminent critical ability, the reader will naturally conclude must be one of considerable interest, and as such it may be very confidently recommended to the reader.

*Our Lord's Teaching.* By REV. JAMES ROBERTSON, D.D., Whittinghame. New York: Anson D. F. Randolph. Toronto: Wm. Briggs. 16mo; pp. 139. Price 20 cents.

This is another of the "Guild Text-books" series, to which the attention of the reader has been called repeatedly in these pages. It is like the other books of the series, designed for use in Bible classes, and for the assistance of all who are engaged in Christian work. It deals with such subjects as the "Manner," the "Method," and the great subject of his teaching, "The Kingdom of God;" his teaching about "God," about "Himself," about "Man," of "Righteousness," of the "Conditions of Entering Into the Kingdom of God;" the "Blessedness of the Kingdom of God," about "His Own Death," about the "Holy Spirit," about the "Church" and the family, and about "The End of the World."

*The Doctrine of Entire Sanctification: Scripturally and Psychologically Examined.* By Rev. W. JONES, M.D., D.D., LL.D.; with Introduction by Rev. E. I. D. PEPPER, D.D. Cloth, 8vo; pp. 282. Price 50 cents. London: Charles H. Kelly, City Road, E.C. Toronto: William Briggs.

This is the English edition of this very excellent work, and contains an introduction by Revs. J. Stephenson and B. Fell. The purpose of the book is "to glorify God by honoring the Lord Jesus Christ as the *Saviour* of men." The contents first appeared as sermons preached at holiness camp-meetings, and were published by request. He aims to safeguard the doctrine of holiness against fanaticisms, heresies and necessitarianism. He opposes "gradualism," either by growth or attrition. He regards sin as forming "no part of God's original plan concerning man," and "with all its train of consequences is to be destroyed." His presentation of the doctrine is strong and manly, not maudlin and effeminate. This book is calculated to spread scriptural holiness because of its elucidation of those truths which are fundamental and essential to knowledge, faith, experience and practice. It had the endorsement of Rev. J. S. Inskip, that leader in the holiness movement, being not only widely circulated in America, published in England, but translated into Japanese. The present is a revised edition, and will no doubt be the means by which many will enter into the blessing of entire sanctification. We could wish for its wide circulation among our people.

*"Lead Me to the Rock."* By REV. T. W. HOOPER, D.D. Cloth, 8vo; pp. 174. Price 60 cents. Philadelphia and Toronto: Presbyterian Board of Publication, King Street East.

This is another work for devotional reading and spiritual upbuilding. The author's dedication of the book is "to the beloved people in Virginia and Alabama, among whom, for more than thirty years, amid sunshine and shadows, it has been his blessed privilege to labor in the Gospel." Its burden is to the afflicted and weary, to whom it comes with consolation and comfort, hope and assurance. It is a book that can be put into the hands of the sorrowing with certainty of helpfulness.

*God's World, and other Sermons.* By B. FAY MILLS. Cloth, 8vo; pp. 322. Price \$1.25. Toronto: Fleming H. Revell Co.

This is the first volume of sermons ever published by Mr. Mills. They are selected from the sermons that have been followed by the best results in his evangelistic work. The first five have been delivered at ordinary services, and are adapted to all classes of hearers. The next five are

addressed to confessed disciples of Christ on consecration, consistency and service. The last five have been preached especially to those who have deserted the Master, or who have never confessed Him before men. Many will be pleased to know that these sermons have been placed in permanent form, and the usefulness of Mr. Mills thereby extended.

*Praise Papers: A Spiritual Autobiography.* By Rev. S. A. KEEN, D.D. Cloth; pp. 70. Price, 30 cts. Cincinnati, Ohio: Cranston & Curts. Toronto: William Briggs.

"Praise Papers" are a collection of successive testimonies which have appeared in various periodicals, and are now gathered together in this booklet, to give them permanent form as a coherent story of the author's Christian experience. They are published as a *Souvenir* in commemoration of the twenty-fifth anniversary of his entrance into the experience of full salvation through the indwelling of the Holy Spirit, who has been enjoyed by him as a companion for a quarter of a century. Dr. Keen is already known to many Canadian Methodists, who will enjoy reading his spiritual biography. We wish for this book a very wide circulation among our people, as we are confident its perusal will incite and encourage the seeking and living in the enjoyment of all "the fulness of God."

*The Master Sower.* By Rev. F. S. DAVIS, M.A. Cloth, 8vo; pp. 190. Price, 75 cents. Cincinnati: Cranston & Curts. Toronto: William Briggs.

As its title might suggest, this is an exposition of the Parable of the Sower. The author is most exhaustive in his application. Starting with the seed, he notices all the conditions of soil, obstructions to growth and development, the terms of accepting the truth, and the stages up to ripe fruit. It is a very comprehensive contribution to the proper understanding of this parable.

*How Christ Came to Church: the Pastor's Dream.* A Spiritual Autobiography. By Rev. A. J. GORDON D.D. With the Life-Story and the Dream as interpreting the man. By Rev. A. T. PIERSON, D.D. Cloth, 8vo; pp. 147. Price, 90 cts. Philadelphia: Baptist Publishing Society. Toronto: Fleming H. Revell Co.

The advice that used to be given by the older ministers to young men was to read biography, and no doubt it would be well to heed this counsel. It is indeed a blessing that at the present time there are so many excellent contributions to biographical literature. This volume will be of special interest, being as it is the experience of one outside of Methodism who lived in the enjoyment of full salvation. When Dr. Gordon died the Christian world lost a great spiritual leader; but it is an inspiration that we have the story of his life from one so closely associated with him as Dr. Pierson, and his spiritual biography from his own pen. He recognized fully the administration of the Holy Spirit, and by taking a conscious hold upon the personality of the Holy Spirit realized a new motive power. His aim was to exalt Christ, whom he recognized as present in the Church in the person of the Holy Spirit; and regarded preaching, prayer and praise as nothing without expressing the mind of the Holy Spirit, being done in the Holy Spirit, and exercised through the power of the Holy Spirit.

Without endorsing his pre-millennial theory of Christ's second coming, we do most heartily commend this book as calculated to promote the spiritual life of its readers, and as being specially valuable to preachers.

*Lectures on Preaching*, delivered in the Divinity School, Cambridge. By W. Boyd Carpenter, D.D., D.C.L., Bishop of Ripon. New York: Macmillan & Co. Montreal: W. Drysdale & Co. Cloth, 8vo, pp. 254. \$1.75.

*Qualifications for Ministerial Power*. The Carew Lectures for 1895, Hartford Theological Seminary. By Charles Cuthbert Hall, D.D. Cloth, 8vo, pp. 241. \$1.75. Hartford, Conn.: The Seminary Press. Toronto: William Briggs.

Here are two complementary books for the preacher, the reading of which will do ministers, especially students, for whom they were delivered, great good. The first is a shorthand report of the lectures as delivered, and are upon the following topics: "The Preacher Himself," "The Training of the Preacher," "The Sermon," "The Structure of the Sermon," "The Preacher and His Age," "The Aim of the Preacher." Bishop Carpenter looks upon the preacher as a man of "light and leading," who should work through his own personality, and should be in training throughout his whole life. On the preparation of a sermon he says, first "have something to say," *i.e.*, "get your material" by the use of "the three R's," Reflection, Reading, Writing. He strongly condemns the motto-preacher and those who make irrelevant use of texts, and as strongly commends the expository method, and urges truthfulness and sincerity in preparation. On the structure of the sermon, he thinks that it should be a natural rather than an artificial growth; should consist of organized material, exhibiting beauty and life, recognizing that the hearers have minds, consciences and hearts, and pervaded with a "true ethos." He makes "order" the first, second and third requisite of a sermon, "for the sermon's sake, for the people's sake, and for your own." He would have the preacher recognize that he is a child of the age, but not its slave, and preach, "not because you have to say something, but because you have something to say," and to realize that his aim should be to influence the greatest power of the age, "public opinion." "He seeks not the applause, but the souls of men." Like the Apostle, "not yours, but you," is his motto.

*Qualifications for Ministerial Power* are discussed under the following heads: "The Power of a Qualified Ministry," "Qualifications Physical and Intellectual," "Qualifications Experimental and Devotional," "Qualifications Liturgical and Homiletical," "Qualifications Theological and Ecclesiastical." These clearly defined subjects are treated in a most practical manner by a studious, observant and laborious Brooklyn minister, speaking from experiences of an active pastorate, for the purpose of helping those entering "this great vocation" to "discern the signs of the times." He does not approach the subject as an ecclesiastic, but with strong individualism that recognizes the forces of the present age which affect the relationship of the minister to his fellowmen. He sets himself to comprehend and define the forces that tend to modify that relationship. This work is certainly from a new outlook, one that lifts out of the rut of the ordinary work on homiletics or pastoral theology, and brings one into life experiences. It is not only highly practical, but eminently spiritual. "To those preparing to enter the holy ministry these pages are earnestly and affectionately offered," and should be studied by them.

*The Young Preacher.* By Theodore L. Cuyler, D.D., late pastor of Lafayette Avenue Church, Brooklyn. Cloth, pp. 111. Price 50 cents. Toronto: Fleming H. Revell Co.

As a series of articles it first appeared in the *Golden Rule*, and is published by request of many readers of that journal. "To my young brethren who are called of God to preach 'Jesus Christ and Him Crucified,' this little volume is affectionately inscribed," is the author's dedication. The subjects of the chapters are: "Why Should You be a Minister," "Pastoral Work," "Growing Sermons," "More About Sermon-Growing," "The Delivery of Sermons," "Health and Habits," "Winning Souls," "How to Have a Working Church," "The Man Behind the Message." Such subjects in the hands of so experienced, spiritual and successful a pastor as Theodore Cuyler is a guarantee of the high merit of this work. We read the chapters as they come out in the *Golden Rule*, with much profit, and can heartily commend the book to others. It will be profitably supplemental to the two others previously noticed.

*Humility the Beauty of Holiness.* By Rev. Andrew Murray. Cloth, pp. 99.

*Let Us Draw Nigh!* The way to a life abiding continually in the secret of God's presence. By Rev. Andrew Murray. Cloth, pp. 95. Price, 60 cents. Toronto: William Briggs.

These two little works, by the eminent divine of Wellington, South Africa, belong to that class of literature intended to promote a deeper spiritual life. The doctrine of Christian perfection, fundamental in Methodism from the very beginning, is having among its most ardent exponents many outside the pale of that denomination.

"Let Us Draw Nigh!" are meditations on Hebrews x. 19-25, and issued "in the hope that they may indeed bring the tidings that the Father would indeed have us live our life in His presence, and that Christ is able to bring and keep us there."

"Humility the Beauty of Holiness" presents not so much the way as the result of holiness. The author thinks that the fallen state of man has been too exclusively put in the foreground at the expense of the mystery of grace that produces true fellowship with and real likeness to Christ. He says, "There is a lack of steadfastness of growth, and of power which arises from our not knowing Jesus aright."

These little books are eminently calculated to aid in a perfect surrender to God's will and to a life of perfect love and humility.

*Christ and the Church.* Essays Concerning the Church and the Unification of Christendom. New York, Chicago and Toronto: Fleming H. Revell Company. Price, \$1.75.

These essays were delivered before the American Institute of Christian Philosophy by eminent representatives of the Episcopalian, Presbyterian, Congregational, Baptist and Disciple Churches; they thus represent the views of men standing widely apart on questions of Church polity, if not on doctrine. Both as to the Church and its unity the conclusions may be reduced to two: one magnifies the visible, the other the invisible Church; one seeks unity of organism, the other of spirit and life. That the Church has made immense advance towards unity of the spirit within the past few years must be obvious to all thoughtful men, and that this spiritual unity will bring organic union in good time is certain.

*Old Man Savarin, and Other Stories.* By EDWARD WILLIAM THOMSON. Toronto: William Briggs. 12mo., pp. 289. Price, \$1.00.

It is a rare gift to be able to write a short story, and to do it well. This gift Mr. Thomson possesses in an eminent degree. His imagination is such as to enable him to see clearly what he undertakes to describe—the result is that there is an air of reality about the airy nothings to which he gives a local habitation and a name, which is the real stamp of genius of this kind. There is a lightness, too, as well as a firmness of touch about these stories, which marks the work of the practised artist; they are marked, moreover, by a degree of dramatic power, which, though the author makes but limited use of his wit and humor, keeps the attention alive, and makes them pleasant reading. If they are not favorites with the young people especially we shall be surprised. They are described by the author as “off-hand stories,” but they have the appearance of pretty careful study. The style is good, the sentiments are pure, and the moral of them is ethically sound. They were evidently written for the young, and to such we commend them with confidence, assured that in their perusal they will find a source of real enjoyment.

*The Way Out.* A Solution of the Temperance Question. By Rev. HUGH MONTGOMERY, with an introduction by DANIEL DORCHESTER, D.D. Price, \$1.00. New York: Hunt & Eaton.

This is a collection of racy sketches or essays on almost every modern aspect of the Temperance question viewed from the standpoint of personal manhood and individual responsibility. The author seats himself on a stool with three legs—a temperance leg, a political leg, and a religious leg. Sound temperance principles, sound religious principles and sound political principles all combine in the result—total abstinence. The peculiar excellence of this book is that it is a fresh, readable book on an old question—a book to put in the hands of one who needs to have his ideas corrected on one or more of the points in question.

*The Saloon Keeper's Ledger.* A Series of Temperance Revival Discourses. By LOUIS ALBERT BANKS, D.D., Pastor Hanson Place M. E. Church, Brooklyn, New York. Cloth, 12mo. Pp. 129; 75 cents. New York, London and Toronto: Funk & Wagnalls Company.

The discourses in this book are the work of an expert. The aim is to help educate the public mind and conscience afresh in regard to the drink question. In the ledger of those participating in the drink traffic heavy balances are proven on the side of disease, private and social immorality, ruined homes, pauperized labor, lawlessness and crime and political corruption. The conclusion is that the way to stop the evil is to stop the traffic. The author illustrates the license system as folly by the shortsightedness of Bridget, who, after having been instructed to scrub the kitchen floor, was found mopping for dear life the water two or three inches deep. “Why don't you turn off the faucet, Bridget?” “Sure, ma'am, its meself that has't toime, the water kapes me a mopping so fast.” The book bristles with anecdotal illustrations, all of which are pat, concise and hard to forget—a feature of great value in a book of this kind. Theodore Cuyler, D. D., of Brooklyn, writes the Introduction, and pays a high tribute to the merits of these temperance revival discourses, which at time of delivery in the author's spacious church edifice were listened to by large assemblages.

PERIODICAL LITERATURE.

*The Primitive Methodist Quarterly Review*, July, 1895, is a credit to the large and growing Church it represents, and gives evidence that in addition to the spiritual aggressiveness of that Church it is worthily represented in higher scholarship and literature. This especially appears in the articles on "Albrecht Ritschl," "Froude's Erasmus," "Progressiveness of Modern Christian Thought," and "The New Synac Codex of the Gospels." Mr. H. Yool, the author of the "Review of Lindsay's Progressiveness of Modern Thought," is conservative in his faith. At the same time, he rejoices that "the mechanical conservatism and blinding traditionalism, which have held truth in bonds and swathed it in unreality, are giving place to sounder methods of verification." The *Review* ill conceals its political bias in the article on "Should the Government Dissolve?" Probably in no communion in England is there more political homogeneity than in the Primitive Methodist Church.

Each number of *The Pulpit* contains a selection of the best sermons from the most gifted preachers of our age. Ministers from nearly all evangelical denominations are contributors. The sermons are rich in thought, beautiful in diction, and are written in an attractive, popular form. A deep, spiritual tone runs through most of them. From the standpoint of John Wesley, they would be all the better if they were less ornate, and more fully enriched with Scripture quotations. Many of them are really eloquent productions. Each number contains eight sermons, printed in full, so that the price is about one cent for each sermon. Those who appreciate sermonic literature will find *The Pulpit* a valuable addition to their library.

*The Methodist Review* for September-October contains a metaphysical article on "The Speculative Significance of Freedom," by Prof. H. P. Bowne, LL. D., of Boston University; an historical sketch of "Hans Sachs, the Poet of the Reformation," by President Clark of the Theological School, Rome, Italy; a timely paper on "The General Conference as a Working Body," by J. D. Walsh, D. D., of Lexington, Ky.; a theological discussion of the "Salvability of Heretics," by Rev. C. C. Starbuck, of Amherst, Mass.; an economic treatment of "Social and Ethical Significance of Individual Wealth," by G. M. Steele, D. D., of Auburndale, Mass.; a frank presentation of "Methodist Episcopacy in Transition," by Bishop Thoburn, of India; and a study of the plan and purpose of "The Song of Songs," by Rev. W. W. Martin, M. A., of Washington, D. C. "The Arena" and "Itinerant's Club," which correspond to our "Round Table," contain six contributions. Why do not more of our readers avail themselves of our pages to discuss live issues?

*The Yale Review*. Vol. IV., Nos. 1 and 2. New Haven: Tuttle, Moorehouse & Taylor. \$3.00 per annum. Each of these numbers contains important discussion of various aspects of the great financial question which now engages the attention of the American people. It is scarcely necessary to say that the utterances of the *Yale Review* on these subjects are eminently deserving of attention. "The Quebec Act and the American Revolution" has a direct interest for Canadians, the author concluding that there was nothing in the Act evincing any hostility to the growth and liberties of the other colonies. Other articles of interest are, "Views of Napoleon," "The Western Posts and the British Debts," and "The London Council and Its Work."



*Annals of the American Academy of Political and Social Science.* Vol. V., No. 6, and Vol. VI., No. 1. Philadelphia. \$5.00 a year. The great question of municipal government for cities stands out prominently in these numbers. Among the cities brought under review we have London, Glasgow and Berlin in the Old World, and New York, Boston, Philadelphia and San Francisco on this continent. Three other articles, valuable to students of political economy and politics, are, "Theories of Value and the Standard of Deferred Payments," "Ethical Basis of Distribution and its Application to Taxation," and "Development of the Present Constitution of France."

*Current History.* Vol. V., Nos. 1 and 2. Buffalo, N.Y. : Garretson, Cox & Co. \$1.50 per annum. These two numbers of an exceedingly convenient *résumé* of current events carry us to the midsummer of the present year. We notice a pretty decided American (United States) coloring in the presentation of events, with perhaps a little spice of Anglophobia. Scientific impartiality would add to the value of a work of this kind, which, notwithstanding this defect, represents a large amount of valuable and judicious labour.

*The Religion of Science Library.* May and July numbers, 1895. \$1.50 per annum. Chicago : The Open Court Publishing Company. The second of these numbers, "The Gospel of Buddha," we have already reviewed in another form. The May number, "Wheelbarrow on the Labor Question," is a unique work. The author began life as a laboring man with a pick and a wheelbarrow, passed on to be a school-master, and finally a general in the American army during the Civil War. He brings to bear on his varied subjects wide observation, keen common-sense and a vein of original wit, humor and pathos, all combined. Every chapter in the book holds the reader in the keenest interest, and even delight, as he sees one after another of the castles of ignorance, prejudice, assumption and conceited theory demolished by the literary weapons of the gifted author. The book (price, 35 cents) should be read by every man who deals with social questions from the public platform.

*The Preacher's Assistant.* Frank I. Boyer, Editor and Publisher, Reading, Pa. \$1.00 per year. In the July number Count A. Bernstorff, of Berlin, says : "We must have Christians who, remaining laymen and workmen, are able to preach the Gospel." This is just what John Wesley thought, and by the blessing of God he raised up a noble band of local preachers, many of whose names the Church will never let die. The August number has some weighty words on "Culture and Spirituality."

*The Chautauquan.* Dr. Theodore L. Flood, Editor, Meadville, Pa. \$2.00 per year. July, August and September numbers. The former is the "Summer Recreation Number," and like the others, is filled with a great variety of useful and interesting contributions.

The *Review of Reviews* for September calls attention to the change in European sentiment on the liquor question, as shown especially in the establishment of the French monopoly of the manufacture and wholesale supply of strong liquors, in the work of the Belgian Commission, and in the still more important action taken by Russia in setting up a government monopoly of the entire wholesale and retail traffic in liquors throughout the Empire. "Everywhere in Europe, says the editor of the *Review*, "the fact is becoming recognized that liquor selling is not only an unbecoming business, but one that is socially and politically dangerous—requiring new and rigid regulation or else total suppression."