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CONTENTS.

	PAGE
1. WHO IS GOD? WHAT IS GOD? IV. Rev. A. M. Phillips, B.D.	337
2. PHYSICAL EDUCATION. B. E. MCKENZIE, M.D.	355
3. INSPIRATION OF THE BIBLICAL WRITERS. II. Rev. J. Graham	371
4. THE PORTICAL BOOKS OF THE OLD TESTAMENT. I. Rev. Chancellor Burwash, S.T.D.	381
5. ST. PAUL'S ESCHATOLOGY, II. Rev. Job Shenton	391
6. THE RELATION OF THE BIBLE TO MENTAL CULTURE. Rev. W. Galbraith, P.H.B., LL.B.	408
7. EDITORIAL NOTICES OF BOOKS AND REVIEWS	420

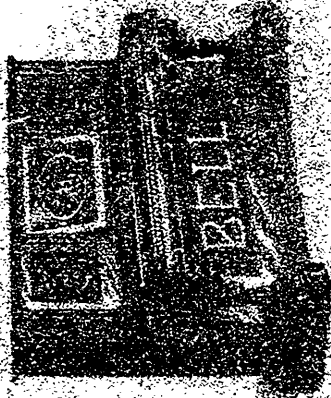
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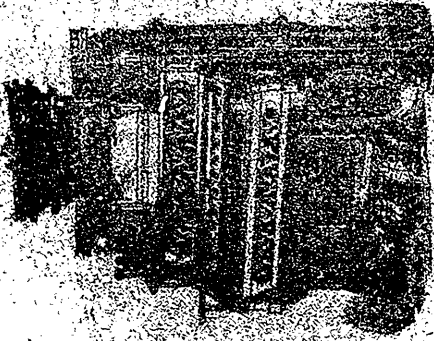
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WHO IS GOD? WHAT IS GOD?

BY REV. A. M. PHILLIPS, B.D.

IV.

IN our attempt to answer these great questions, the investigation has led us to conclude that God is "our Father" in the sense that man is His natural "child" and legal "son." According to Scriptures quoted, man was not only created *by*, but "*after* God" (*κατά θεόν*, in reference to, or in conformity with God as a standard), also that he was not merely created, but was generated (born) by the inbreathing of the Divine life-producing breath, or spirit substance. Man thus received God's nature (image), which consisted in his spiritual personality, power of free choice, and distinct moral responsibility, accompanied with purity and innocence and the power of self-development. This "image" formed the basis of that Divine "likeness" (character) of God which it is possible for man to display, the essence of which is the free self-consciousness of a free determination—a self-determining will. Further, man did not by the fall lose the "image," his moral nature, nor his capacity of attaining unto the "likeness," Divine character, which does not consist mainly in moral innocence. His spiritual powers were weakened, the "image of God" was defiled, but a perfect "likeness of God" was still potentially his in Christ Jesus. He retained

and transmitted the "image (nature) of God," not in its original purity, but in the form given to it by his own self-determination, modified and corrupted by sin. What that image was, in which God created man, and what that likeness would be when perfected, after which God purposed man to be made, is manifested in the *Logos*, "who is the image (*εικων*, representation and visible manifestation) of the invisible God"; *i.e.*, Christ in His humanity is a visible *likeness* of the unseen God, both as to nature and character, being "the very image (*χαρακτηρ*, not a copy but the exact counterpart and precise reproduction in every respect) of His substance (*υποστασις*, real being, essential nature)." Jesus Christ, the eternal Son of God, becoming incarnate, not only renders visible and corporeal the inward essence of God's nature, and "the effulgence (*απαυγασμα*, light out from light, the rayed-forth light, a living ray-image) of His glory"; *i.e.*, the independent and permanent outward manifestation of God's being, but is the exhibition of perfected man, "made after the likeness of God."

JESUS OF NAZARETH IS THE DIVINE IDEAL MAN.

May we not, therefore, rightly conclude that man's sin is not the principal, but a secondary cause for the incarnation of "God's only begotten Son"? That the main purpose of the manifestation of God in the flesh, was not for propitiation—this was accidental because of sin—but for the revelation of the image of the Father as the ideal for man. Even if man had not sinned, would it not have been necessary for God to have appeared in human flesh as humanity's model, in order that the original destiny of man might be attained? If man was destined to be like God, to be the image of the Father, as an incompleted being, responsible for the attainment of that high destiny, was it not necessary that God should set forth by incarnation His original ideal of man's intended character, and manifest His great love to Him, as the means by which man would have gradually developed, and finally reached that designated goal of physical and moral perfection? Had he not sinned, would not "the first man Adam," the "natural" (*psychical*, soul-governed) man, have become the "spiritual" (spirit-con-

trolled) man, such as was "the last Adam"? And would not every individual of the race that retained communion with God, by thus realizing Divine love, and contemplating this Divine human ideal, have been led up to real immortality and perfect holiness, a complete consummation of the true development of humanity? What may have been hypothetically true of unfallen man, is actually true of man the sinner, to whom Christ not only becomes the full self-manifestation and self-communication of God to humanity, but the Redeemer and Reconciler of man to God. Pope says:

"The SON OF MAN was the perfect realization of the eternal idea of mankind; an exhibition of the perfection of a human existence in the world of sin. He presents to us a supreme pattern of excellence. His moral character is the standard of our imitation. No final standard of goodness can be set before the creature save one that is Divine. But man cannot copy excellence that is not human. His excellence must not be regarded as simply Divine and supernatural, or superhuman. While 'God is manifest in the flesh,' both sides of this wonderful saying must be equally emphasized, its last word not less than its first. 'The Son is the image of the Father, not as the Father, but as God; the Son is the image of God. The *image* (the Word of His eternal thought) is, indeed, originally God's unbegun, unending reflection of Himself in Himself; but the *image* (*Logos*) is also the organ whereby God, in His essence invisible, reveals Himself to His creatures.' Man, as such, was created after His image, with special reference to His personality as the Son. Man, the elect creature of God, was made after the image and likeness of the Son, with the elements of a nature, capable of being partaker of the Divine. Hence we may dare to believe, magnifying the distinction of our birthright, that we had received His nature before He assumed ours. That man was never in the mind of the Creator apart from Christ, is a truth that no theology can dispense with. There are not wanting intimations in Holy Writ of an essential affinity between the Son, the express image of the person of God, and man created also in the Divine image. At the basis of the Christian faith lies the idea of a revelation

of God to man, to his mind and in His nature. In His incarnate person our Lord is not only the medium of that revelation, He is the revelation itself. The only names given to the Son, when His incarnation is spoken of, are such as define Him to be the eternal and essential Revealer of the being of God to the universe."

Jesus of Nazareth is the originally intended image and likeness of God completed, and the medium of contemplating Deity as the chosen means in the Divine plan of education, for making man a partaker of God's holiness. "And he that beholdeth (*θεωρῶν*, contemplateth in detail, spiritually perceives) Me, beholdeth (spiritually perceives) Him that sent Me." In the person of Christ is that all-sufficient revelation of God, that is needful for contemplation in the consummation of a completed manhood. "Seeing it is God, who shined in our hearts (communicated to us spiritual light) to give the light (in order to the enlightenment or illumination) of the knowledge of the glory of God (in order that we should make the knowledge of the Divine glory give light to others), in the face (presence) of Jesus Christ." Paul saw the glory of God in the person of Christ, and could not but let the illumination of his own soul shine forth for the good of others. "But we all, with unveiled face, beholding as in a mirror, the glory of the Lord (Christ, whom we behold in the Gospel as a mirror, reflecting the glory of the Father), are *being* transformed (changed, metamorphosed) into the same image (the very image which we see reflected in the Gospel mirror, is reproduced in those beholding it), from glory to glory (from the glory of Christ reflected in the Gospel, to the imparted glory realized by the beholders, who are thus spiritually transformed into the very likeness of the glorified Christ), even as from the Lord the Spirit (the practical, loving, trusting contemplation of Christ, the image of God, results in a production in us of the moral excellencies of Jesus, through the life-giving power of the Holy Spirit)." And this transformation applies not to our spiritual natures and some future state only, but to the present life and the whole man: body, soul, and spirit (Rom. viii. 29; xii. 2; Gal. iv. 19; Phil. iii. 21; Col. iii. 10; Eph. ii. 10; 1 John iii. 2—R. V.).

Do not these facts establish the kinship between God and man, by showing a sameness in nature, and character? The possibility of a perfectibility of human nature, to be measured according to the God-standard of perfection (Gen. xvii. 1; Dent. xviii. 13; Matt. v. 48; Eph. v. 1; Col. i. 28; Jas. i. 4—R. V.), and based upon the Divine holiness (Lev. xi. 44; 1 Pet. i. 15, 16—R. V.), assumes that man's nature is kindred to God's, else the exhortation to such a perfectness is a mockery. The divinity of man's spiritual nature is manifest in the incarnation otherwise the Divine and human natures could not have been united, for things absolutely dissimilar in nature will not coalesce. God has, in absolute completeness, what man has in germ and in process of development, which was realized for man, to the highest extent possible in this sinful world, by the life of Jesus Christ. "That in all things He might have the pre-eminence, or, that among all, He might become the One holding the first place (*πρωτεωω*)." In the purpose of God, Jesus was only *primus inter pares* (chief among equals), for all who love God are "to be conformed to the image of His Son, that He might be the first-born among many brethren." As the Image, Christ is the *πρωτοκος πασης κτισεως*, "the first-born of all creation," i.e., the first-begotten before any created beings. He is at once the source, model and end of all creation.

"THE ETERNAL PURPOSE OF GOD" IS DIVINITY IN
HUMANITY.

The purpose of God in the creation, as well as in the redemption of man, was to have for Himself a family of sons, of whom His eternal Son would be the elder brother. "We are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." Nor is this relationship based upon the fact that the "heirs," when "born from above," received *per se* an essential nature that up till that time they had not possessed. It is rather that man, possessing a spirit-nature like God's, is quickened by the Spirit and "thereby become partakers (*κοινωνοι*, sharers) of the Divine nature." When man wills to give up sin and chooses to obey God, he comes into Divine contact and holds communion with the Father, thus "being made

partakers of (*μετοχου*, participators in) the Holy Spirit." This is the initial accomplishment, so far as possible in a world of sin, of God's original purpose: "Let us make man in our image, after our likeness." The vicarious suffering of Christ, not the manifestation of the Divine *Logos*, was incidental to sin, a resultant of the inherent love and mercy of the Divine nature, and necessary to such an execution of the Divine plan as would accomplish this original purpose. "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness (*ουκτωια*, identity) of the flesh of sin (in a human nature which is subject to sin), and for sin, condemned sin in the flesh (human nature)." Christ, as the manifestation of the image of God in the likeness of man, is also set forth in Phil. ii. 6-8; which may be thus freely rendered: "Jesus Christ, who, although in His original being or existence, appeared to the inhabitants of Heaven in the form (intrinsic and essential nature) of God, the Sovereign, yet did not after careful judgment, account this equality with God to be a prize that was to be cagerly clung to or retained, but emptied Himself of it (this equality or form), so as to assume the form (nature) of a servant, being made or becoming into the likeness (conformity) of men, and was found in fashion (external shape) as a man, He humbled Himself, becoming obedient even unto death." If God manifested Himself in fashion as a man, in the flesh of sin, could He not have done so much more gloriously in a human nature that was not possessed by sin? If man was created in the image of God, and designed for the Divine likeness, was it not necessary that "the first-born of all creation," who is the Divine word (image of God), should become a living person and manifest God's thought, will and love concerning man, so as to be an absolute model and prototype for those who are to be sons of God and bear the similarity of His nature and character? If "the only begotten Son, which is in the bosom of the Father," really declared (revealed, interpreted) God as a loving Father, would that revelation not have been made, even though sin had not intervened? Does not the very relationship between Father and Son demand it? And is not such a supposition in perfect

harmony with the principle declared and implied in "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life"? Is not such a conception of the Divine origin of human nature, "that ye may be sons of your Father which is in heaven," and the consequent perfectability of human character, "Ye, therefore, shall be perfect, as your heavenly Father is perfect," at once ennobling to man and honoring to God?

It is very evident that Christ's conception of God was that He was not only His eternal Father, but that God was the personal Father of every individual of the race. "I ascend unto my Father and your Father, and my God and your God." "Our Father which art in heaven." Also, that He understood His mission to be a revealer of God's character and will to men, and a revelation of God as a Father. "He that hath seen Me (with the eyes) hath seen the Father." "O Father, I manifested (*εφανερωσα*, made visible what has been hidden or unknown) Thy name." "O righteous Father, I knew Thee (Thy nature fully), and these knew (by experience) that thou didst send Me; and I made known (*εγνωρισα*) unto them Thy name (*i.e.*, His nature and attributes, will and character), and will make it known (by the Paraclete); that the love wherewith Thou lovedst Me may be in them, and I in them." This declaration He made at the close of His public ministry, and prior to His death and resurrection, saying: "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do." He also understood His self-manifestation in the flesh to have for its further purpose, not only the revelation of God as a Father, the making of an atonement on account of sin, and the restoration of the Kingdom of Heaven on earth, but the exemplification of human holiness, by living, as a man, a perfect pattern of human duty. He said: "Follow Me." "I am the light of the world." "Believe in the light." "For I have given you an example." "If ye keep My commandments, ye shall abide in My love." "One is your Master, even the Christ." To this fourfold design of the incarnation of the pre-existent Son of God, each of the evangelists bears testimony in the Gospels, as do also the apostles in their Epistles and other public utterances,

not excepting the Apocalypse. Let it be observed, that the manifestation of the Divine Father and of the human pattern, is not a necessary concomitant of sin, or a result consequent upon the fall. Also observe, that it was the Son, not God, nor even any other person of the Trinity, that was incarnated, but "the Word (the Divine thought and eternal Revealer of the nature and will of God) became flesh." The "image of God" "dwelt among us." The "our image and our likeness" is manifested by "the only begotten (eternally generated) Son." It was most fitting that he could and should assume human nature, and as a special prerogative of Sonship, manifest the Father. He assumed it, not as an emergent after-thought or accidental need, but as the image of God, as the ideal man. He assumed it for the exaltation of the race to the likeness of God, and, as such, retains that nature throughout eternity. Unless there is a homogeneous relation between God and man, an affinity, a divinity in humanity, we cannot conceive of such a union, nor of any revelation of the personal God to man. The Son revealed the Father, not that He manifested in our nature all the glories of the Godhead, only "that which may be known of God" by a finite mind. After becoming conscious of His eternal relation to God, at the baptism, Christ ever after realized Himself as having been the Son of God from eternity, as well as Son of Man in time. He lived with the consciousness of being divinity in humanity, His death, not His life, being the consequence of sin.

EVERY MAN MAY BE A HUMAN CHRIST.

He was truly a man; man in his pristine relation to God, man unfallen, man developed without sin, man at his original starting-point, and man perfected according to the Divine ideal. He was also "very God of very God," and "was for us men made man." Not that there was a mere external union of the Divine and human natures, but that the "eternally generated Son of God" entered into all the entirety of the human condition and became the "Son of Man," the personal, individual, indivisible Christ. Nor was it a fusion of the two natures, neither a transformation of the Divine into the human,

but an inner union by means of which the Son of God was manifested as a man. It was such a union as gave to Jesus, the Son of Man, a consciousness of Divine communion through which He gradually developed from unsullied innocence to finished holiness as he grew in wisdom and knowledge. By the incarnation of the *Logos*, after whose image man was originally created, the Divine idea of humanity is realized and man is conformed to the likeness of God's Son, for which he was ordained from the beginning. He becomes, as a man, what Adam would have become, had he not fallen, viz., the revelation of that image (nature) of God in which man was created, and the manifestation of that likeness (character) of God unto which man was purposed to attain. Let it not be forgotten that this ideal is realized through unbroken personal communion with God; such a life-long fellowship would have accomplished for the first Adam what it did for the second. Also notice that the communion of Jesus of Nazareth with God is always represented by Himself as the fellowship of a son with the Father. But the possibility of communion is only conceivable between beings of a like nature, and this, together with the generic capacity of man to receive and assimilate the Divine nature, is certainly presumptive evidence of the natural Fatherhood of God. It should further be observed that Christ's consciousness of His real dignity as the Son of God was contingent upon His genuine and perfect human development. He must have become a real man in the God idea before the Father could bear witness and say, "This is My beloved Son, in whom I am well pleased." Nevertheless, during these thirty years, there existed the same hypostatic union of the Divine and human natures in Christ's person, as there did during the manifestation of His Divine mission in the three years of His public ministry. Certain it is that this Son of Man was the image and likeness of God, and that He was the archetypal model upon which man was to be made. But this Son of Man reached the Divine ideal of manhood by the before-described union with the Son of God through whom He received the Holy Spirit by which He maintained His spiritual life and growth. Is not this ideally and actually true of every son of man? Each individual of the

race possesses a spiritual nature, having a capacity for real, personal union with the Son of God; a capacity, however, not to be measured by that of the sinless Son of Man. This organic union must be inferred from the plain teachings of Christ and the apostles. Take a few of the sayings of Jesus: "He abideth in Me, and I in him." "Ye in Me, and I in you." "I in them." "Abide in Me, and I in you." "Why persecutest thou Me?" "I am Jesus, whom thou persecutest." Paul declares the same as a matter of spiritual experience. "Christ liveth in me." "Until Christ be formed in you." "That Christ may dwell in your hearts." "Ye are a temple of God." "Jesus Christ is in you." John gives like testimony: "Hereby we know that He abideth in us." "Hereby know we that we abide in Him, and He in us, because He hath given us of His Spirit." "He that abideth in love, abideth in God, and God abideth in him." Our inference is that such a vital union is only practicable upon the assumption that man has in kind the same nature as God, and is therefore, a son of God.

This union, however, is an appropriation of God by man, not *vice versa*. It is not a process of assimilation, but the restoration of the living relation that originally existed between two similar natures. Such an original and restored similarity of man's nature to God's is a positive evidence of man's divinity, though not that he is thereby Deity. Having a Divine nature he is God's son, and may become a God-like man, but never a God-man. The instinct of man's nature is an aspiration toward the Divine, and the capacity of his being the receptivity of Deity. These original and distinctive features of man enable him, through abiding union and communion with God, to produce, in varying degrees, "the image of God," which is the "Son of Man," who was the "Son of God." Man, every man is the son of God. This is God's thought of him and feeling toward him. The whole plan of redemption is based upon the purpose of God to make man such a reproduction of Himself as a son would be of a father. "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God fore-ordained (purposed) before the worlds (ages) unto our glory." The purpose of the wisdom of God for our glory is declared in Rom. viii. 29, 30, as glorification into conformity "to the image

of His Son." Jesus, as man before his death, reached this conformity, receiving this testimony from the Father: "I have both glorified it" (My name, personal nature and character), by Thy life and works, "and will glorify it again," by Thy death and resurrection. After this He prayed that His pre-incarnate glory might be restored (John xvii. 5). Because God is our Father by nature, man may become His ideal son by grace. Man can be a man according to God's eternal purpose, a son who is the revelation of his Heavenly Father, a manifestation of God in his own nature and character. The Son of God became humanity in order that the son of man might become divinity. "For to me to live is Christ." "Put ye on the Lord Jesus Christ." "Ye did put on Christ."

THE DIVINE NAME.

"I am come in My Father's name," implies not merely that Jesus was the Father's representative, and spake His message with His authority; but that He came, lived, acted and spoke to make God known as a Father. The Mosaic idea of God was obtained and revealed through the names given to the Divine Being. To the Hebrew the name was a revelation of His nature, relation or character. The fundamental conception was that the name was a manifestation of the thing named, therefore the unknown was nameless, hence God could only be named so far as He revealed Himself. But God reveals Himself to man according to the attributes He wishes him to know; or the relation He wishes to bear to Him, and the capability of man to receive. The expression "name of God" indicates the entire administration of God, by which He reveals Himself and His attributes to men. "For my name (my manifested essence) is in him (the Angel of the Lord, *Maleach Jehovah*)." Also in the New Testament, the expressions, "the name of Christ," "in My name," "His name," refer to all that Jesus is to men as a revealer of God and Saviour of man. The Divine name is in connection, not with every act, but with every revelation of God. God names Himself according to what He is for man, and every self-presentation of the Divine nature to man is designated by a name. The six or eight names in the Old Testament applied to God, are all manifestations of different

sides of the Divine Being as turned toward man. Without going into an exhaustive study of all these, suffice it to remark that God revealed Himself to the patriarchs as *El-Shaddai*, the Almighty God; God revealing Himself in His might. Not God as a creator or ruler, but as omnipotent to constrain nature in special deeds, and make it subservient to grace and a blessing to man. The most common name for the Divine Being was *Elohim*, the God of nature, the One who creates nature, especially conveying the idea of the infinite fulness of His might and power. The special name of God in the Old Testament is *Jehovah*, "He who is what He is," "The I am that I am," or the self-existent One, the One who gives existence or life; or still more literal, "I shall be what I am." Hence the name *Jehovah* has special reference to the revelation of God, conveying the idea of the absolute, eternal, immutable One, *i.e.*, as a self-existent being with free will and self-determination, He makes Himself progressively known in time, but is One and unchangeable. Growing out of this idea of the eternal unchangeableness of the self-existing or living One, was that of invariable faithfulness and self-consistence, hence the notion of *Jehovah* as the covenant-making and covenant-keeping God, and *Jehovah Sabaoth* (Lord of Hosts or of all creatures), the covenant God, whose providential government extended to the whole universe. Along with the linguistic idea of *Jehovah* as the unchanging, self-existing One, who gives existence or life, must be kept the moral idea of a covenant relation to those receiving life, *i.e.*, that *Jehovah* is, in the Old Testament, the special name for God in the economy of grace. Since the particular name of God, used, reveals a special aspect of the Divine nature, and that God names Himself not because of what He is to Himself, but because of what He is to man, we realize all that is involved in the appellation, "Our Father." Father is the distinctively New Testament designation of God, not as an anthropomorphic description, but as the name that includes all there is in the nature and character of God that man needs to know. In the term *Father* is concentrated the revelations of all the Old Testament names, and especially is it the proper equivalent for *Jehovah*, *πατήρ* (*father*) being creator, nourisher, preserver,

guardian and protector; and in the New Testament designates the special covenant relation of a fellowship of life and love between God and man. In the Old Testament, the idea of Divine Fatherhood is presented with an ethical but not physical meaning. Jehovah is represented not as a father giving and preserving natural life, but as sustaining a special loving communion with His chosen people. Ex. iv. 22; Deut. xxxii. 6; Isa. lxiv. 8; Jer. xxxi. 9, 20; Hos. xi. 1, 3, are some of the passages showing the fatherly relation of God to Israel as a nation, while Deut. xiv. 1; Ps. ciii. 13; Is. lxiii. 16, applies that relation to the people. But just as, according to Arminian theology, the salvation of any one person is based upon the fact of the universal redemption of the race; so, likewise, the special Fatherhood of God for Israel is grounded upon the general Fatherhood of God for men and angels. (See Isa. xlv. 9-12; Jer. iii. 19.) The special covenant relation of God to Israel under the Old Testament economy of grace, rests upon the general paternal relationship, which is also the basis of human redemption. The term father, with all its wealth of meaning as applied to God, is peculiar to the New Testament. Fatherhood is the characteristic element in the revelation of Christ, not merely as a truth taught, but as a life lived. In the Old Testament, the ideas of power, majesty, leadership, and unutterable awe were connected with Deity; but by the living and teaching of Jesus these were merged into the tender, endearing personal relationship of Father. This New Testament use of Father as a designation of God is a comprehensive summarizing of the covenant promises, and a realization of all that was the subject of promise. Christ's use of the term Father enlarged it from a loving relationship to a patriarch, a family, a nation, to that wider application to every individual, as the bond by which all mankind was united to Him who had created and redeemed them. Jehovah in the Old Testament and Father in the New, as equivalents in meaning, do not express attributes of God, but instruct us concerning God's essence, the names by which the nature of God is distinctly characterized. God only could know the very essence and nature of God; and man only can manifest such a knowledge to man. But Christ as the Son of

God knew God perfectly, and as a Son of man he revealed God fully. He, however, revealed Him as the Father. He declared the Father's name, "His name shall be called the Mighty God, the Everlasting Father." The Christ revelation, the gospel idea of God is Father, as the very sum of Divine relationship to man, loving all men, and each man, and as binding the whole family of the human race to one another by natural ties of ineffaceable kinsmanship. That we may fully appreciate this grandest fact of divine revelation, the very central truth of all revelations, we must be seized with the idea that Christ not only taught the Fatherhood of God by over one hundred repetitions of the term *Father*, and by making it one of His doctrines, but by exemplifying both Fatherhood and Sonship in His life. We must appreciate this sublime and superhuman utterance: "He that hath seen Me hath seen the Father." He says to us, "Look to Me as you have known Me, and in Me and through Me you will discern in clear and ineffaceable lineaments the image and likeness of the Father; not my Father only, but your Father for whom you seek, so far as man can discern Him."

HISTORICAL.

The idea of the Divine Fatherhood is only new and distinctive to Christianity so far as its application is concerned. As we have already noticed, it was not foreign to the Hebrew mind, and even their theocratic form of government made God a King, not in the monarchical, but the patriarchal sense. Without doubt, the Sermon on the Mount reveals the fact that God's is a family government; but this family relation and father idea seems to be innate and original to the race. The history of religions shows that all men have, without a Christian revelation, believed throughout the ages that man and God are related as a child to a parent, and that man had originally to do with heaven. In confirmation of this we are not confined to Paul's celebrated address to the Athenians, in which he declared "God made of one every nation of men for to dwell on all the face of the earth," in proof, quoting from the *Phænomena* of Aratus, or from Cleanthes' Hymn to Jupiter, their own poets, "For

we are also his offspring." God, as Father, is recognized in the writings of Virgil, Plutarch, Homer, and Plato, also in the ancient Accadian and Vedic hymns, and in the teachings of Zoroaster and Buddha. Although their perception of the Divine Fatherhood was little more than an idea, the outcome of dim reasonings and vague longings, without any conception of paternal love, yet men had visionary thoughts of and aspirations to a Heaven-Father. This is seen in the Greek and Roman mythologies, which place at the head of their deities Jupiter (Jovis-Pater, or Father of Jove, the Latin equivalent of Zeus- or Deus-Pater, the Father of god), whom they regarded as the supreme deity, the Father of gods and men. Akin to this was the belief of our Anglo-Saxon forefathers, which is perpetuated to us in the names of the three days of the week, Tuesday, Wednesday and Thursday. These simple-hearted Teutons believed there must be an All-Father, who would never die, and had eternal life, that the All-Father was unchangeable. To them the earth and man, sun, moon, and stars seemed changeable; but the clear, blue sky, the boundless firmament of heaven, seemed unchanging, so they thought the All-Father must be there, and they named Him after the heaven, Tiw, Tuisco or Tuesco—the God who lives in the clear heaven, the heavenly Father. He was the Father of gods and men; man was the son of Tuisco and Hertha (heaven and earth)—Tuisco was the Saxon Mars, or god of war, and after him Tuesday (Tiwes-dæg) is called. They, however, were uncertain as to the All-Father, and after their settlement in England, regarded as the father-god the Scandinavian deity Woden, or Odin, the Mover, the Inspirer, the god of wind, from whom Hengist and Horsa claimed to be descended. Woden was the Mercury of the Angles, and to him is consecrated Wednesday (Wodens-dæg). In their feeling after an All-Father, they also made the Danish god Thor, the thunderer or god of storms, the supreme deity in their pantheon. Thor possessed the attributes of Hercules and Jove, and was the Anglo-Saxon Jupiter; from him Thursday (Thors-dæg) is named. The human heart was as a lost child crying for father and home. It was the cry of a child in the night, the wail of an orphan. It was a fancy, a

hope having its origin in the same instinctive principle of human nature that makes every child long for and cherish parental affection, "That they should seek God, if haply they might feel after Him, and find Him, though He is not far from each one of us." What the heart of man longed for the heart of God revealed. "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared *Him* (as a Father)." And man realizes, in fact, what he had dimly believed, that he came from God, and if he choose, to Him he may return. The response of revelation to the cry of the heart is, God is our Father. "For we are also His offspring (*γενος*, race, that which is begotten or born). Being then the offspring of God." That the physical and not the moral life is here meant is evident from the assertion which this statement was quoted to prove: "For in Him we live, and move, and have our being." Christ, the Revealer, set forth something distinctive and peculiar in the Divine Fatherhood, something that is soul-nourishing and satisfying to every human need, the centre of which is loving sympathy. (See Matt. vii. 11; Luke xi. 13.)

APPLICATION.

We have protracted this paper much further than we expected, and still we have not covered the ground, not having attempted an answer to "What is God?" Our excuse is the exceeding interest and fertility of the subject, and the very little available literature bearing directly upon the Fatherhood of God. So important is this doctrine that we would make it the cornerstone of our whole theological system. In our mind God is a universal Father to the race; He is first Father, then King and Judge. That He is Governor, King, Ruler, Judge, etc., because he is Father, and exercises these functions because of His Fatherhood. Jesus, in the Sermon on the Mount, is addressing a mixed multitude, and most certainly assumes the universal Fatherhood of God, and upon that fact bases His exhortation for man to live as perfect children of God, "That ye may be the sons of your Father. . . . Perfect, as your Heavenly Father is perfect."

Here God is represented as the Father of all, and upon certain conditions all were exhorted to enter into the special relation of sons (*υιοι του τεκνα*), and thus become as perfect in kind, though not in degree, as their Father. Such was Paul's ideal: "Be ye therefore imitators (*μιμηται*, mimics, actors) of God, as beloved children." As children (*τεκνα*, not *υιοι*) by birth, bearing the loving nature of God and beloved by Him, we ought to become like our Father: "And walk in love, even as Christ also loved you, and gave Himself up for us." So also Peter: "And if ye call on God as Father . . . pass the time (conduct yourselves during the time) of your sojourning in fear (filial respect)." Since you worship God not as an arbitrary Judge, but as a loving Father, therefore as "children of obedience," "Be ye yourselves also holy in all manner of living, like as He (your Father) which called you is holy," or, Be ye holy in every form of conduct after the pattern of the Holy One who called you—simply meaning, if you recognize God to be your Father, as a child be like Him in your character: "Because it is written, Ye shall be holy, for I am holy." Likewise John: "Behold what manner of love the Father hath bestowed upon us, that we should be called children (*τεκνα*) of God, and such we are." But if we are children, beings having the nature of the Divine, we ought to, and will, produce a Divine character: "Whosoever is begotten of God doeth no sin, because His seed abideth in him; and he cannot sin (while he remains a child of God) because he is begotten of God. In this the children of God are manifest." The test of sonship is the reproduced Father's likeness: "By their fruits ye shall know them." The perfection of character is the Christ-height of manhood, possessing all His graces in maturity of development, "perfect and entire, lacking in nothing," as to kind and completeness, "till we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ," *i.e.*, have reached unto the total of what is meant by the manhood of Christ, having "grown up in all things (as to all things) into (unto) Him."

While we should preserve the royal and judicial conception of God, yet not in the heathen and Judaic sense, so as to per-

petuate a legal spirit in our religious life, and set power above love as the Divine instrument for subduing and controlling the hearts of men. The true conception is the deep consciousness that God is my Father, exercising His kingly and juridical functions as a loving parent who regards the interests and relations of the individual toward every other member of the human family as well as to Himself. The right idea is the Fatherhood of God as revealed to the world through the Sonship of Jesus Christ. Such a conception makes the whole world akin, and brings the universe into one harmonious whole. This thought unites us not only to God and to one another, but to all intelligent beings. The Christian conception of God, the full effulgence of Gospel revelation, should be used to explain and illustrate the Divine government and the kingdom of righteousness, peace and joy that Jesus came to set up. This grandest of revealed truths not only gives us a knowledge of our origin, but also of our destiny. Fatherhood implies sonship, sonship implies heirship, heirship implies inheritance. "Ye that received the spirit of adoption, whereby we cry, Abba Father, are children of God; and if children, then heirs, heirs of God and joint-heirs with Christ." "The liberty of the glory of the children of God," whatever that may be, is the final consummation of the great purpose of God in the destiny of man. Also, "The revealing of the sons of God" in "a new heaven and a new earth wherein dwelleth righteousness." Our destiny is, in the words of Jesus: "I go to the Father." "I go to prepare a place for you." "I come again, and will receive you unto Myself; that where I am, there ye may be also." This revelation also gives us an idea of present duty and privilege. Our worship is no longer vague imaginings or external ceremonies, it is a worship of "the Father." Our prayers are no more vain repetitions or superstitious jargons, but the children's petitions to "our Father." With Paul we come into His presence-chamber and "bow our knees unto the Father, from whom every family in heaven and on earth is named." Here we pause under the influence of this sublime thought, "God is my Father," and "every human being is my brother and my sister," and pray that true love to God and man may be realized by all who profess to name His name.

PHYSICAL EDUCATION.

BY B. E. M'KENZIE, M.D.

COMPETITION is felt to-day not less in education than in commerce; the machine finds nearly as much employment in our school system as in politics. Competition has become a crying evil, so that mental cramming is to-day a barrier in the way of attaining individual or national greatness. Upon the school children, and especially upon the girls, the strain has fallen most heavily. The machine emphasizes what can be put down in black and white, it tends to obliterate the individuality that seeks to assert itself, or by the ever-haunting "examination demon who is going up and down in the land seeking whom he may devour," it reduces to an unvarying level all grades of taste and genius which Nature, in her simplicity, has given us.

There is an Eastern fable which tells of a learned physician who cured the Prince of all the Faithful of a seemingly mortal malady, by the daily swinging of a pair of clubs, the mysterious virtues of which diffused themselves through the palms, and thence into all parts of the system, carrying renewed health and vigor. Asclepiades, a Greek physician of the second century, is said by Pliny, to have cured all ills by physical exercise alone.

The principle thus alluded to in fable and history, was adopted by the Greeks as an important stone in the foundation upon which they built a superstructure of art, literature, philosophy and physical development which, in many respects, modern nations have not been able to equal. The cultivation of the body by means of gymnastics, fostered by the reward and fame which came from success in their public games, and by the strict application of the laws of heredity, resulted in the nearest approach to physical perfection in an entire people that the world has ever witnessed. With them physical culture attained to the dignity of a science. The gymnasia not only wielded a power in the development and perfection of the physique, but exerted a greater and more enduring influence

upon art and upon intellectual development, and in the formation of an ideal of physical beauty and excellence which reacted upon their art, literature, and entire civilization in such manner and degree, as made them pre-eminently superior to the rest of the world. So intimately interwoven with the whole life of the Greeks were these physical exercises, that they could not picture to themselves even the Islands of the Blest without wrestling grounds. One writer says: "A Greek became not a soul, not a body, but a man; a complete, thorough, perfect, all-round being, who was neither a brain with an appendage of legs and arms, nor a physical organism with the brain left out."

The education of an Athenian lad began with his seventh year, and fell into three divisions, elementary instruction in the three R's; music; gymnastics. Out of this system grew the typical Greek, whose form was not hampered and trammelled by artificial supports, but was simple, free, natural, gracefully developed; whose intellect, in harmony with its environments, was fitted to run out in spontaneity, and find in the world of thought the beauties and excellences which have made their literature as enduring as time. Afterward the love of gymnastics became with some an overmastering passion, and the games ceased to be a means of individual and national culture, the people became admiring spectators rather than participators, and physical training became debased by professionalism.

Amongst the Romans, gymnastics never enjoyed the same reputation, and never became a branch of public education, although the soldiers obtained a thorough and varied physical training, because of the advantages afforded in military life. Instead of the manly games of the Olympia, we read of the contests of gladiators.

From the days of Greece and Rome till recent times, gymnastic and athletic proficiency was obtained exclusively by the nobility and professional soldiery, and found its field of display in tournament and war.

Among modern nations, the Germans were the first and have been the most assiduous in their efforts to promote the cause of physical education.

As early as 1811, the turnplatz and turnvereine were established in Germany, and a work on the principles of gymnastics was published. Influenced by the example of these societies, similar ones sprang up in Switzerland, Sweden and France. After the Crimean war a commission was appointed in England to make inquiries into the subject, and based upon the report of the commission, a code of physical exercises was adopted, and is now in force in the British army. To-day every male German receives a systematic physical education. Not only must the boy give attention to it during his school life, but a system of exercises is employed throughout all the armies of the Empire, and every adult male is required to give three years' military service.

In 1881, there were in the Northern and Middle States only three educational institutions in a thousand which gave official sanction and attention to physical education. Up till the present very little attention has been given to this subject in this country, and there is no means provided whereby teachers may be thoroughly qualified for aiding that physical growth which should go hand in hand with intellectual and moral development.

The number of women in a state of semi-invalidism; the many girls with crooked spines, stooping shoulders, and contracted chests; the large proportion of school children wearing glasses, and the large infant mortality, all attest the lack of that physical development which is an essential pre-requisite to greatness in the individual and nation, and which can result only from systematic and wisely selected means, whereby all the structures and organs which go to make up and sustain the physical existence, can be brought to a condition of normal health and efficiency. Worcester says of education, that it comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manner and habits of youth, and fit them for usefulness in their future stations. Huxley, in describing a man who has had a liberal education, says: "that he is one who has been so trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work it is capable of."

Rousseau, recognizing the relationship existing between volitional energy and health of body, expressed the thought tersely thus: "the feebler the body, the more it commands; the stronger, the more it obeys."

The power of physical training, rightly understood, encouraged and applied to teach habits of endurance, self-abnegation and discipline, is not commonly appreciated. All means of education fail which do not chasten and mould the mind to orderly methods, fit the body for ready obedience to the will, and prepare every organ and tissue to give its quota of support to aid the individual in the accomplishment of life's purposes. Education consists not so much in the possession of knowledge and in the massing of facts and figures, as in the ability to employ knowledge, and use all available data for practical work. While the intellect is limited and diverted from the performance of its legitimate functions by nerves that are out of chord, digestive organs that fail in their appointed work, or blood that is surcharged with waste matter which the organization cannot throw off, the resultant of all the forces at work represents, not as it ought to do, the sum of all, but what remains when the balance is struck in estimating the various agencies opposing one another. It was not alone through the physical force of their armies that Sparta, and afterwards all Greece, attained and for years kept such a commanding and impregnable position among the nations of antiquity. In acquiring that physical training which fitted them for the service of arms, it was imperative to cultivate sobriety, cleanliness, self-restraint, temperance, moderation, and regularity in all things. Then, as now, the cultivation of physical power produced not only brawny muscles and well-knit physique, but increased intellectual vigor and augmented moral power.

Exercise is the chief agent to employ for the purpose of aiding development, and for bringing physical structures up to the highest standard of form and usefulness. It may be defined as movement produced by muscular contraction; and it varies in degree from that which simply moves the organ or limb itself, to the manifestation of power called for in overcoming the greatest resistance.

Every part of the body is made up of cells—small, ultimate portions which are continually changing, particles which have their life cycle—birth, life and death—and whose constant change is essential not only to our activity and well-being, but to existence itself. With every breath, every muscle contraction, every heart-beat, every thought, cells die and are dismissed by the various tissues of which they had formed a part. Picked up by the ever-moving blood current, they are hurried on to the organs of elimination, and removed from the system as cast-off material. By the digestion of food, other cells are being fitted to take the place of those that served their day, and were cast off. Taken up by the same blood current, these new cells are being carried to every part of the body, and each tissue takes up its portion and adapts it to its own purposes. The cessation of this change of new material for that which has fulfilled its period of service means death; its activity means life. The greater the rapidity of the change, within physiological limits, the more certain and effective the life. The more work is done in muscle and gland and brain, the more cell change must take place, and hence will result more rapid circulation and respiration; for the blood must course more energetically to bring the new material to the needy tissues, and to carry away the worn-out cells; also, the lungs must be more active to eliminate the effete matter brought to them by the blood, and to supply oxygen to be carried to all parts of the body.

These are the simple facts underlying the great physiological law of increase by use, and decrease by disuse.

The system of bodily training employed by the Greeks, unguided as it was by any ray of physiological knowledge, accomplished its object empirically. By the observation of results, they were directed in the selection of the movements which were chosen to form their system of gymnastics. They observed that the strength of the body was in proportion to muscular development, and that muscular development was conditional upon activity. They did not know that every part of our complex organism is made up of little cells, every one of which has its own cycle of existence, and that strength and vitality

are in strict proportion to the youth of these cells, to the frequency with which they are changed by shortening their life history, their removal and replacement by others. They knew nothing of the increase in the circulation of the blood, by which the worn-out cells were hurried away to the eliminatory organs, and by which fresh supplies were brought back to build up depleted tissues, nor that these changes occurred with greatest activity in those parts where there was greatest exertion.

They observed that growth and development followed use, and that the energy begotten in the part was in proportion to the energy called for in the exercise. Though they observed that the breath came quicker as the exercise called forth greater effort, yet they could not know that this occurred in order that the lungs might do their share of the work implied in more rapid cell changes by getting rid of the effete materials, which were being hurried to them by the ever-moving blood current, nor that in this very effort the lungs themselves were conforming to the universal law that increase of power results from increase of effort. Nor could they know that this increased circulation necessitated greater heart activity, and a consequent growth in cardiac power. Though they knew that increased activity was accompanied by increased moisture upon the surface of the body, and that this increased moisture was a means of improving health, and especially of improving the softness, elasticity and complexion of the skin; yet they could not know that this escape of moisture occurred through the blood parting with some of its fluid constituents, and that by an unvarying physical law, the heat of the body was thus lowered, and impurities removed from the system.

Thus by observation alone must they have chosen such exercises as were best adapted to fit their youth for the duties of that day, such as were helpful in individual culture, excellence and distinction. With such a system as was suitable for the strong youth of noble birth they were well content; no provision was made to help those of unsound constitution and imperfect growth.

Our knowledge of physiology enables us to propose something better. Skill is called into exercise not only in providing

for the improvement of those who are well-formed, fleet and healthy, but for rendering less unhappy and unfortunate those who are the victims of heredity, disease, accident and ignorance. Like all true knowledge, it evinces its divine origin by making the most bountiful provision for those who most need its blessings.

Our need to-day calls not so much for great strength, for power to march great distances, to lift great weights, for the exercise of personal prowess on the field of battle, as for vital capacity which shall enable each in his place to pursue his calling, unflagging and untiring, with most comfort to himself and most good to his fellows. We want not so much the man who can row or walk a mile, or stand in the prize-ring more successfully than any other, as we do him who is whole, who is developed all round, fitted alike by the cultivation of his senses and his intellect, of muscle and brain, to do his part, and do it well, in life's struggle. There is no position in life where a good, sound body, with tissues and organs which have attained to the high standard to which natural means may bring them, does not fit a man the better for duty, enabling him to bear fatigue, carry life's burdens, and minister to the wants of his fellows.

We, who are here to-day, have seen men falter and fail in the midst of their work, and we know others—men and women—upon whom the duties of life rest heavily, who run the race of life wearily, though their feet are shod with the purest faith, and their hearts full of the noblest hope, with ambitions leading on to objects most worthy of attainment, and who, even with the goal in view, will falter and fail, and why? All for want of that stamina which would bear up under fatigue, grief, anxiety and work; all because of the casket that was neglected all those years, while the germ of intellect within was being polished and fitted for its high destiny.

It is claimed by some that the varied games and sports to which boys and girls are devoted—especially the outdoor sports—are sufficient to give development and healthy tone to the body. Invaluable as these sports are, yet not one of them has for its purpose, nor does it accomplish, an educational effect upon any

organ or group of muscles. The end in view is success in the game itself, not improvement in the *means* of attaining it. Just as the child whose mind was never directed to other than mental recreation, would not be fitted for mental toil, would not call forth the best endowments of head and heart, so mere physical recreation is not all that is needed to build up the best physique. Who among us that has an intelligent, quickwitted boy, would argue that the ordinary mental exercises to which the every-day experiences of life would lead, were sufficient for the education of his mental faculties? Yet it is as logical to argue that his mental education should be left to nature and the influences that may chance to touch and mould him, as to contend that the most useful type of physique will result from the physical education which depends upon doing the acts and following the games prompted by inclination.

The development from such causes is likely to be unsymmetrical, because the child will pursue those sports in which he excels. Cricket will develop the legs and the right arm; sculling, the legs and loins, and so of the entire list of sports—partial development is the result. Nearly all our games allot the larger portion of the work to the lower limbs and the right arm, and hence the left arm, shoulder, and side of the chest are not developed so well as those of the right. If this marked the whole evil, then the fact would not be of so great importance. The chest walls are chiefly dependent upon the arms for the exercises which develop them, and the condition of the heart and lungs is largely dependent upon the chest cavity, and the mobility of its walls. It is not too much to say that no resource which is available could do more to lessen the large number of deaths which occur among us from diseases of the heart and lungs, than such systematic culture in childhood and youth as would give these important organs as much chance for development as is now given to the lower limbs. Except as the result of disease or accident, the lower limbs are but seldom faulty in growth; but in every community many are found whose development of body is not the same on both sides. Exercise which is merely recreation is not adequate to produce uniform and harmonious development, because the employment of the groups

of muscles is partial, not general—some being called frequently into action, others seldom or never; and the physiological law is sure, that where there is activity there will be growth. In this partial development, it is not to be forgotten that the parts neglected are those whose well-being is most essential to beauty of form and a high standard of health. One reason why the value of systematized physical exercise is lost sight of, is because its benefits are so often supposed to be limited to the development of muscle: its vast influence upon the nervous system, and upon the processes of respiration, circulation and nutrition, are but little appreciated. No muscle can contract without the co-operation of the nervous system. If the arms are moved in obedience to the word of command, we have first, the impression made upon the ear, then its conveyance to the brain, where it is grasped by the mind, and the will's mandate goes forth along the nerves to the muscles required to make the movement called for, and, lastly, the contraction of the muscles. In all such exercise, calling into play, impartially, the muscles of all parts of the body, demanding implicit and immediate obedience, and producing movements the most graceful that can be designed, there cannot fail to come to the boy or girl, greater acuteness of perception, rapidity of action, and prompt power of execution. Not least to be prized, is the habit of prompt obedience to command.

The value of physical exercise is not limited to its production of muscular power. It is the best available means for strengthening and keeping in health the delicate and important structures which encase the vital organs, and on whose good development the health and ability of the organs must greatly depend. It is as valuable to him who works with his brain as to him who works with his hands, because it will enable him to prolong and sustain his labors with safety to himself and increased good to his fellow-men. It is in childhood and youth, while every tissue and organ is plastic, changing, and capable of change, that physical, no less than mental and moral, culture should be obtained. The strong limbs and shapely frame, the strong heart and ample lungs, in the well proportioned and elastic chest, place a premium upon the mental and moral power of their possessor in every walk of life.

Of the many forms of mal-growth to be found, on inquiry, in every school, all are capable of improvement or rectification by well chosen, graded, systematic exercise. By the use of the parallel bars, clubs, and other means, calling into play the thoracic muscles, the hollow chest may be rounded out, and its growth increased three or four inches, in as many months; when the shoulders are rounded forward, and the anterior chest wall is made to restrict the space allotted to the lungs, the muscles which should hold the shoulders in place may be taught to do their duty, and be imbued with new strength for their performance; the spine which is no longer erect, but which has yielded to the superincumbent weight, because the muscles are no longer able to keep it erect, may resume its normal, graceful curves, by re-educating the muscles to the duty so long forgotten.

Long continued attention to physical exercise, guided by a knowledge of the laws of physiology, is capable of doing much to counteract disease, and to remedy or alleviate its dire effects. Blaikie, a well known American athlete, an oar in a Harvard crew, and a writer on this subject, was considered a hopeless consumptive when he first went into training. Dr. Winship, who lifted 3,000 pounds, was but a puny lad, and commenced training for the avowed purpose of fitting himself to punish an older student, who had treated him badly. Especially in Europe is this a recognized mode of treatment in various forms of chronic disease; in deformities arising from general weakness, and resulting so frequently from faulty positions assumed by girls and boys, and especially when at school. Cases that were formerly treated with but very unsatisfactory results, by means of shoulder and spinal braces, and other apparatus for correcting faulty, acquired positions, are now affording the happiest results, through the use of well chosen exercises, selected according to the needs of the case, and graduated by the ability and progress of the patient. In pursuance of this method, when the body has been set free from unphysiological restraints, the ill-used or unused muscles have, more or less perfectly, resumed their proper functions, have increased in volume and power, the form has become more erect, the chest acquired

greater power of expansion, and the entire bearing and physique have greatly improved.

McLaren, of Oxford, took charge of twelve officers of the British army, to qualify them as instructors in gymnastics and carefully ascertained and registered the development of each at the commencement of his course of instruction, and at certain intervals afterward. They ranged between nineteen and twenty-nine years of age, between five feet five inches and six feet in height, between 128 and 174 pounds in weight, and had been in the service of the army from two to twelve years. The muscular increase to arms and shoulders, and the expansion of the chest was such as to have a ludicrous and embarrassing result, for before the fourth month, some of the men could not get into their uniforms, tunics, and jackets without assistance, and when they had got them on they could not get them to meet down the front by a hand's breadth. One of these men had, in four months, gained five inches in growth of chest. Who shall estimate the value of that gain of five inches to the working capacity of the individual, and to his power to resist disease? It means five inches more space for the work and development of heart and lungs. This is not all. Before such a gain could be made, the whole framework of the system must have partaken of the benefit, and every organ within the body have been proportionately strengthened. The greatest improvement occurred in those who were the youngest. McLaren adds: "There was one change—the greatest of all—and to which all other changes are but means to an end, are but evidences, more or less distinct, that this end has been accomplished, a change which I could not record, which can never be recorded, but which was to me, and to all who had ever seen the men, most impressively evident, and that was the change in bodily activity, dexterity, presence of mind, and endurance of fatigue; a change a hundredfold more impressive than anything the tape-measure or the weighing-chair can ever reveal."

The association of the physical, mental and moral is a natural one, and unchangeable in its essential principles. It was expressed in Juvenal's well-known line, "*Mens sana in corpore sano.*" At this juncture in our educational development, when

we are laying the foundations in this young nation, upon which we hope to build an edifice worthy in some degree of our ancestry, and reflecting the light and influences that have come to us through the ages, the acknowledgment of the relationship which exists between the material and spiritual, the physical and mental, would favor a better appreciation of the importance of health and hygiene in their widest and fullest significance, would afford the best antidote for many of the spiritual isms that are discrediting the intelligence of the close of this century, and would remove barriers which are now standing in the way of our attainment of that full-orbed, individual development which is the only basis upon which can rest national greatness. The wide-spread diffusion of physical culture would be one of the most potent factors for increasing the public health and longevity, diminishing disease both by prevention and cure, augmenting the world's power for work by adding to the usefulness and activity of the individual, and promoting the material prosperity, the happiness, and the morality of mankind. Vigorous and systematic muscular exertion has a powerful influence in developing the entire character; it favors the exercise of self-denial, perseverance and endurance; it strengthens the will, and confers a consciousness of increased power; it begets self-confidence, resolution and courage; it subdues the passions, and elevates the spiritual and physical energies.

Of the 147 Cambridge men who constituted the crews of 1829-69, twenty-eight per cent. attained to the highest academic distinction, showing that mind and muscle are not unequal yoke-fellows, but that they are well able to work together with mutual and reciprocal advantage. Of the aquatic champions mentioned by Dr. Morgan, in his book on "University Oars," there were three bishops, two judges, one renowned historian, and many others of intellectual distinction. At Oxford, the general average of class-men, for a given time, was about thirty per cent. at examinations, but cricketers attained forty-two per cent., and the rowing men reached forty-five per cent. The best freshmen crew that Yale ever had was made up of ten men and a coxswain, only one of whom was below

the first scholarship division, and he was in the second at a time when there were three divisions.

Dr. Beddow, in a paper entitled "The Stature and Bulk of Man in the British Isles," says: "If we examine only a single race, or reputed race, at a time, we shall find that wherever that race attains its maximum of physical development, it rises highest in energy and moral vigor."

Of persons who pass the age of twenty years, the average age attained at death is about fifty years; but in a list of 500 of the greatest names in history, made for the purpose of finding the age at which they did their best work, it was found that the average attained was about sixty-two years. Another list of 240 illustrious names, gives their average age as sixty-six years. The great men of the past have had not only good brains, but good bodies, and the time given to physical culture was productive alike of increased tenure of life and of the highest intellectual attainments. Gladstone has his private gymnasium, and is found regularly taking outdoor exercise, and especially at his favorite pastime—felling trees. On the morning of the day when he introduced his measure relating to Home Rule for Ireland, and when the whole world was his audience, the first hour after rising was spent in his gymnasium. Bismarck has always been devotedly fond of sport, and is as earnest in its pursuit and advocacy, as in his work of diplomacy.

It has been found at Harvard that students take about the same rank in acquired gymnastics as they do in their regular studies. Brain and nerve substance are behind every well-directed movement; indeed, the association is so intimate that it is impossible to assign to each, *i.e.*, to muscle and nerve, its exact share in the result. Du Bois Raymond has shown, from the standpoint of a comparative physiologist, the necessary connection between brain and muscle, that by far the most marked influence of physical exercise is upon the nerve centres. Gymnastics, fencing, riding, swimming and calisthenics are as much exercise of the cord and central nervous system as of the muscles and joints. The gracefulness of every movement depends as much upon the proper co-ordination of the various groups of

muscles as upon their individual power; and the power of co-ordination, or power to determine harmonious action, is the special work of the nervous system. The gray matter of the brain, *i.e.*, the active portion in which are located the centres that control speech, action and thought, is at work, equally with the muscles, in securing harmonious movement, is exercised at the same time, and is the gainer through the law of self-improvement—that faculties, functions and organs grow and are strengthened by exercise, and are weakened by disuse. The child develops brain every time it makes a well-directed effort to grasp the object of its desire. The movements of the child are as essential to the development and well-being of its brain, as the integrity and health of the brain are to the growth of its hand.

In this work *time* is an important element. Franklin's theory, that intense energy in action for a short time is equivalent to slight force acting through a much longer period, is not a sound or safe doctrine.

All-important as it is that boys and young men should give more attention to the perfecting of the body, yet it is to the girls and women that this subject should be of greatest interest. Gail Hamilton says: "A girl can go to school, pursue all the studies and know them—not as well as a chemist knows chemistry, or a botanist botany, but as well as they are known by boys of her age and training; as well, indeed, as they are known by many college-taught men—enough at least to be a solace and a resource to her; then graduate before she is eighteen, and come out of school as fresh and eager as she went in." No doubt this is strictly true, and yet how many there are who fail to realize this fortunate result, not from any inherent unfitness for the work to be done, nor because in any way inferior mentally or physically to young men and boys of the same age; but because, *first*, that custom has imposed habits of dress that are injurious; *second*, that the temptation is greater to live within doors, deprived of sunshine, fresh air and exercise; and, *third*, because the laws of nature demanding special attention during the years usually devoted to school are nearly always ignored.

That the type of breathing in woman is not the same as in

man, that in the former it is nearly altogether upper thoracic, and in the former general, calling into play the lower portion of the chest as well as the upper, is manifestly the result of a long period of dressing in such a manner as to constrict the lower portion of the chest and hamper its movements, and is a potent factor not to be omitted in recounting woman's disability. The temptation to live indoors should be met by the regular pursuit of games and exercises that are adapted for boys and girls alike. The consideration of the third point brings up the question of the co-education of the sexes, which has been considered as an intellectual problem, and as a social problem, but which for its effective solution requires the knowledge of the physiologist. In the matter of the intellect, no teacher calls in question the statement that the girl is the boy's equal; so far as concerns morality, there is abundant testimony that young men and women, as well as boys and girls, are more amenable to discipline under co-education. Dr. Weir Mitchell says: "The time taken for the more serious instruction of girls extends to the age of eighteen, and rarely over this. During these years they are undergoing such organic developments as renders them remarkably sensitive . . . To-day the American woman, to speak plainly is unfit for her duties as a woman; and is, perhaps, of all women, the least qualified to undertake these weightier tasks which tax so heavily the nervous system of man. She is not fairly up to what nature asks from her as wife and mother. How, then, will she sustain herself under these still more exacting duties which now-a-days some are so eager to have her share with man? In consequence of the great neglect of physical exercise and the continuous application to study, together with various other influences, large numbers of our American women have altogether an undue predominance of the nervous temperament."

One objection to our present methods of education of girls is the unintermitting demand for brain-work. It is impossible that the system should at the same time do two things well—develop the body in all its wealth of special characteristics, and at the same time perfect the intellectual processes. Good productive thought implies a healthy brain, and a healthy brain

implies an abundant supply of good, healthy blood. But this cannot be supplied to the brain without detriment to the functions of the developing physical organism.

Throughout our colleges and schools there is no greater need to-day, than that systematic education for the body be given to both boys and girls, and to young men and women, such as will prevent the more intellectual, ambitious and worthy from falling a prey to the disabilities which hamper their usefulness, and hand down to posterity the highly wrought brain and feeble constitution which are so rapidly increasing the number that fall as victims of insanity, and cause the present to be a time marked, as never was any age before, by diseases of the nervous system. Our present methods of education provide for the non-survival of the fittest. If you find the boy or girl of clear brain, high ambition, and lofty motive, you find parents and teachers alike urging that all attention be given to the cultivation of the mind to the neglect of the body; and the average result is, that those whom Nature endowed most favorably with the graces of head and heart, either fail in the race, or increase in their person and in their children the number of those whose overwrought nervous organization is characteristic of this age.

Though our children have grown weary, and some have been mentally and physically stunted, and others have gone through life bearing its duties and responsibilities as if they were burdens, and have plodded on with discordant nerves, with steps that showed no buoyancy, and with health much below par; while still others have let go their hold upon life before its normal cycle had passed—all through the one-sidedness of our education and in satisfying the demands of the machine; yet there are indications that wiser counsels are prevailing, that we are coming to understand that the beauty and power and usefulness of the intellectual, the moral, and the spiritual, have a natural relation that may not be ignored, to this physical tenement which is a necessary concomitant of our existence here. The girl who learns to swing the clubs, use the vaulting pole, run a mile without tiring, poise gracefully in every natural position, and becomes free from every restraint that

hampers and retards the healthful exercise of important organs, becomes thereby the honored bearer to humanity of greater blessings than she who acquaints herself with all the rules of art. The boys and girls who are learning the elements of physiology and hygiene, and who, through practice, are learning the use of every group of muscles, and due discipline and control of the nervous system; who are securing for themselves due development of important tissues and organs, are not they who will be most likely to fall victims to the wiles of the quack in science, politics or religion; will not make recruits to fill up the ranks of the various isms and fads and frauds that abound in our time. It has been shown that they who give most attention during their school-days to physical culture, are not drones in the recitation room. They are full of life and vigor, are the influential men upon the campus and in society, but especially are they the successful and aggressive men in after life. Let us, in our young country, build up a system of education, commencing with the children and going up through every grade of school and college life; a system that will be as broad as the needs of the human organism, as free as it is now trammelled; that will produce not a body, not a soul, but a man, educated for manhood; a woman educated for womanhood; and both for humanity.

INSPIRATION OF THE BIBLICAL WRITERS.

BY THE REV. J. GRAHAM.

II.

As relevant to our purpose, we now turn our attention to a

CONSIDERATION OF OBJECTIONS

to the proposition herein affirmed, concerning Bible inspiration. It has been said that Paul himself says, that part of what he wrote was not inspired. The supposed proof of this is the seventh chapter of his first Epistle to the Corinthians. At the tenth verse of that chapter Paul says: "And unto the married I

command, and *yet not I*, but the Lord." It has been contended that the words "yet not I," show that Paul had no direction of inspiration in the case. Such an inference is totally unwarranted. Paul simply decides against divorce in the case, on the expressed command of his Lord and Master, Jesus Christ. Paul's action was simply this, the Lord Christ has expressly decided the case, I decide that His decision be obeyed. Now, what a curious mental process it is, which infers from this that Paul had no inspiration for his decision. Do those who thus reason assume that it would be a proof of inspiration had Paul decided that the command should *not* be obeyed? This suggests a kind of inspiration, but certainly a kind which Paul was not under at that time. Like Noah's dove that fled from the ark, the fractional theory of inspiration finds in these words no spot for the sole of its foot to rest upon. Passing on, Paul says, in the twelfth verse: "But to the rest speak I, not the Lord;" and in the twenty-fifth verse: "Now, concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." From these words the inference has been drawn that Paul admits that he had no inspiration in deciding these cases, and that he simply acted on his own "*uninspired judgment.*" This is simply drawing something from nothing. Paul had no expressed command of Christ on these cases, and, therefore, decides them on his own apostolical authority. But certainly not without inspiration; for he tells us at the end of this very chapter, that he did so as "one who had the *Spirit* of the Lord." And this was the inspiration under which he decided. Wesley gives us the following note on the twenty-fifth verse: "The apostles wrote nothing which was not divinely inspired. But with this difference: sometimes they had a particular revelation and a special commandment; at other times they wrote from the divine light which abode with them, the standing treasure of the Spirit of God. And this, also, was not their private opinion, but a divine rule of faith and practice." There is not an intimation given in this chapter by Paul, that he wrote a word of it "without any divine inspiration," but simply on "his own *uninspired judgment.*" So firm, indeed, does Paul stand opposed

to the partly inspired notion of his part of the Scriptures, that he tells the Corinthians in the fourteenth chapter of this very epistle, that "If any man thinketh himself to be a prophet or spiritual, let him acknowledge that *the things that I write unto you are the commandments of the Lord.*" It is evident, then, that Paul's testimony asserts, not contradicts, his inspiration in making his record. The supposed contradiction exists in quite other heads. We know of no cases where the Biblical writers say that they had no inspiration for what they recorded, or that it was made "simply on their own uninspired judgment." We well know that Peter ranks Paul's epistles with those "*other Scriptures,*"* which the "unlearned" and the "unstable" wrest to their own destruction.

We here direct attention to a small squad of sappers and miners, who seek to undermine a citadel which they could not take by assault. It is asked: "What necessity is there for special inspiration to record facts, the existence of which were well known, and of which the Bible is partly composed?" We reply, no inspiration is needed to recognize the facts. But it may be needed to know what historic facts were to be incorporated in a record of God's superintendence in the moral government of the world. May not inspiration be necessary to bring past facts to remembrance, and to make a trustworthy record of these, as well as of supernatural truth? And, finally, we reply, that the unassisted human mind is not competent to say exactly what may, or may not, be necessary in a revelation from God to man. We are competent to decide that inspiration is not necessary to know facts which come under our observation. But are we competent to say that nothing can be necessary in connection with a revelation from God for our instruction in righteousness, the necessity of which we do not now see? We are not competent to pronounce on such a case with certainty. Do we see the reason for cobras and rattlesnakes, for earthquakes and cyclones, in the animal and physical spheres of the world? Will we say there can be no good reason for these things and creatures, because we do not now see it? No. Nor can similar difficulties be a good reason for our rejec-

* 2 Peter. iii. 16.

tion of inspiration. In truth, it is a sad exhibition of our ignorance and self-conceit, to either assume, or declare, that nothing can exist in connection with God's revelation in nature, or in the Bible, the reason for which we do not now see. We conclude that it has been already shown that the Biblical writers do claim inspiration in making their record, and that no valid objection can be urged against that claim, because the record includes facts known to exist without it; and also things, the reasons for which we do not now see.

Another aspect of this subject, which has not only been noticed, but discussed among Christians, we now consider. "Was the inspiration of the Biblical writers 'verbal,' or were the thoughts only 'inspired,' and then, those writers left 'to their own unaided expression of them in their own language'?" As we take it, the "verbal" *notion*—it can hardly be called a *theory*—of inspiration holds that the "words" were *given* by inspiration. But it is not clear what is meant by the "words" being inspired. Surely it cannot mean that the Holy Spirit gave the writers a new set of words hitherto unknown to language. Inspiration has, in some instances, stamped a new meaning on an old word; but have we an instance of a word, not hitherto known in language, being given to the Biblical writers? We are far from asserting that this could not be done by the Spirit of inspiration; but simply ask, do we know of its having been done? If we do not know, it should not be asserted. Let us suppose, then, that what is meant by "verbal" inspiration is, that by their inspiration the Biblical writers were enabled to make such an arrangement of their words, as expressed correctly the thoughts from God in the record they made. If it be said "that is not a verbal inspiration at all;" we rejoine that, if verbal inspiration means anything else, it might be well to inquire whether it is not verbal juggling. But, on the other hand, when it is said that the writers were left "wholly to themselves" in writing the record, we hesitate to accept that as a correct expression of the truth in the case. We have nothing to support that structure in the statements of the writers themselves. To our thinking, it appears that the most rational conclusion in this case is, that

those writers were so qualified by inspiration as that, in making their record of revelation, they were enabled so to choose their words, and arrange their language, that it correctly presents the truth of God's revelation to man.

As coming within the scope of our purpose, we have to look at another aspect of this subject. As we take it, much mental confusion has resulted from confounding the inspiration given to the Biblical writers, with the inspiration given through Christ, to the world and to the Church, under the administration of grace. There is some discrimination needed here. The old prophet was taught that God would "judge between cattle and cattle."* And so we must be taught to judge between inspiration and inspiration. A clear difference is manifest in the Bible between the inspiration, in kind and in result, which has been given to the recorders of revelation, and that given to man in connection with the ministry of Gospel truth. In the case of the Biblical writers, the inspiration was for the correct recording of objective truth designed to be the only divinely correct and authoritative standard of religion in the world for all ages. But the administration of the Spirit in connection with the ordinary ministrations of Gospel propagation, is to quicken and dispose the mind to appropriate the blessings already revealed to us. The inspiration of prophet and apostle makes their record infallible; but the inspiration of the holiest under the Gospel administration does not impart infallibility to his interpretation of the revelation given to us. It is evident, then, that to confound these different administrations of the same Spirit, is to confound ourselves by confusing all our reasoning on the subject of the inspiration of the Biblical writers. Dr. Raymond here voices the truth: "For the inauguration of the Christian system the apostles were specially endowed. They were inspired men in a sense which none were inspired since the termination of the apostolic age—inspired to teach religion authoritatively as did their Master; with them their office ceased, and with it are specially qualifying endowment."† The Church is always in danger from fanatical pretensions to

* Ezekiel xxxiv. 17.

† "Systematic Theology," Vol. I., p. 190.

special revelations. Just now, a publication called the *Expositor of Holiness*, instructing us on the subject of "FAITH CURES," discourses as follows: "For special temporal blessings, including recovery from sickness, the basis for faith must be a special revelation of the Spirit to the believer's soul. . . . We remark here, that as acquaintanceship with the Holy Spirit increases in the Church, so gifts of healing will be distributed more largely amongst Spirit-baptized followers of Christ; yea, and power to communicate the healing virtue of Christ to others, and to perform the mighty works of ancient days." We do not quote this mystic farrago for the purpose of formal refutation, but to show that it is one with fanaticism in all ages, as to its claim to "special" revelations, and miraculous "cures," such as was given to the ancient "inaugurators" of revelation—the prophets and apostles of old.

We do not wonder when we are told by this *Expositor of Holiness*, in another part of the article just quoted from, that it is "somewhat unnatural for the holiness movement to ignore the faith-healing work, seeing it is its own offspring." No doubt, *that* "special" revelation, and *that* "faith cure" business, is the "natural offspring" of *that* "holiness movement," of which this writer is the authorized expositor; but we cannot admit that it is the legitimate offspring of *that* holiness taught in those doctrinal standards of Methodism, to which the learned editor of the *Expositor* has subscribed. It has been said, "Wonders will never cease." Well, what wonders are in store for us in the future, when all these forthcoming Thaumaturgists can "communicate the healing virtue of Christ to others, and perform the mighty works of ancient days?" Now, if it be considered on the intellectual side, the root of this notion lies in confounding the gracious administration of the Holy Spirit to the world, and to the Church, through the atonement in Jesus Christ, and the special miraculous inspiration of the same Spirit, given to prophet and apostle, to qualify them for truly apprehending, and correctly recording, a supernatural revelation from God. These have been confounded by some throughout all past ages. We suppose it will be so in the future history of the Church militant.

There seems to be no "cure" for organic fanaticism, but the benefits of the Christian resurrection. How unaccountable it is, on rational grounds, that in the midst of modern Protestantism, we see sects and individuals denouncing the Pope; and yet, they outrival the Pope, in their claims to be the "special organs" of the Holy Spirit. Like some men in the political sphere, they damn themselves while damning the Pope. Not "special" revelation now, but the Bible, is the objective standard of faith and practice.

It has been, and now is, asked, "Are there not things in the Bible which bad men have said, which demons and the devil have said; are these sayings inspired by God?" We reply, certainly not. But please recollect a little. Many sayings may be recorded which did not originally spring from inspiration by God, but their being accurately recorded in the Bible for our instruction, may be the result of inspiration. When the inspired *penmen* of the Holy Ghost say that a bad man said a certain thing, he said it; and when they say that demons and the devil said certain things, they said them; and that is all the record is responsible for. But the recording of such sayings is quite consistent with the correct doctrine of inspiration. It is somewhat remarkable that a record of either the sayings or doings of the devil should be objected to in a revelation, one purpose of which was to save us from being "ignorant of Satan's devices." To us it appears probable that were some writers on inspiration better instructed in those devices, they would have been less confused in their statements on the subject than they appear to have been. The Spirit of inspiration is not the inspirer of many things recorded, but He is the inspirer of their historians. The Biblical writers testify to their inspiration from God; and, if so, what but mental arrogance can inspire us to say they were not? The solemn words with which Isaiah opens the roll of his prophecies, have still a business with the world: "Hear, O heavens, and give ear, O earth: for the mouth of the Lord hath spoken."

One more point of objection may demand a notice. The following questions are still kept before us as posers: "First, do not the various readings in manuscripts and versions of the

Bible show that all the statements of the Bible were not inspired? and, secondly, admitting that the original autographs were inspired, of what use is that to us who have only translations of them, which translations were not made under inspiration?" We reply, first, that the varieties of translations do not at all effect the inspiration of the original autographs. And, notwithstanding all variations, there is no variation in any of those versions or manuscripts, with respect to claiming inspiration for the originals. And we reply further, on this point, that the substantial truth remains, notwithstanding the variations. The greatest Greek scholar of his age writes as follows: "Make your readings as many more, all the better to a knowing and considerate reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet, with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity, but every feature of it will be still the same."* A more modern writer says: "Scholars have ceased to mourn the loss of the original. Indeed, the paradox may be accepted that scholars are more certain that they have the true text, than they would be if they had the original; for it would be harder to prove the original to be genuine than it is now to prove what the true contents of the original were."† And, we reply, secondly, as respects the use of an original inspired record, it is wonderful how such a thought originated in the mind of any Christian. If there was no inspired original, there is no use in talking about a translation, as respects a revelation from God. An inspired original is just as useful to us as having a revelation at all is. A somewhat noted Congregationalist minister—lately passed to that world which is said to "hold the keys of all the creeds"—has left to us the following "imagination" as to what the Bible is: "Most thoughtful people, I imagine, have arrived at the conclusion, that it is a Book, various portions of which were written under various conditions, and contains, in very various measures, the direct communications of God to man. The

* Prof. Bentley, "Discourse on Freethinking," quoted by Prof. H. Rogers.

† Rev. F. Wright, "Logic of Christian Evidences," p. 53.

Gospel of St. John, the Epistle to the Romans, the Books of Judges and the Book of Esther, the cursing Psalms and the Epistle of St. Jude, contain, as I imagine most thoughtful people are willing to allow, very different measures of inspiration, if, indeed, in the case of some of them, you can speak of inspiration at all, except from a passionate human spring.* Now, we think, it would be difficult finding, in the same compass, more ambiguity in terms, or a more elastic religious outfit, than this "imagination" contains. One is reminded of how Burke characterized the political principles of one of his opponents—"they were made like the Dutchman's breeches; they would fit any man." However this may be, there are some who will not wear the breeches. The Books of "Judges and Esther," and those "cursing Psalms," were in the Old Testament canon when Jesus Christ lived, and when His apostles wrote the New Testament; but we hear no censure of them from those sacred lips, nor from those inspired *penmen* of the Holy Spirit. Such silence is to us more ominous, in favor of those books, than all the "imaginings" of modern critics against them. Would it not be well to suggest to the disciples of the "higher criticism," the utility of an edition of the Bible, in which the part of it *not* inspired will be printed in larger type than the part that *is* inspired? Certainly such an edition would be some convenience to the common crowd, who are not gifted with the "verifying faculty" which confers such discernment of spirit upon its possessors. For our own part, we are somewhat curious to see a Bible from those discerning critics, which their "verifying faculty" would approve of. Though we could not promise to substitute such an expurgated edition for our present version of the Bible, yet it would, doubtless, be interesting to all of us, as a specimen of that "wide culture" and "sweet reasonableness," which preside in the Pantheon of Rationalism. In the meantime, it would be well for us to hold fast to the Bible—even as we have it. Our ordinary, dull, logical faculty cannot help noticing the inconsistency of those so-called Protestant critics, in their condemnation of the Pope. If the Pope is to be condemned for

* "First Principles of Ecclesiastical Truths," p. 92-3. Rev. J. B. Brown.

setting up the "Bible and tradition," as the rule of faith and practice, how can they be justified in setting up a Bible partly inspired by God, and partly inspired by "human passion," as the rule of faith and practice? But we forget. It must be borne in mind, that it is not the dull logical faculty which directs in the realm of the "higher criticism," but the dictates of "pure reason."

And now, judging from the testimony of the Jewish and Christian Churches—from the testimony of the Biblical writers themselves—from the testimony of the Lord Christ Himself, and from the fallacious character of the objections urged against it, we conclude the correctness of the proposition herein maintained, that inspiration is that special influence of the Holy Spirit on the minds of the Biblical writers, which qualified them to record the truth, on the matters they profess to treat of, with infallible correctness. This proposition is not set forth here as a *theory* of inspiration, but as a reasonable inference from the testimony of the Biblical writers respecting their own inspiration. On this ground the Bible has stood during all the ages. As a divine revelation it cannot stand on any other ground. Partly divine and partly human, as respects its source of authority, is only a trimmer's castle, which will be shattered by artillery from both sides. Either the autographs of the Bible were written under special inspiration from God; or the apostles and prophets, and Jesus Christ, were either self-deceived dupes, or arrogant impostors. We must remember that *not* to decide for either, *is to decide wrong*. There is some truth in the answer of a modern literary man to the question put to him by another: "Do you believe in the divine origin of Christianity?" He replied: "Yes; had it not been such it could never have survived the attacks of its paid defenders." Whatever may be our opinion on that matter, we have no fear of successful contradiction when we say, that had the Bible not been from God, it could never have survived the revolutions of time, and much less, could it have occupied its present leading position in the march of the world's intellect. Like the river of its own prophecy,* its streams run everywhere, and wherever they come there is life.

* Ezek. xlvii. 1-12.

“Look forth ! that stream behold ;
 That stream upon whose bosom we have passed,
 Floating at ease, while nations have effaced
 Nations, and death has gathered to his fold
 Long lines of mighty kings : look forth my soul,
 (Nor in that vision be thou slow to trust).
 The living waters, less and less by guilt
 Stained and polluted, brighten as they roll,
 Till they have reached the eternal city—built
 For the perfected spirits of the just.”

THE POETICAL BOOKS OF THE OLD TESTAMENT.

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

I.

Our Lord Himself divided the Old Testament after the manner of the Rabbis into three fundamental parts,—the Law, the Prophets, and the Psalms. This ancient analysis accords with the most accurate modern investigations of the method of Divine Revelation and its subject matter. In regard to both method and matter, we shall find a profound difference between these three parts of the Old Testament. The law is essentially a revelation from without. God speaks. Hence the Jewish Rabbis were accustomed to regard the law as alone possessing the highest degree of inspiration; God spake to Moses face to face. The standpoint of the law is throughout that of the supreme unchallenged authority of God. The human instrument all through the giving of the law is veiled, so to speak, in the cloud, and the people see only the lightning and hear only the voice of God. Prophecy, like the law, is also a revelation from without, but now the human instrument becomes more prominent. The prophet is indeed elevated beyond himself, and feels that he speaks not as a man but as the messenger of God. But his mode of appeal is thoroughly human. He reasons, expostulates, exhorts, appeals to the conscience, and especially makes the law the basis of his address. The work of the prophets would have been impossible if there had not been first the law. But when we enter, as we now do, upon the third

great section of the Old Testament writings, we find no longer the revelation from without, either with or without the human messenger, but now the Holy Spirit works within the heart of man; God reveals Himself in human experience; and the voice which we hear is the voice of man crying to God under the impulses of the Divine Spirit. Hence this third grand division of the Old Testament is throughout the book of the human heart, of subjective moral and religious experience. Such is the Book of Job, the experience of God's servant under mysterious affliction, and the subjective unveiling of that mystery to himself and to the world. Such are the Psalms, in all their exquisite variety of human life, and of living religious experience growing out of that life. Such is the Book of Proverbs, with its subjective views of what is wise, right and becoming in the varied circumstances of practical life. Such also is the Book of Ecclesiastes, with its experiences of doubt and scepticism, a book full of instruction and help for honest doubters to-day. And as the Book of Proverbs carries this subjective inworking of the Holy Spirit down even to the prudences and proprieties of life, so the Song of Solomon carries it into the sphere of pure, simple, modest, unaffected, joyous, bridal love, dignified and sanctified by God as the type of the unity of Christ with His Church. The Book of Lamentations is the outpouring of the heart of a lover of his country and his God. The Books of Chronicles, Ezra, Nehemiah and Esther all lie in the same line. At first sight it might appear that there is no great fundamental difference between Kings and Chronicles; but the one is written from the standpoint of the man of God, the other from that of the man of human life. Even the Book of Daniel is more properly reckoned in this section, as is done by the later Jews, as containing principally the experience of God's servant in the land of exile, with the wonderful revelations with which he was favored. The unveiling of the future is not peculiar to any one of the three great divisions of the Old Testament. It occurs most frequently in the writings of the prophets, as a part of their lessons of encouragement or warning to the Church; but it often enters into the calm contemplative experience of the poetical books, and even finds a certain place in the covenants of the law.

While the three grand divisions of Old Testament Scripture are thus clearly distinct in their character, they have at the same time a most intimate relation to each other, forming an organic unity in the trinity. The law of the Father, the prophetic voice of the Word, and the inner light of the Spirit can never be severed from each other. The covenant and precepts of the law form the foundation. No sooner were they given than Mosès himself, in the Book of Deuteronomy, began the work of prophecy; and in his final discourse to the congregation *preached* the law which he had already *commanded*; and at the same time predicted the line of prophets "which" saith he, "the Lord; your God shall raise up unto you like unto me." On the other hand, the period of the Judges, when every man did that which was right in his own eyes, shows us what the law would have effected without the prophets. It was the prophetic voice of warning and consolation which made the law quick and powerful, and enabled it to maintain even a partial sway over the hearts and lives of Israel. On the other hand, the whole prophetic work would have been impossible without the law as its basis. The law contained the authoritative terms of God's covenant with His people, and the great work of the prophetic ministry was to expound and apply the law. In like manner the literature of contemplation and inward experience required the Divine covenant as its basis, the Divine precepts of the law as its subject matter, and, for its fullest development, the inspiration of the prophetic word as its quickener into life.

These grand divisions of the Old Testament Scripture may also be contemplated from the standpoint of four great sections of human activity. The legislative or principle of order, the executive or ethical and the contemplative and mystical.

The department of Old Testament Scripture now before us naturally came most largely into existence at the time when the chosen people were most completely in accord with and influenced by their religion, *i.e.*, the age of David and Solomon. The pious reign of the good King Hezekiah, and the prophetic ministrations of the great Isaiah added not a little, though it is scarcely possible now to say how many of the Psalms and of the Proverbs belong to the one age or the other. From this period

we mark a decline, not so much we think in the genius of the Hebrew people as in their religious life, without which there cannot be that profound insight into the things of God which constitutes the inspiration of their poetical books. But if we look more closely into this branch of sacred literature we think we shall be able to outline, at least in a general way, its historical development. In determining the relative age of the different parts of this poetical literature we have the following principles to guide us:—First, internal evidence. The simplest criterion of this kind is the embodiment of historical facts. Sometimes the poem is so constructed as to indicate that it sprang directly from the fact, and is contemporaneous with it, as the song of Moses and of Miriam, and that of Deborah, or the lament of David for Saul and Jonathan. At other times the poem may have followed long after the fact, as in Psalm cv., etc. This criterion often very simple, yet becomes somewhat difficult where the historical references are obscure, as in the twenty-third Psalm, which has been so variously placed in the life of David. Far more difficult of application is the evidence that arises from the dogmatic contents of the literature. There has, indeed, been a progressive order in the revelation of religious truth to the human race, and also to the chosen people. And the sum total of doctrine contained in a psalm or in a book, may enable us to assign with a good deal of confidence its place in the history of revelation. But it is evident that this implies a previous mapping out, with considerable exactness, of the order and course of the revelation of truth. But this can only be done after we have already assigned to the most important parts of Scripture their historical position; and thus it often becomes a vexed point to decide whether a doctrine proves a certain book to be of late date, or whether the book proves the doctrine to have been a matter of very early revelation.

Again, it does not follow that all the books of somewhat similar dogmatic character, or even literary form, are the product of the same age. At a very late date we find imitations, some of them very good, of the thoughts and style of the writings of Solomon; and Solomon himself may have followed, and perhaps improved upon, writers of a long antecedent age.

More satisfactory results may be drawn from the language of the different books or poems, though in this respect the Hebrew language affords less certainty than almost any other. For a period of eight hundred years, during which all its most important literature was produced, the language scarcely varied in form. We have almost no relics of the period of its growth. The Mosaic literature seems to have crystallized it in its perfection. But its archaic and poetic forms indicate that it sprang from the East, from the highlands of Syria, whence Abraham descended into the valley of the Jordan. But where it grew up, thither it returns as a captive exile to decay and die; and thus, while its archaic and poetic forms are Syriac or Chaldaic, its later corruptions are Syriac likewise; and thus it is not always easy to say whether the language of a particular book is the language of a very high antiquity, or of a modern age of decadence.

But besides these internal evidences of age and place in history, we have also certain external historical data of great value in tracing the history of Hebrew poetry. The historical books refer to and quote existent poetry. The poems themselves are frequently furnished with titles, some of them genuine, all of very great antiquity and of high authority in determining the place of the writings. And when these external data coincide with internal evidence, we have the fullest confidence in assigning to the poem its place in the history of literature.

In the Pentateuch itself there are not a few fragments of the earliest age of Hebrew poetry. Some of these are not only poetical in form, but are also subjective or experimental in character, springing from the heart of God's people, the expression of their religious emotions, and are thus true psalms rather than prophetic poetry. Such is the Song of Moses in the fifteenth of Exodus, while the Song of Moses in Deuteronomy is truly prophetic. The blessing of Jacob and that of Moses modelled after it, are both poems and predictions of the heart. The nineteenth Psalm is doubtless truly ascribed to Moses in the title; and by some, the Heman to whom the eighty-eighth Psalm is ascribed, is supposed to have been a bondsman in Egypt. The Song of Deborah (Judges v.) is another remnant of the earlier

Hebrew sacred psalm. But the chief results of the work of the inspiring spirit in the heart of God's chosen people are collected in the Book of Psalms. Here we have the seventy or eighty songs of David, full of sweetness and grace, the soft, plaintive voice of the chastened child of God. Here we have the instructive contemplations of the sons of Korah, and following these the varied experience of the holy nation from the days of triumphant Solomon until the time of mourning exile. Each lover of the Bible knows how full all these are of the heart of the child of God. The wonderful profusion of poetic literature in the age of David and Solomon is the result of various causes, all tracing their origin back to the great work of the Prophet Samuel. First of all, the whole nation had been led back to a more earnest devotion to the service of God; and out of this warmer religious heart there sprang more readily the songs of Zion. And with this religious improvement there had come a wonderful intellectual progress. The schools of the prophets had quickened the intelligence of the whole nation. Then along with this elevation of intellect we find cultivation of taste, and especially of music, the handmaid and inspirer of lyric poetry. And to all these there was added in these days of national prosperity the wealth which gives leisure for spiritual pursuits. All these things in the providence of God prepared the way for that wonderful manifestation of religious life, light and power, which has instructed all ages in the Books of Psalms and Proverbs. These natural preparations by no means detract from the supernatural character of the work, they only show us that God uses the human, even, to bring forth the Divine. Piety, intellect, taste and leisure have often met together elsewhere, but never before or since have they brought forth such golden fruit as here. To this age, undoubtedly, belong about seventy psalms of David, perhaps two of Solomon, thirteen psalms ascribed to Asaph, Heman, Ethan and Jeduthun, and some ascribed to the sons of Korah; the main central portions of the Book of Proverbs, and the Song of Songs. About two books there is still unsettled controversy, the Book of Job, and the Book of Ecclesiastes; but in both these cases the probabilities now strongly incline to a later date.

Next, after the age of Solomon the period of greatest literary activity was the eighth century B.C., the age of Uzziah, Jotham, Ahaz and Hezekiah. Here many of the conditions of the previous age meet. It was at times a period of great religious reformation. The intelligence and refinement of Solomon was still continued, and the age of Solomon was almost surpassed in wealth and luxuriousness; but it was not an age of deep and pervasive new life, either intellectual or spiritual. The efforts at religious reformation were associated with the highest development of prophetic power, and prophetic literature, but because the great heart of the nation was not stirred into new religious life, there were few new songs called forth, and few new proverbs of wisdom passed into current thought. The little that can be traced to this time, such as the forty-sixth and forty-eighth Psalms, the psalm in Isaiah xxxviii., and Proverbs, xxv., etc., are echoes or copies of the more original age.

The time of the Captivity was a time of more profound religious movement. The external circumstances of this age were such as every one must have felt. The heart of all the people, and not of the profounder few alone, must have been moved as they left the land of their fathers and went into a strange land to hang their harps upon the willows by the streams of Babylon. And while they wept and refused to sing, their very sorrow broke forth and fashioned itself into strains of mournful beauty. Such are the lamentations of Jeremiah and Psalms xliv., lxxix., cii., cxxxvii. Again, on their return the heart of the whole people was awakened into a triumphant gladness, mingled with regrets over the ruinous home to which they came back, such as we find pictured in Psalms lxxxv. and cxxvi. To this period also belongs the entire prose literature of national and personal experience. And to this age in all probability belongs that wonderful poem of the problem of pain, the Book of Job.

The literature which sprang up in this way from the religious heart and life of the chosen people naturally falls into three principal divisions. The first is devotional. The Psalm (*Miznor*), Song (*Shir*), Hymn (*Tehillah*), Prayer (*Tephillah*), Lament (*Kinah*). It is evident at once that this class admits of extended subdivision.

The second is the parable or proverb (*Mashal*), the didactic poetry, the sententious utterance of precepts for practical life.

The third is contemplative and almost philosophical in its character, seeking to solve the doubts and perplexities arising in the conflict of life. The second and third combine to form the *Chochma*, or wisdom of the Hebrews, as in the Prov. i.-viii.

The devotional poetry of the Hebrews has never been equalled. We speak of it now as devotional poetry, the *expression* of the religious emotions; penitence, contrition, fear, hope, faith, love, joy, exultation, gratitude, etc., have never found a more perfect voice than in these psalms. No one would for a moment compare them with the products of India, Persia, Egypt or Greece. But we think that even the Christian hymns, whether the Ancient or Mediæval Latin, or the Modern German or English, have never equalled them. Not that Christianity has not produced as pure and perfect, and profound religious feeling as the Old Judaism, but that our theology has spoiled our poetry. That primitive age of Christianity which could have given unfettered expression to its religious emotions, like the unaffected cry of a child, has left us no poetry. The three hymns* that come nearest this age, the beginning of the third century, borrow their best strains from the Hebrew. Our later Christian psalmody, except as it is also borrowed from the Hebrew, is too often introspective or theoretical. Before the infant emotions have found a voice in which to express themselves, they have been held up in the light of consciousness and moulded into the orthodox form of our preconceived ideas of what they ought to be. Of the forty thousand modern Christian hymns, it is surprising how few have escaped this vice. The Hebrew hymns, on the other hand, are the simple, unaffected, outspoken expression of the heart's cry, the language of pure feeling. But their simplicity is scarcely as surprising as their universality. There is a narrow fashion that cramps and confines and dominates the popular religious poetry of the modern world. You can tell a mediæval hymn as soon as it is read, and one must pass through a process of ritualistic education

* The Hymn of Clement of Alexandria, Hymn cited by Basil. (See Strong & McClintock, "Gloria in Exceclsis").

and become moulded to its fashion if he would thoroughly enter into its spirit. English Puritanism has its fashion of hymn; the Wesleyan revival produced its fashion; German Lutheranism has its fashion; the French and German mystics have each their own type; and Moody and Sanky seem to have caught the spirit of the prevailing fashion of to-day. But out of all this, only that will live which has the elements of universality; and no age has ever produced as many hymns which appeal to the soul of universal humanity as the age of the Hebrew bards. Their simplicity is, perhaps, the secret of their universality. As Herder says: "Just because the Psalter contains the simplest lyrical expressions of the most diversified feelings it is the hymn-book for all times."

Closely allied to the unartificial simplicity of the Psalms is the purity of their religious emotion. Much of the so-called religiousness of the present day, stimulated by artificial methods, is spurious, or, at best, very mixed in its character. Take the emotion of religious joy, peace, or satisfaction as an example. Ask yourself how much of the enjoyment of a man singing one of our modern ditties, such as

"Ho! my comrades, see the signal
Waving in the sky,"

is a purely religious emotion, and how much is a martial fervor of earthborn passion, begotten by a lively sensuous imagination, and you will understand what an inestimable blessing to the Church is a body of praise which breathes the pure spirit of religion alone. One is perfectly astonished to see how much this earthborn, sensuous emotion, sometimes in higher, sometimes in lower forms may permeate religious poetry. Right well did John Wesley object to all expressions of sensuous endearment as applied to the Saviour, and such abound in some of our modern poetry. And wherever the veneration of antiquity supersedes the veneration of God, and the sublimity of music, poetry, architecture, and pompous ritual supersede the lowly worship of the heart, you have this same vice—a mingling of the earthborn with the divine. It is not pure religion which is produced by such hymns, but a mixed emotion, in which

the truly religious has sometimes but very little part. But in their unaffected simplicity the Hebrew hymns have preserved their purity, and express only the child-like cry of the heart to God. The holiest of God's saints have felt this, as they have been blessed and comforted in the use of these divine poems. Says Luther, "What do you find most in the psalms? earnest speech in all manner of tempests. Where can you find more appropriate expressions of joy than in the Psalms of thanksgiving and praise? You look right into the heart of the saints as into fair and pleasant gardens or heaven itself, and behold beautiful laughing and delicate flowers of all manner of fair and joyous thoughts toward God and His love springing lustily into life. Again, where can you find more profound plaintive and wretched words of grief than in the Psalms of complaint? Once more you look into the heart of saints as into death or hell." From his house of prison the statesman and patriot, John Jacob Moser writes: O how precious and dear was then the possession of the Psalms. How much comfort I acquired to think, infer, mourn, pray, wait, hope and speak in the spirit of David, 'I thank Thee O Lord that Thou hast humbled me.' I acquired to know and understand the rights of God—His purposes of love and faithfulness to every man, but especially to myself—I learned to esteem myself happy in being permitted to endure suffering. I attained to a better knowledge of the wisdom and love of God, the truth of His Word and assurance, the unalterable faithfulness of His promises, the riches of His mercy and long-suffering; of my own dependence, insufficiency, nothingness, inability without Him; of the wickedness and deceit of my own heart, of the world, of men; and of the profound wisdom of God in blending of evil with good." So Augustine found in these Psalms the pure expression of religious feeling, when he says, "How did I then converse with Thee, O God, when I read the Psalms of David, those songs full of faith, those accents which exclude all pride! how did I address Thee in those Psalms! how did they kindle my love to Thee!"

ST. PAUL'S ESCHATOLOGY.

BY REV. JOB SHENTON.

II.

There are three distinct lines of speculation touching the condition after death. The first is known as "the sleep of the soul;" the second, that of "purgatorial discipline;" the third, "a second probation."

I. THE SLEEP OF THE SOUL.

This theory of the sleep of the soul has sprung from a purely materialistic view, which cannot separate man from his bodily organization. Paul had no such views. His language, already presented, denies that the soul passes with the body after death into the grave, and both sleep till the resurrection. What meant his desire to depart and be with Christ? If his soul was going into unconsciousness, he was nearer Christ while living than he would be when dead. He is not nearer heaven to-day than when he died. All intercourse with the Deity has been cut off, all the blessings of the Gospel lost, and all those stirring anticipations that nerved him in the battle, and all those views of the triumph of Christian truth in the world, are unknown to him, if he is sleeping in the grave. Surely, he did not mean that when he desired to depart.

Then look at his brief biography of Enoch, "God translated him that he should not see death." Translated him where? Into the sleep of death, into the unconsciousness of the grave for thousands of years? No! but translated him into glorious bliss.

And Paul answers all questions of the continued life of the soul when he tells us, he was caught up to the third heaven, and enjoyed the rapturous vision of the blessed abode, and of God. "Now, whatever this vision may have been, or not have been, sink it, if you please, into the least possible significance, yet it unquestionably develops one thing, and that is, that the

apostle believed that the soul may have a conscious existence out of the body; an existence in which it may enjoy and perceive, nay, an existence in which it may be filled with the most ecstatic felicity" (Clark). Yet, again I repeat, death ushers the believer into the immediate and glorious presence of Christ.

"One gentle sigh their fetter breaks,
We scarce can say they're gone;
Before the willing spirit takes
Her mansion near the throne."

2. PURGATORIAL DISCIPLINE.

The dogma of purgatorial discipline is, that departed Christians finish their discipline of sanctification *so as by fire*. The intermediate *state* has been considered an intermediate *place*, and divided into a *limbus* for the ancient saints, for unbaptized children, for the heathen and for imperfect Christians. This last is the dogma proper, with its masses and prayers for the dead, and its indulgences. This severe pathway to heaven has been used in its terrible terrors to sustain a gigantic ecclesiastical despotism, which is an ecclesiastical fraud.

I merely touched upon the article in the creed of "the descent of Christ into hell," and further say, that many upon that article, and by a false interpretation of Scripture, have created a milder form of purgatory, which they have called "an intermediate resting place," where the soul becomes unfolded, invigorated, instructed for a superior state and world. There, under genial and sanative influences, it repairs its losses and injuries, recovers its balance and tone, becomes thoroughly developed, and fully prepared for another, and still higher state of being" ("The Dead in Christ," Rev. J. W. McCulloch, quoted in "Man Immortal").

These theories destroy the virtue of the blood of Christ, and give to the fires of purgatory, or the sanative influence of an intermediate place the power to do, what the blood of Christ is to do through the Holy Ghost, the Sanctifier. Let this dogma be dismissed with the remark, "That it finds no warrant in the Scriptures."

3. A SECOND PROBATION.

The dogma of a continued neglected probation supposes that the Gospel, in some form, is offered to those who reject it here, and that till the judgment they have an opportunity to repent, believe, and be raised to heaven. I find no warrant for such a theory; in fact, the Bible gives no hope, but absolutely precludes it. Against a second probation it may be urged that those who have failed *here* are liable to fail *there*. Joseph Cook concisely puts the matter thus: "The theory does not fit the Scriptures. The Bible nowhere suggests that there is a probation after death but upholds the consensus of all the ages. If the doctrine of probation after death were in the Bible, it ought long ago to have been found. It presumes to know better than God, what will be after death." I say of this theory, as of purgatory, it has not a shadow of proof, even by violent perversion of its truth, in the whole Bible.

I sum up Paul's doctrine of this branch of the last things. The soul when it leaves the body continues in conscious being, its place of abode is with Christ, or banished from Him, its condition is not yet complete, waiting the adoption, the redemption of the body from the grave; that there is no sleep of the soul, nor purgatorial discipline, nor continued probation, its destiny outlined to be fixed at the judgment day.

THE RESURRECTION OF THE DEAD.

Paul's doctrine of the resurrection of the dead is presented repeatedly in his preaching and his writings. When before the Council he said: "Of the hope and resurrection of the dead am I called in question" (Acts xxiii. 6). Before Felix he said: "I have hope toward God, that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15). And this belief he significantly called, "The hope of Israel." At one of the important periods of his life, Paul stood on Mars' Hill disputing with the philosophers of Athens. He brought strange things to their ears, as he "preached Jesus and the resurrection." They did not mock him as he spake of a lay of retribution, that was in their own philosophy; but that a man, the great

man of Paul's preaching, should be raised from the dead, was beyond their power to believe. And I think it plainly to be inferred, that the apostle's discourse was limited to Christ's resurrection; for if all are to be judged by Him, all must be raised, and so the day appointed in which God shall judge the world by Jesus Christ, carries in it the truth of the general resurrection. That Paul did thus connect them is evident, for he wrote: "God hath both raised up the Lord, and will also raise us up by His own power" (1 Cor. vi. 14). "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus" (2 Cor. iv. 14).

These facts are clearly stated in Paul's teaching of the resurrection. (1) The raising of the dead is ascribed to Christ as the last work in the salvation of men. "In Christ shall all be made alive" (1 Cor. xv. 22). (2) All the dead shall be raised, without respect of age, rank, or character. "There shall be a resurrection of the dead, both of the just and unjust." (3) That this event shall take place at the end of the world, and before the general judgment. "Then cometh the end" (1 Cor. xv. 24). (4) The body shall be raised so as to preserve its identity, but this marvellous change is beyond our present comprehension, only this being definitely stated, that the resurrection will be to glory and incorruption, "For Christ shall change our vile body" (Phil. iii. 20).

These points are fully treated in that grand chapter, a chapter of which it cannot be said of any other, that it contains Paul's confession of faith. In this 15th chapter of 1st Corinthians, the apostle not only asserts the doctrine of the resurrection of the dead, but undertakes its demonstration in a most masterly and conclusive argument. He shows first that Christ is risen, and from that infers there shall be a resurrection of the dead. This thought he elaborates in beautiful figure, and glowing rhetoric, meeting the cavils of objectors, exhibiting the glory of the resurrection body, declaring the Divine agency by which we get the victory over death and the grave, and then applying the practical inferences which flow so richly from the subject.

Paul's first demonstration is, that Christ rose from the dead. Credible witnesses are summoned of the resurrection, and him-

self last as having seen the Lord, "If there be no resurrection of the dead, then is not Christ risen. If Christ be not risen, then they that fell asleep in Jesus are perished. He is the firstfruits of them that slept." By the simple analogy, as the first ripe ears of wheat are gathered, and presented to the Lord in the temple, as a pledge and hope of the gathering of all the harvest in Palestine, so Christ having become the firstfruits, if there be no general resurrection, then the analogy fails. Is the tomb vacant in which with loving hands, and bound in aromatic spices, Joseph and Nicodemus laid the body of Jesus? There is but one reply to the question. Then shall every grave be vacated, and humanity shall come forth deathless. Is Christ living and from His life having dominion? He died, rose, ascended, "that He might be Lord of the dead and the living," *i.e.* universal supremacy is given through His ever living at the right hand of God.

How grandly that dominion is now presented. The once crucified Christ is head of the physical and moral universe. This reign is to continue till He has put down all rule and authority and power. "The last enemy that shall be abolished is death." That is the only annihilation to be found in this sublime destruction—death annihilated by a universal resurrection. Then will Christ deliver up this mediatorial kingdom to God the Father, and resuming his place at the right hand of the throne, the eternal God in the unity and mystery of the ever-blessed Trinity will be all in all.

Paul meets the objector just here, and his two questions furnish the apostle with his arguments. "How are the dead raised up?" refers to the possibility of the resurrection. "With what body do they come?" Supposing the fact to be allowed, what *kind* of a body will come forth? These Corinthians could not doubt the power of God, but they seemed to conceive, that there was a contrariety between the reunion of the soul and body, and those hopes of a higher condition in the future life, which both reason and revelation taught them to form. The second expresses a strong doubt that the disenthralled spirit could not return to a material body, as that would not comport with the deliverance from the bondage of corruption by death.

Both objections are so nearly alike, that the apostle directs his argument to the answer of the second. In a beautiful figure, which has been interpreted in a sense surely never meant by Paul, he takes the grain of wheat, shows how it is sown, then dies, then lives the same grain. From this thought, perhaps borrowed from our Lord in His discourse with certain Greeks, men have constructed the *germ* theory of the resurrection.

"This notion," says Watson ("Institutes," Part II., p. 464), "of an incorruptible germ out of which a new and glorious body, at the resurrection, is to spring, appears to have been borrowed from the speculations of some of the Jewish Rabbis, who speak of some such supposed part in the human frame to which they ascribe marvellous properties, and from which the body was to arise. No allusion is, however, made to such an opinion by the early fathers in their defences of the doctrine of the resurrection of the dead. This theory under its various forms was assigned, doubtless, to render the doctrine of a resurrection from the dead less difficult to conceive, and more acceptable to philosophical minds; but like other attempts of the same kind to bring down the supernatural doctrines of revelation to the level of our conceptions, it escapes none of the original difficulties, and involves itself in others far more perplexing."

From this point the argument comes conclusively to the question: With what bodies do they come? He asserts *the same body* through the power of God shall be raised refined and glorified; but omits all reference to the *mode*, as being out of the line of the objector's question, and in itself above human thought, and wholly miraculous. In beautiful antithesis he describes the resurrection body. "It is sown in corruption"—just ready to putrefy, and by various degrees of corruption and decay to return to the dust whence it came. "It is raised in incorruption,"—utterly incapable of either dissolution or decay. "It is sown in dishonor"—shocking to those who loved it best, human nature in disgrace. "It is raised in glory,"—clothed with the robes of light, fit for those whom the King of heaven delights to honor. "It is sown in weakness,"—deprived even of that feeble strength which it once enjoyed. "It is raised in

power,"—endued with vigor, strength and activity, such as we cannot now conceive. "It is sown an animal body,"—maintained by sleep, food, and air, like the bodies of beasts. "It is raised a spiritual body,"—needing none of those animal refreshments, and endued with qualities of a spiritual nature, like the angels of God (See "Wesley's Notes" *in loco*). I hold it as fairly deducible, and the only fact, that Paul looked for the resurrection of the same body, the vile body changed from corruption to incorruption.

It is not to invite criticism, but calmly to assert, that Paul's doctrine of a literal resurrection has been the accepted faith of our Church. Mr. Wesley says in his "Notes," on the words, "Who will transform our vile body, into the most perfect state, and the most beautiful form. It will then be purer than the unspotted firmament, brighter than the lustre of the stars, and which exceeds all parallel, which comprehends all perfection, like unto His glorious body,"—like that wonderfully glorious body which He wears in His heavenly Kingdom, and on His triumphal throne."

In his sermon on the resurrection of the dead, revised and abridged from Dr. Calamy, he says: "Thus have I shown, that the resurrection of the same body is by no means impossible to God; that what He hath promised He is able to perform by that mighty power, by which He is able to subdue all things to Himself. Though we cannot exactly tell the manner how it shall be done, yet this ought not in the least to weaken our belief of this important article of our faith."

Richard Watson says: "Great as these changes are, the human form will be retained in its perfection after the model of our Lord's glorious body, and the substance of the matter of which it is composed will not, therefore, be affected. That the same body which was laid in the grave shall rise out of it, is the manifest doctrine of Holy Scripture."

Dr. Pope, the latest authority on this point says: "The man common to soul and body will be the same. There is an identity of the persons, but a difference of the bodies as great as the difference of this world, and that world."

And combining the best thought, after a thorough examina-

tion of the subject, Joseph Cook, the greatest philosophical lecturer of the age, says: "I believe that it is a distinct biblical doctrine that there is a spiritual body, as there is a natural body, and that the former has extraordinary powers. It is a body like that of our Lord after His resurrection, which apparently makes nothing of passing through what we call ordinary matter. I tread here on the verge of immortal mysteries, but the great proposition I wish to emphasize is, that science, in the name of the microscope and scalpel, begins to whisper what revelation ages ago uttered in thunders, that there is a spiritual body with glorious capacities."

Shall I select from the hymns of the universal Church, as they have crystallized this thought into songs, which have moulded faith and hope.

"Till that illustrious morn shall come
When all Thy saints *shall rise*,
And decked in full immortal bloom
Attend Thee to the skies."

"Thence He arose ascending high."
"Up to the Lord our *flesh* shall fly."

"In *this* reanimated clay
I surely shall behold Him near."

"*Mine* own and not another's eyes
The King shall in His beauty view."

"God, my Redeemer, lives,
And ever from the skies looks down
And watches all my *dust*
Till He shall bid it rise

And if the words appeared too literal for the revised edition of our Hymn Book, yet Wesley fears not to sing,

"And raise this individual me,
God in the flesh, my God to see,
In this identic body I,
With eyes of flesh refined, restored,
Shall see that self-same Saviour nigh,
See for myself my smiling Lord,
See with ineffable delight:
Nor faint to bear the glorious sight."

(See Old Hymn Book, p. 649).

If the objection be raised, that poetry is not argument, we make reply: that what has moulded thought, and kept doctrine in compact and living forms, must be a potent popular argument.

OBJECTIONS.

You are aware that many objections have been raised against this doctrine of the resurrection of the dead. Philosophical sneering did not cease on Mars' Hill at Athens, nor did the race of scientific scorners die out after the days of Paul. Many yet mock at the doctrine, and attempt to laugh it down as too puerile, or absurd for men of thought to consider. Bring it within the domain of reason; let us subject the theory to scientific analysis; and if it will come to the test we will believe! Granted! but has everything been brought within the range of your vision? Have you measured the spaces of heaven? Have you placed all the forces of nature under the control of your will? If not; why expect this mystery to come within the range of the knowledge of the finite? The objection is met by Paul upon the highest practical method in his question: "Why should it be thought a thing incredible with you, *that God* should raise the dead?" And our Lord answers all flippant sneers: "Ye do err, not knowing the Scriptures, nor the *power* of God."

Another objection is raised; that the living human body is undergoing a constant change; and how can *this* body be raised? This is simply the old objection encountered and answered by Paul: "With what body do they come?" Let it be answered thus: Over twenty years ago I received my first lesson in Latin from the honored President of this College. I have certainly grown from the callow youth, I have passed through changes, and if it be true that we undergo a change every seven years, then I am thrice removed from what I was twenty-one years ago. But I am not conscious of that physical change; I preserve, I am conscious of my identity. "Thus the bodily identity, *i.e.*, the idea of its being essentially the same body, seems as inseparable from us as life itself. Whatever changes take place in the coarser parts of the bodily system, the elemental part, the *essence* yet remains. And it is this that

shall rise from the grave" (Clark). "The dead shall be raised incorruptible, and *we* shall be changed. For flesh and blood cannot inherit the Kingdom of God."

Another objection, that covers all the ground of the wasting, scattering of the dust, its particles entering into other bodies, is thus expressed: that if the same bodies, there will be a vast diversity among the resurrection bodies. But Paul meets this objection by telling us, that not as it went down into the grave will the body of the righteous rise. "It is sown in corruption, it is raised in incorruption, it is sown a natural animal body, *soma phugikon*," *i.e.*, a body which previously existed with all the organs and faculties requisite to procure, receive, and appropriate nutriment; but "it will be raised a spiritual body, refined from the *dregs* of nature, utterly impermeable by everything which communicates *pain*, freed from the organs and senses required only in its former state, and probably possessing the remaining senses in greater perfection, together with new and more exquisite faculties, fitted for the exalted state of existence and enjoyment to which it is now rising" ("Evidences of Christianity," Dr. Gregory, p. 429).

"Who shall change," not create, but "change our vile bodies, changed like Christ's glorious body." Just as we die we rise. "I saw the dead, small and great, stand before God" (Rev. xx. 12). "Children will not arise as men, nor aged men retreat to the period of youth, but every glorified body will clearly represent his degree of age, with the exception of all that is perishable, so that all taken together may declare the entire human race in its degrees and varieties with the most perfect clearness". (Olshausen.) But each of these shall wear its type of beauty, so that among the resurrection bodies of the saints there will be diversity, as "one star differeth from another star in glory."

The terms reason, science, philosophy, are often used, as if there could be no appeal, but they often cloak ignorance, or vanity. We bow in this discussion to the supreme authority of the Bible, and say with the immortal Newton: "The Scriptures of God are the sublimest of all philosophy." The resurrection of the dead consummates the triumph of the Gospel.

Christianity claims the dust of the sainted dead. Death shall be dethroned, driven from his usurped throne, "the last enemy that shall be destroyed is death."

"Oh how wonderful to see
 Death and Life in conflict meet ;
 Life hath won the victory,
 Trodden Death beneath his feet ;
 Even as the Scripture shows,
 He hath conquered all our foes,
 Death was slain, but Jesus rose."

—(Martin Luther).

Paul's teaching leads to witness the saints "fallen asleep"—their spirits passing into the presence of Christ—their bodies into the grave. He then tells us of the time when the angel's trumpet shall sound, and the dead shall awake, and the living shall be changed without dissolution, "in a moment, the twinkling of an eye," and both shall be caught up to meet the Lord in the air. And as he looks on that sublime scene—the once crucified Lord attended by a vast and glorious retinue of angels coming in the clouds, and looking on the world filled with life, and beholding all this scenic display the final judgment—he closes his grand argument with the exhortation to us, as well as the Corinthians: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15-58).

THE FINAL JUDGMENT.

I have anticipated much in relation to Paul's doctrine of the last things of the last days; but these points are noted, the time of the advent—the personal manifestation of the Lord Jesus—the glory of His coming—the sentence upon mankind—the eternal condition of the human race.

1. The time is indicated, "Then cometh the end." There is a set day of the Lord Jesus when as Jehovah He shall be manifested in His power and glory. St. Paul's vivid description in his preaching, and his first epistle, of the glorious appearance of Christ as the Judge, had led the Thessalonians to look for His second coming in their day. To correct their views he

wrote his second epistle, in which he distinctly asserts that the coming is not near, at the same time he opens a glimpse of the process of events which precede the advent. "When the Lord Jesus shall be revealed in flaming fire" (2 Thess. i. 7).

The dominion of Christ must not only be assured, it must be a fact. His benignant reign must spread over the moral world, as it does now over the natural world. His Gospel must go forth in its conquests, till it has made its power known of salvation from sin. If every foe is not submissive, yet His enemies in absolute terror of His rule to which they will not submit, shall lick the dust in abject, not loyal, subjection. "Then cometh the end."

Of the precise time we are in profound ignorance. Prophets, without the garb, and certainly without the seer's eye, have been profuse in their predictions; the date has been fixed, the time has passed, and all things continue as they were, and these prophets are unabashed at the non-fulfilment of their prophecies. But it is only profound ignorance that ventures to forecast the future, and profound incredulity that believes such predictions. That day will come as a thief. It will steal silently upon the world. The flash upon the sky of the vivid lightning, the roll of ten thousand thunders, the sound of the trumpet will be the first indication, that the Son of man cometh in the clouds. And from the fact of that suddenness the apostle, as in all his epistles, draws this practical lesson, as he never favors a cloudy, dreamy sentimentality, "Therefore let us not sleep as do others, but let us watch and be sober" (1 Thess. v. 6).

2. There will be a personal glorious manifestation of Christ. "The Lord Jesus shall be revealed from heaven." "The Lord Himself shall descend from heaven with a shout." If there be a part of the circumstances of the *parousia*, the revelation of the Judge upon which the most exalted, sanctified fancy may delight to dwell, it is the glory of that moment, when the Son of man shall come in the clouds. Contrast the two advents—the humility of the Incarnation, the place of His birth, the silence of His coming, with the exalted majesty when His cloudy chariot shall roll across the visible heavens, when the grand

solemnity of the occasion shall be ushered in with the flash of the lightning, the roll of thunders, and all mankind shall see Him. Splendid as will be His trophies as Victor over sin, those victories will but pave the way for the ultimate triumph over all created things.

In the sky you look for Him whose brow was crowned with thorns, *now* wreathed with a crown of dazzling light; whose hands were nailed to the tree, *now* bearing the sceptre of universal dominion; whose soul was once made an offering for sin, but *now* He has come without a sin-offering to salvation. And however much the occasion may curb us, yet surely the strain of the high poetic fervor is not misplaced, as we by faith anticipate that advent.

“Lo! He comes with clouds descending,
Once for favored sinners slain,
Thousand, thousand saints attending,
Swell the triumph of His train,
Hallelujah!
God appears on earth to reign.”

3. The glory of the advent is presented by the appearance of the holy angels. I would delight if it formed a part of this discussion to trace how often angels appear to act an important part in the government of God. Gabriel was the angel of the Annunciation to Mary. Angels filled the midnight air with the gospel song of the nativity. They spread and waited at the desert table after the conflict and victory of the wilderness of the temptation. A celestial ministrant came to Him after the severe baptism of Gethsemane. At His ascension the chariots of God were ten thousand times ten thousand who escorted Him up to, and through the gates of pearl, as they unloosed the bars of massy light, and wide unfolded the ethereal scene. And if they were so conspicuously present during His earthly ministry, then how brightly shall they accompany Him as He comes with “the glory of the Father, and all the holy angels.”

As the Lord descends from heaven “*the shout*” of a mighty host will be heard, such a shout as never broke over the world

before, as its thunder peals pour forth from angelic lips. Then shall be heard "the voice of the archangel," the leader of this host, and the herald of the Lord. Then shall sound "the trump of God," a strain of celestial music. These announce the Incarnate Person in the rear, to whom the whole host is as the advance procession. Shout generally denotes an advance movement. The archangel may be Gabriel of the first advent—in fact, popular fancy has designated him to this office as the herald of the second advent. "The trump of God" is the vocal symbol of the Divine Presence and Person. It was probably heard but once. That once was at Sinai. Then, as here, it was the announcing strain, the celestial hosts forming the advance procession of the approaching Divine One.

Before He flashes upon the world, the resurrection of the dead shall take place. "The trumpet shall sound, and the dead shall be raised." At that instant the living shall be changed, so "that every eye shall see Him." But shall there not be two resurrections? "The dead in Christ shall rise first," is not to be interpreted apart from its obvious meaning, *i.e.*, before the living shall be changed. In answer to any pre-millenarianism, basing its theory of a thousand years of the reign of Christ upon earth, it is a sufficient answer to say, that any interpretation of the thousand years of a personal reign of Christ has to be read into the Scriptures. Take away Revelation 20th chapter, and there is no longer a thousand years of reigning. That chapter is a vision, not a prediction. It cannot be interpreted literally; if so, you must have a literal bodily Satan, a literal chain to bind him, and a literal prison in which to keep him. Now what is said in Rev. xx. 4? "They lived and reigned with Christ a thousand years."

Not a word about Christ coming in the body to reign, but certain souls of men, who had been beheaded, lived and reigned. Not a word about the bodies of men, or the body of Christ. Not a word about the place in which they reigned. On the slimmest of foundations, however, is built the magnificent imagination of a bodily presence of Christ, and of saints in resurrection bodies reigning over living nations" (Dr. Laing). Get these ideas elsewhere, you may take them to it; they are not

found in Rev. xx. But having the ideas, it is easy to read them into the language of Paul, that "The dead in Christ shall rise first;" or into the words of Christ, "The resurrection of life, the resurrection of damnation." The whole current of the New Testament teaches us *one* coming of Christ for resurrection and judgment of all mankind, and the redemption of His people. *Once* only shall Jesus appear in the clouds with power and great glory, and at the time designated "*the end*," shall all the dead be raised.

I theorize not upon the *place* of the judgment, but simply look upon the Judge, and the solemn proceedings of that day. "He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained." That *man* is Jesus the risen Lord. "The Father judgeth no man, but hath committed all judgment to the Son." There will be one gathering of all men, of all nations, of all the earth; the living and the dead, the small and great, the *first* and *last* congregation of mankind.

The righteous are placed at the right hand of the Judge. Endeavor by a vigorous effort of imagination to hold before the eye of the mind the vision of John: "I beheld, and, lo, a great multitude, that no man could number, of all nations stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Among this vast assembly there is not one who was not redeemed from among men, not one on whom the wrath of God did not abide, not one whom the Saviour did not purchase, not one but was doomed to wrath and woe. But here we ask, in the triumphant language of our apostle, "Who is he that condemneth?" "It is Christ that died," is the only plea. Forgiven, redeemed from earth, there is no condemnation, their glory is now attained. They are truly without spot, or wrinkle, faultless before the throne. Their humanity is glorified, made like His glorious body, their souls have reached the perfection of complete glorification, and in the universe no whisper of condemnation is heard, for Jesus redeemed and saved them.

I would, if I could, comprehend, even in a small measure, the meaning of the words of Paul: "When the Lord Jesus shall

come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 10), they shall have conceptions of His redeeming work such as never dawned even to the exalted intellect of Paul. They shall read the story of His sufferings, gaze down the fathomless abyss *from* which He saved them, *up* to the heights of those thrones to which He has raised them, and then shall appear the infinite dignity of the atoning Christ, that He will be admired in all them that believe. And surely I may indulge the thought that He will see with infinite satisfaction the purchase of His agony. Behold here the accomplished word! The grand crowning act of redemption.

On the left are those who have not obeyed the Gospel of the Lord Jesus. "They are manifested at the judgment seat of Christ." "They are judged according to the deeds done in the body." They will be compelled to gaze upon the Judge—to hear their sentence from His lips. This will be the aggravation of their misery. He that has judged them will say, "Depart!" From His presence they pass into everlasting punishment.

[I refrain from the literal interpretation which mediæval theology put on "the lake that burneth with fire and brimstone," and do not take my theology from Milton or Dante].

Let Paul in one instance describe the condition of the lost, "Who shall suffer punishment, even everlasting destruction from the face of the Lord, and from the glory of His might" (2 Thess. i. 9, R. V.) Here the doom of the disobedient is a state of *punishment*—the nature of the destruction is exclusion, not from the universe, but from the face of the Lord, and the glory of His power—this punishment is everlasting, *i.e.*, perpetual, and presupposes perpetuity of being. If the punishment were not everlasting, neither could the destruction be so.

This sentence is thus analysed: the punishment of sin is like sin itself, separation from God; add to this severance from God, conscious suffering, which cannot be explained away; that material fire cannot touch the immaterial soul—its eternal continuance is affirmed as the life of the righteous.

The eternal destiny of the saints will be, union with the Godhead, through which will pour the love of eternal gratitude to the Lamb that loved them; add to this the conscious enjoy-

ment of happiness, presented as being saved from all that troubled in this world, their intellectual nature raised to such contemplation of the resources of eternity, and their moral nature filled with the glory of rest, of joy, of happiness, that "eye hath not seen, nor ear heard, nor heart conceived, what God hath prepared for them that love Him." And over that land the black shadow of death will never fall, pains and weakness will be left in the mortal; the rapture will increase and continue, the redeemed in their perfected condition shall evermore worship the Lamb, as their gratitude will find its manifestation in the sphere of His love, which is the final perfection of His Person, whether on earth or in heaven.

Let the day of labor, of pain, of weariness, pass in doing or suffering the will of Christ; at its evening the golden mantle of accomplished purpose will wrap us for the sleep of the grave, while on wings ethereal our spirits rise to the glory prepared for the faithful. When the ages have passed, and the redemptive scheme is complete, we shall rise from the slumber of the dust, as the soul and body, united in eternal wedlock, go forth to meet the heavenly Bridegroom. As we take our places and our parts in the last things of the last day which shall honor the Redeemer, it is ours with simple trust to accept this revelation, and with grateful emotions "to give thanks to the Father, who hath made us meet for the inheritance of the saints in light." And when that day shall come of which the Latin poet has sung in his unequalled strains:

"The day of wrath, that dreadful day,
When heaven and earth shall pass away,"

may we find mercy of the Lord in that day.

And clasping our hands in devout prayer, and bending our knees in humble pleading, we say, as did John, as he closed his revelation, and the Book of Revelation, "Even so, come, Lord Jesus, come quickly."

THE RELATION OF THE BIBLE TO MENTAL
CULTURE.

BY REV. W. GALBRAITH, PH.B., LL.B.

ETERNITY alone will disclose the extent to which humanity is indebted to the Holy Scriptures. Grandeur marks all the works of God, but He has magnified His *word* above all His *name*. The Bible possesses a superiority above all other books, corresponding with the infinite superiority of God above man. It is not merely as a divine remedy for moral evil that it is of inestimable value. It exerts a most salutary influence over every department of man's nature. It is a priceless boon to him in all the relations and vocations of life. Language and literature, history and philosophy, laws and governments, civil and religious liberty, social and benevolent institutions, mental and moral sciences, discoveries and inventions, and all other means and agencies for human improvement and happiness, have borrowed their life and thought and inspiration from the Bible, as the stars in the solar system borrow their light from the sun. The first and most important sphere of divine revelation is the world of morals. The second most important sphere of its operations is in the universe of mind.

Every created intellect on earth and in heaven has, either directly or indirectly, derived benefit from the Holy Scriptures. Some of their primary principles, transmitted from generation to generation by tradition, have been interwoven with the thoughts and feelings of all ages and all nations. Even the bright seraphs, radiant with the insufferable glories of heaven, are close and diligent students of their profound mysteries. The Bible has furnished all peoples and nations with the most potent and efficient means of intellectual activity, growth and development. It has exerted a powerful influence upon the education of the world along four different lines:

1. It has given birth to *written* language.
2. It has brought the great ideas of the Divine mind into contact with the human intellect.

3. It has to a great extent elevated and purified the literature of the world.

4. It has preceded and given birth to most of the inventions and discoveries of the world.

1. To every reflecting mind it must be evident that *written* language sustains a most important relation to a high state of intelligence. Without it comparatively little progress could be made in education. For all that has ever been accomplished by this wonderful art, the world is originally indebted to the Bible. Before the days of Moses, thought was sometimes rendered visible by pictures and symbols and various kinds of hieroglyphical records. But the great chariot of thought (alphabetical writing) was constructed by the Omniscient Architect Himself. The first writing with *alphabetical* character was the inscription of the law on Mount Sinai by the hand of God on the two tables of stone. Though this view is destitute of the charm and freshness of novelty, yet it has what, in a discussion of this kind, is of far more importance. It is sustained by the deep research of a grand array of men, distinguished alike for their candor and erudition. It is supported and confirmed by Clemens Alexandrinus, by Cyril and St. Augustine, and by Mariana, a learned Romanist; by Dr. Winder, author of the "History of Knowledge; by Dr. John Owen, Dr McKnight, and many others. Thus far in the history of the world there is not an instance on record "in which any man, or set of men, ever invented the use of letters by their own unaided powers." The perfection, the marvellous simplicity, and the wonderful and comprehensive results of this system, link it by analogy to the operations of God. The Hebrew alphabet was as complete the day it was entrusted to Moses on the two tables as it is at the present time. All the Hebrew letters, with one exception, are found in the Decalogue. By the combination of a few elements of sound, every idea which the mind is capable of conceiving, can be made visible with the greatest facility. The claims of all nations, except the Hebrew people, to this singular and most useful discovery, arise solely from their extravagant and fabulous pretensions to antiquity. The conclusions to which reason,

critical research and the testimony of the highest human authorities conduct us is this: Before the writing of the law, there is no conclusive evidence that alphabetical characters existed in any nation. After that period they are mentioned among the Hebrews on almost every suitable occasion.

2. The Bible has brought the great ideas of the Divine mind into contact with the human intellect. The vast and wonderful ideas comprehended in the system of revealed religion stimulate thought and inquiry, and tend directly to strengthen and expand all the immortal powers of the human mind. Through Divine Inspiration, the greatest thoughts of the Infinite Mind upon the most important subjects during a period of four thousand years are flashed through the firmament of man's intellect. No sooner is an important fact or great idea thrust upon the mind, than it begins to turn it over and look at it in different aspects. New thoughts are born, and the mind is expanded, enlarged, and strengthened. Give the thought, "steam possesses an expansive force," and the mind will not rest until engines are constructed. Show Columbus a carved stick that has drifted in from the Western Ocean, and a new continent is discovered. A falling apple observed by the penetrating and powerful mind of Sir Isaac Newton leads to the discovery of universal gravitation. This is the law of mental development. The Bible is replete with these great seed thoughts which germinate into an abundant harvest of intellectual activity. It contains the most ancient history, the most profound philosophy, the purest ethics, the grandest poetry, and infinitely the best system of religion in the world. The doctrines taught in the Bible immeasurably enlarge the compass of human thought. Man's mind endeavors to grasp the immense thoughts of God's mind, and is enlarged and elevated in the effort. Look at a few of these thoughts:

(1.) The Bible gives us the only complete and reliable information respecting *God* that can anywhere be found. We do not for one moment deny that the book of nature gives us much important information respecting the Being and natural attributes of Jehovah. The magnitude, grandeur, and harmony of nature, proclaim with eloquent tongues to those versed in philo-

sophic and scientific lore, the majesty, power, wisdom and eternal Godhead of the Great First Cause. But nature, with all her endless resources and transcendent glory, has not a single lesson to impart on the moral perfections, the character or the will of the Almighty Lord of all. During a period of long and eventful ages, sages and philosophers consulted the marvellous pages of nature on these subjects, and the Eternal Jehovah was still to them the "Unknown God." But in the Bible we have a clear and comprehensive revelation of both the natural and moral attributes of God, of His holy character, His perfect will and His saving relationship to man. In the patriarchal age, His perfection and glories were dimly foreshadowed by types and symbols. Under the Hebrew dispensation, the long line of illustrious prophets proclaimed His goodness and His power, and inspired bards celebrated in sacred song His wonderful deeds. When the fulness of time was come, "God was manifested in the flesh." Men "beheld His glory, the glory of the only Begotten of the Father, full of grace and truth." And under the final crowning dispensation of the Gospel, God dwells among us, and is consciously revealed in us by the Spirit.

(2.) The Bible gives us information respecting *man*. It surrounds his creation with the greatest dignity, pomp, and glory. It tells of the solemn deliberation of the Trinity when he was made. It teaches that his body was formed from the earth, but that his soul was an emanation from God; that he was created only a little lower than the angels, and bore both the natural and moral image of his Maker. It informs us that he possesses a threefold nature, "body, soul, and spirit." His body is curiously and wonderfully made—the noblest and grandest material work of the Almighty. His mind is capable of vast and unlimited refinement, elevation and expansion. It may almost vie with the intellect of Gabriel. His spirit may rise till it occupies a closer proximity to the Divine throne, than the pure, adoring cherubim. The Bible informs us of man's foul apostasy, and consequent degradation; and, but for the benevolent intervention of Jesus Christ, his irretrievable ruin. It unfolds the whole scheme of human salvation with all its preliminaries, accompaniments, and issues, through the marvellous

mediation of the Son of God. It details the thrilling and eventful history of our race in its relation to the providence of God and the redemption of Jesus Christ. It gives us replete information concerning the whole process by which man is raised from his state of natural degradation and spiritual death to that pure, high, and happy life which is hid with "Christ in God."

(3.) The Bible gives us information respecting immortality. It does more than throw the gates of eternity ajar: it flings them wide open and admits us to a comprehensive vision of the awful and distressing scenes of pandemonium, and to the bright and transporting glories of paradise, and bids us select which will be our habitation during the future lifetime of God. It teaches that when death claims the body of the saint, that Christ receives his happy spirit and enthrones it in all the progressive and immortal glories of heaven. The soul suddenly rises from its material temple, where the thoughts are often clouded and obstructed, to the unlimited expansion of the skies. When the grand and benevolent purposes of redemption shall be accomplished, and the last renewed soul shall bow in loving and loyal obedience at the feet of Jesus, the trumpet voice of Omnipotence will call our once death-vanished bodies from the silent dishonor of the grave. They will spring to life immortal and renewed, spiritualized and imperishable, and every form and every feature will be heavenly and divine. Body and soul will be reunited, and in this state will be admitted with jubilant and triumphant song and anthem, in the presence of a congregated universe, to the ever-increasing glories and happiness of heaven. Oh, how these doctrines of God, man and immortality enlarge and elevate all the undying powers of the human mind!

What an infinite superiority do they give the Christian above the disciples of Cicero, Aristotle, Socrates, Plato, and Seneca! How grand and soul-inspiring when compared with the fabled visions of false gods and the sensuous joys of Elysium, as found in the writings of the earlier poets! Dr. Schaff, in his work on the "Person of Christ," says: "Jesus of Nazareth, without science and learning, shed more light on things

human and divine than all the philosophers and schools combined; without the eloquence of schools, He spoke such words of life as were never spoken before nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He set more pens in motion and furnished more themes for sermons, orations, discussions, learned volumes, works of art and songs of praise, than the whole array of great men of ancient and modern times."

3. The Bible has, to a great extent, elevated and purified the literature of the world. The legendary tales of heathen mythology, written and read by the wise men of antiquity, now provoke the ridicule of childhood. The admired philosophy of ancient days, with few exceptions, was a contemptible system of wild and delusive fancies, spun out of benighted minds, and closely resembled the debasing demonolatry of modern times. But ever since the Magi of Bible story did homage to the Babe of Bethlehem, philosophy, science, and literature, in all their branches, have been circling around Him, who is the centre and wonder of all history. Knowledge is the legitimate offspring of pure Christianity, as vegetable life luxuriates under the genial beams of the summer sun, so intellectual life flourishes beneath the bright rays of Bible truth. Just as the nations of the world have received the Gospel, their wealth of knowledge has been augmented, and as they have rejected it, they have rapidly sunk into the thick gloom of spiritual night and the torpor of intellectual stagnation. From the introduction and establishment of Christianity, it has given law to public opinion, drift and direction to ethical inquiries, a new and exalted form to philosophical systems, and has exerted an all-controlling influence over the arts, sciences, and literature of the world. It has created a whole world of literature, and turned the tide of human thought into a new channel. The vast majority of books that have been written for nearly two thousand years, have been either for or against the Christian religion. Dr. Van Oosterzee expresses the opinion that even if sin had not entered as a disturbing element into our world, yet "a personal revelation of God in the Son of His love, would still have been the last and highest step in the Divine plan of *education*." Speak-

ing of the condition of the heathen world before the incarnation, he says: "All that we discover that was great and glorious in the domain of the Gentile world, in the domain of art, of philosophy, of religion, was the fruit of a secret operation of the *Logos* upon man."

Charles Hardwick, M.A., in his work entitled "Christ and Other Masters," says the Gospel "on the one side, has clearly taken into its account of man, not some, but *all* the facts of his complex being, and in harmony with this conception, it asserts, as no anterior system had been able to assert, the primal dignity of human nature, and, still more, the permanence of human personality. On the other side, the Gospel harmonizes and collects together in one focus all the scattered and enfeebled rays of truth concerning God and His relations to the creature." Christianity has kindled light and life in the human mind, has given birth to thought and inquiry, has ever been the receptacle and conservatory of human love, and has at the present time in its possession a monopoly of the best literature on earth. For three thousand years man has been writing books. Most of those books perished nearly as soon as they were written. Scarcely more than five hundred authors throughout the globe, of all the past centuries, have survived the ravages of time, and the forgetfulness of man. And what is most remarkable, the writers whose works have been most *enduring* are those who have borrowed their inspiration and thoughts most largely from the Bible. Take from the literature of the world at this moment all the ideas and beauty of diction which have been suggested or obtained, directly or indirectly, from contact with supernatural religion, and you have but little left that is worth retaining. The best philosophers, poets, historians, and moralists of olden time had their thoughts quickened and elevated by divine ideas coming in contact with their minds, through tradition, and their intercourse with the Hebrew people. Nearly all the standard authors of the present day, especially the poets, are deeply indebted to the Holy Scriptures for their grandest thoughts and most sublime diction. An English minister, Rev. T. R. Eaton, has written a work entitled "Shakespeare and the Bible," for the purpose of showing how

much the immortal bard was indebted to the Word of God for many of his illustrations, rhythms and even modes of feeling. His power of inspiring us with sublime affection for good, and chilling us with horror by his fearful delineations of evil; his elevation of thought and simplicity of language; his introduction of the vital and active principle of religion into his plays, sustaining the good and tormenting the wicked, are all owing to his intimate acquaintance with the Divine Book, and his profound regard for its sacred pages. Besides all this, there are in his writings hundreds of Biblical allusions and passages closely paralleled with the Holy Scriptures.

The word *God* occurs in Shakespeare more than one thousand times, and the word *Heaven* about eight hundred times; and in many of those passages these words, as used by him, are associated with deep religious feeling. From the Bible Milton drew largely his lofty inspiration and brilliant thought. The whole scene of "Paradise Lost" and "Regained" is laid in the Bible account of man's ruin by sin, and redemption by Jesus Christ. Cowper, in his poem entitled "Expostulation," derives his most tender and terrific illustrations from the history of Israel and other Scripture incidents. Some of the choicest imagery in his poem on "Hope" is taken from Isaiah's glowing description of Gospel times. To Paul he is indebted for the grandest thoughts in his poem on "Charity." In reading Wordsworth, especially his "Thanksgiving Odes," you are constantly reminded of both Bible incidents and language. The "Destruction of Sennacherib's Host" furnished Lord Byron with the foundation scene of one of his most graphic and stirring compositions.

Tennyson, in his popular and pathetic poem, "The May Queen," reaches the conclusion and the climax by a quotation from the Holy Scriptures:

" To lie within the light of God,
As I lie upon thy breast,
Where the wicked cease from troubling,
And the weary are at rest."

Bible incidents and Scriptural allusions are thickly scattered

all through the poems of Longfellow. In some of these there are compressed many of the great doctrines of Christianity, while the one called "The Children of the Lord's Supper" may be regarded as a grand, orthodox sermon, written in the glowing and sublime eloquence of verse. Pope closes his graphic description of the "Dying Christian's Address to His Soul" in the burning and triumphant language of Paul:

"Lend, lend your wings!
I mount! I fly!
'O, grave! where is thy victory?
O, death! where is thy sting?'"

Daniel Webster, having been highly commended for his eloquence on a memorable occasion, replied: "If anything I have ever said or written deserves the feeblest encomiums of my fellow-countrymen, I have no hesitation in declaring that for their partiality I am solely indebted to the daily and attentive perusal of the Holy Scriptures, the source of all true poetry and eloquence, as well as of all good and all comfort." In the "Beautiful Snow"—one of the brightest gems in American literature—the author reaches the climax and the conclusion by a quotation from David's penitential psalm:

"O God, in the stream that for sinners did flow,
Wash me, and I shall be 'whiter than snow.'"

Such quotations might be multiplied *ad infinitum*.

4. The Bible has preceded and given birth to nearly all the great discoveries and inventions of the world. Dr. Harris, in his "Philosophical Basis of Theism," says: "Always spiritual truth, in its work of rousing the mind to action, has gone in advance of scientific discovery and mechanical invention." Spread before you the history of the human race, and you will readily perceive at a single glance that when the Church of God has been living and active—when she has been true to God and humanity, arts, sciences, discoveries, and inventions have all closely followed in the path of her labors. While, on the other hand, when the Church has been dead, and the Bible neglected, improvements of every kind have been almost for-

gotten and the spirit of invention and discovery has been allowed to slumber. The extensive political and commercial relations of ancient Israel, awakened amongst nearly all Oriental nations a spirit of bold inquiry, and gave a mighty impetus to nearly all the useful enterprises that were known in those distant ages of the past.

The tribe of Levi constituted the *literati* of ancient times. Every Levitical city was a seat of learning and a centre of moral and intellectual light. By a succession of wonderful promises, the Hebrew people, with their ripe scholars and moral heroes and intellectual giants, and their peerless system of religion, replete with Divine thought, were brought into contact with all the most powerful nations of antiquity. For successive generations they lived hard by the throne of the Pharaohs. During a period of seventy years, Israel's most gifted sons dwelt in the metropolis of the Chaldean empire. In this way, the divine thoughts of their religion were brought into contact with the minds of those great nations. Christianity kindled and quickened the mental activity of the peoples among whom it was first spread. But when the Church declined in the East, and superstition took the place of Reveled religion, intellectual life languished and perished. For fourteen centuries, all Asia has been in a state of mental stagnation. During the long and gloomy night of a thousand years, so appropriately called the "Dark Ages," mind and morals were both enombed.

With the German Reformation came a resurrection of true religion and intellectual culture. From that time to the present, the arts and sciences have sprung up and flourished; and ever and anon, the world has been startled and blessed by some new invention or grand discovery. These have been most numerous where Christianity has been most prosperous. During the present century, the different branches of Zion have been more active than ever before, and the whole preceding history of the world cannot boast of so many great and marvelous inventions and discoveries as the last one hundred years.

When the Church was in a state of spiritual slumber, and the Bible was withheld from the people, if any important discovery was made by a bright genius living in advance of his

time, it was strangled as soon as it was born. The facts in the history of past generations show that Christianity alone furnishes the mental culture necessary to originate or receive great discoveries and improvements. As early as 1543, a Spanish captain, named Blasco de Guercer, constructed a vessel of two hundred tons, and propelled it at Barcelona, in the presence of Charles the Fifth and his court, by an engine the construction of which was kept a secret. The engine seems to have attained a perfection scarcely surpassed at the present day, but no encouragement was given to the enterprise, and the poor inventor, having the misfortune of being born two hundred years too soon, became wearied and disgusted, and took the engine out of the vessel, and allowed the ship to rot in the arsenal, and the secret of the machine was buried in his grave. A century later, 1641, Solomon de Coste, from Normandy, wrote a book on "Motive Power," and maintained that, by the power of steam, carriages could be drawn and oceans could be navigated, and all kinds of machinery put in motion. With persistent importunity he offered France the benefit of his discovery, and was rewarded for his genius and generosity by being incarcerated in a dismal madhouse in Paris. This atrocious deed was done by Cardinal Richelieu, the most enlightened and most influential man in France at that time. As early as 1617, Strada, by experiments with the loadstone, foreshadowed the magnetic telegraph, and before 1778, M. Losmond *practically* illustrated the electrical correspondence by means of a wire. This was some years before Mr. Morse, the father of the modern telegraph, was born. But the world in those days was not ripe for such inventions. The mind of the nations was not sufficiently expanded and enlightened by pure Christianity. The Reformed religion swept the mists from the firmament of the human intellect and the genius which, in the seventeenth century, was branded with insanity, two centuries later is crowned with the grateful homage of half the world. It was reserved for James Watt, an Englishman, in 1769, to bless the nations to the end of time by the invention of the modern steam-engine. It was reserved for Prof. Morse, an American, in 1844, to startle the world by successful telegraphic communi-

cations. It was meet that the first message which flashed along the wires should be, "*What hath God wrought!*" Christianity is now everywhere scattering the seeds of eternal truth and flinging its glories wide. Under its genial influence, all kinds of useful inventions are springing up to enrich and bless the world. Among Christian nations every branch of science is now in the ascendant, literature is cultivated and honored, and men rejoicing in the freedom of the Gospel are wearing knowledge as a crown. The old nations of the world where the cruel systems of paganism obtained during a protracted period of successive ages, and where darkness had established her throne, are now being permeated by Christian influences and blessed with all the high advantages of a wide diffusion of knowledge. The man must be ignorant of the history of past ages, and must close his eyes to passing events, who does not see that pure Christianity and the highest forms of education are inseparably linked together like cause and effect. The loftiest intellectual development never flourished apart from some elements of Revealed religion, and never will. Take away the Bible, and Christian institutions and education will languish and die. Transplant them from one continent to another, and education will follow their migratory movements. Heathen nations are indebted to Christian missionaries for the construction of alphabets and grammars for their rude dialects. Where but among Christian nations, or where their influence has extended, do you find newspaper and periodical publications scattered broadcast among the people? Where do you find among any other nations books multiplied without number, and schools and colleges dotting the whole face of the country as the stars bespangle the heavens? Why is it that arts, sciences, inventions and discoveries have had their origin and their grandest triumphs among Christian nations? Why is it that those nations have given birth to the mightiest intellects that have ever been found in the race of mankind? It is because they have the Bible—the highest and truest source of human enlightenment and education.

Editorial Notices of Books and Reviews.

Darwinism. By ALFRED RUSSELL WALLACE. English crown Svo., $7\frac{1}{2} \times 5\frac{1}{2}$ in., pp. 500. Cloth, price \$1.75. Montreal: W. Drysdale & Co.

On the 21st July, 1858, modern evolutionism was born. Alfred Russell Wallace had studied tropical life in America, and afterwards had been for eight years a diligent student and observer in the Malay Archipelago and adjoining islands. These years of labor had borne their fruit, and he was prepared to formulate in theory the result of his observations. Early in 1858, he sent a communication to Charles Darwin, accompanied with the request that he would forward it to Sir Charles Lyell for presentation to the Linnæan Society. Darwin read the communication, and found, to his surprise, that his own theory of "natural selection" had been anticipated, and that the central idea had been worked out by a brother naturalist. The result was that two papers were read before the Society instead of one—that of Wallace's, and another from Darwin, made up of selections from his own writings, and in manuscript before he had received the communication from Wallace. The theory has, therefore, a double parentage, and Darwin's monopoly of the name given to it is an illustration of the modesty and liberal-mindedness of his fellow-laborer.*

In the work before us we have the matured thought of the zealous naturalist. He has studied and observed with extraordinary diligence, and finds ample reason for giving support to Darwin's main positions. In some details, however, and on some most important points, he is obliged to admit that Darwin's conclusions are "not proven."

In this brief notice of a very readable and very able volume it is not our intention to go into details. The general theory has been so often gone over, that its repetition could accomplish no useful purpose. The closing chapter concerning man is, however, of such paramount interest, and some of its conclusions so unlike what Darwinism usually represents, that we shall give it somewhat *in extenso*:

Concerning man, he holds that there is "evidence sufficient to convert the probability of his animal origin into a practical

*"Charles Darwin: His Life and Work." By Grant Allen.

certainty . . . The only alternative supposition is, that man has been specially created—that is to say, has been produced in some quite different way from other animals, and altogether independently of them." He concludes that "special creation" is altogether unsupported by facts, and "in the highest degree improbable." So far there is no dissent from Darwin's conclusions.

The problem, however, of man's moral, intellectual, and religious nature has ever been a bone of contention, and here the most persistent stand has been taken. It is well known that Darwinism derives the mental and moral faculties by gradual modification and descent from the lower animals (Darwin himself makes no attempt to derive the mental powers), The moral being lives for others as well as for himself. How does it come that an animal develops that altruistic tendency that is so great a remove from pure and unadulterated selfishness? We are told that their gregarious tendency is but an intimation of sociality and sympathy. When afterward the highest animal is developed into the lowest savage, "every act of an individual which is believed to be contrary to the interests of the tribe excites its unvarying disapprobation, and is held to be immoral; while every act which is, as a rule, beneficial to the tribe, is warmly and constantly approved, and is thus considered to be right or moral. From the mental struggle, when an act that would benefit self is injurious to the tribe, there arises conscience; and thus the social instincts are the foundation of the moral sense and of the fundamental principles of morality."

To this position our author dissents, and says: "I propose to show that definite portions of it (man's intellectual and moral nature) could not have been developed by variation and natural selection alone, and that, therefore, some other influence, law, or agency is required to account for them."

Darwin attempts to show that man's mental faculties differ only in degree, and not in kind, from those of the lower animals. How the mental powers originated in the lower organisms he holds is "as hopeless an inquiry as how life first originated." He finds, however, abundant evidence that intelligence is not wanting in some of the lower orders of life; and his whole argument tends to the conclusion that all our faculties have been derived from rudiments in the lower animals "in the same manner and by the action of the same general laws as his physical structure has been derived."

To this conclusion, also, our author joins issue, as "not supported by adequate evidence, and to be directly opposed to many well-ascertained facts."

After a careful examination of the facts concerning the mathematical, the musical, and the artistic faculties, he thus concludes: "The special faculties we have been discussing clearly point to the existence in man of something which he has not derived from his animal progenitors—something which we may best refer to as being of a spiritual essence or nature, capable of progressive development under favorable conditions. On the hypothesis of this spiritual nature, superadded to the animal nature of man, we are able to understand much that is otherwise mysterious or unintelligible in regard to him, especially the enormous influence of ideas, principles, and beliefs over his whole life and actions. Thus alone we can understand the constancy of the martyr, the unselfishness of the philanthropist, the devotion of the patriot, the enthusiasm of the artist, and the resolute and persevering search of the scientific worker after nature's secrets. Thus we may perceive that love of truth, the delight in beauty, the passion for justice, and the thrill of exultation with which we hear of any act of courageous self-sacrifice and the workings within us of a higher nature which has not been developed by means of the struggle for material existence."

He discovers "at least three stages in the development of the organic world, when some new power must necessarily have come into action."

1. The first "is the change from inorganic to organic, when the earliest vegetable cell, or the living protoplasm out of which it arose, first appeared."

2. The second marks "the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms. Here all idea of mere complication of structure producing the result is out of the question."

3. The third stage reveals "the existence in man of a number of his most characteristic and noblest faculties—those which raise him furthest above the brutes and open up possibilities of almost indefinite advancement." These, he holds, can in no way be developed by means of the same laws which have produced the organic world, or brought about man's physical organism. "These three distinct stages of progress from the inorganic world of matter and motion up to man, point clearly to an unseen universe—to a world of spirit, to which the world of matter is altogether subordinate."

In the conclusions thus reached the author manifests a feeling of relief coming from a spiritual view of existence, moving in most mysterious ways toward "indefinite life and perfecti-

bility." What is usually termed "evil" may, in this connection, be one of the most efficient means of man's spiritual growth and development. The Darwinian theory, he thus thinks, "when carried to its logical conclusion, not only does not oppose, but lends a decided support to, a belief in the spiritual nature of man."

It is refreshing to follow the author through his closing pages. His conclusions may be taken as the omen of a better way of thinking after men have tried so earnestly and persistently to reach intellectual satisfaction in pure materialism. Nature operating blindly and unconsciously is not the wonder-worker, performing the intellectual feats with which it was credited a few years ago. But there is yet room for growth in this better way of thinking. The omissions from the book are among its most striking features. No attempt is made to explain who or what this mysterious force is that reveals an unseen and spiritual universe by the side of, and superior to the material. Whether personal or impersonal, it is not said. Whether the intellectual and moral offspring begotten by its mysterious working transcends as an effect produced the cause producing it, we are not told. Whether life in the vegetable and animal comes from antecedent life, or whether *vitality* is some form of spontaneous generation, we are left to conjecture. Perhaps Clodd correctly answered his own question when he said: "Given the matter which composes it, and the play of forces and energies of which that matter is the vehicle, wherein lies the difference which gives as one result non-living substance, and as another result living substance? The answer obviously is that, *the ingredients being the same, the difference must lie in the mixing.*" Perhaps such questions are not germane to the discussion. It may be that the positive philosophy is still exercising its influence, and does not as yet permit us to go behind phenomena to obtain an intellectual vision of First Causes. The name of God does not once appear in the volume. No effort is made to explain the beginning of things. We are at once launched upon an ocean out of sight of the shore from which we are presumed to start; and when the volume closes the farther shore is still among the things that are invisible.

The book will repay the most careful reading.

E. I. BADGLEY.

The Christian Conscience. By REV. W. T. DAVISON, M.A.
Being the Eighteenth Fernley Lecture, 1888. 253 pp.,
8vo. Paper, 75 cents. Methodist Book Rooms, Toronto,
Montreal, and Halifax.

This contribution to Christian ethics is worthy of the English Methodism under whose auspices it was delivered and published. The author, after giving the scope and an historical sketch of the subject, discusses the alleged genesis and the true basis and character of the natural conscience. He next treats of the relation of conscience to religion, in which is shown the incompleteness of conscience without religion, and its impotence and transcendence without reference to the voice of a Personal Lawgiver, the law and the Gospel of the Lord of the conscience. The Scripture doctrine of conscience is dealt with most exhaustively, and then the relation of Christian truth to conscience is thoroughly applied. His point is that Christian revelation recognizes, responds to, and satisfies the natural conscience just as the key fits the lock, and the retina of the eye responds to the vibrations of light. That Christianity renews while it instructs conscience; and although it does not create the sin and evil that conscience feels, yet it provides forgiveness and deliverance, which conscience, as the voice of the law within the man, pronounces impossible. He fixes his idea of the doctrine of sin and atonement in the natural fatherhood of God, and declares that the administration of divine justice is not according to a court of law, but in accordance with family life. The two sections on the law and the training of the Christian conscience are the most practical parts of the book, in which the Lord Jesus Christ is held up, not as a teacher of law, but as a living guide and pattern for a perfect Christian character. The summing up of the law of Christian conscience is, "Put ye on the Lord Jesus Christ." The author takes the correct ground that the Christian Church has too largely failed to do its duty in the training of the Christian conscience, that the doctrinal side of Christianity has been developed at the expense of the ethical. This he proceeds to prove by showing that the chasm between creed and practice in Christian religion is proverbially wide, that evangelical religion produces a vast amount of practical Antinomianism, and that an abnormal state of Christian conscience is indicated by the many excuses given for different kinds of consciences. His methods of training apply to every-day life, not omitting the duty of the preacher who has to do not only with the conviction but the education of the conscience, which leads up to the goal of enabling every man "to be and do what he ought to be and do" as the outcome of a willing mind. This work is "solid food," and will make every person who reads it a better teacher of Christian ethics. It should be studied by every preacher.

Three Introductory Lectures on the Science of Thought. By F. MAX MULLER. Svo., pp. 130. Price 75 cents. Chicago: The Open Court Publishing Co.

These lectures form, in the author's own words, "a kind of preface or introduction to a larger work on the same subject," which constitutes his latest and, as he himself seems to think, his most valuable contribution to modern science. Those busy workers of our modern world who have no time for such lengthy treatises as the "Science of Thought," may find a spare hour or two for the three lectures contained in this volume. To establish the identity of language and thought is the purpose of the book. "If there is no such thing as a mere name, neither is there such a thing as a mere thought or a mere concept. The two are one and inseparable. We may distinguish them as we distinguish the obverse from the reverse of a coin; but to try to separate them would be like trying to separate the convex from the concave surface of a lens. We think in names, and in names only" (p. 50). In proof of this thesis the origin of language is first discussed, and we are presented with the old Hegelian doctrine that students of language are familiar with through Prof. Muller's former works. Quoting again from the lectures we have the following presentation of what Prof. Whitney has sarcastically called the Ding-dong theory:

"In my former lectures I called attention to the fact that everything in nature that is struck vibrates and rings. This is the widest generalization under which the vocal utterances of man can be classed. Under the influence of certain emotions the human body finds relief in more or less musical sounds, produced by the breath passing either slowly or violently from the lungs to the larynx, and from the larynx to the mouth" (p. 28).

This argument, if such it can be called, is carried out along the line of Noiré's researches, and is connected with another of Professor Muller's favorite theories—that of the small number of original roots. Their number he fixes at one hundred and twenty, and "these one hundred and twenty concepts are really the rivers that feed the whole ocean of thought and 'speech.'" This is not the only proof to be found in the lectures that the author has not lost his faith in the prime importance of the study of Sanskrit to the philologist. But while we have many of Prof. Muller's characteristic views, and something of the same lack of systematic arrangement to be found in his earlier books, we have also the same brilliant style, full of those apt metaphors that add as much to the force of an argument as to the grace of a period. A few examples may induce our readers to seek others

in the book itself, which, however they may disagree with its conclusions, will be pleasant and inspiring reading. "The science of language was to me at all times but a means to an end—a telescope to watch the heavenly movements of our thoughts, a microscope to discover the primary cells of our concepts." "We wonder at the infinite number of the stars, and well we may. One look at that silent eternal procession is worth all the miracles of all the religions put together." "It is the heart that makes the true man of science, not the brain only." And for those of tarter taste there is the following passage, aimed, surely, at the *Saturday Review*: "If *pooh-pooh* was an expression of disgust, why should it not be accepted as the name of a critical review? And if those who *bow-wow* and *pooh-pooh* moderate occasionally the breath of their indignation, or change it into a more or less loud breeze of mutual love and admiration, why should that not be called a puff? from which *puffer*, *puffery*, *puffiness*, and all the rest."

DAVIS R. KEYS, Toronto University.

Christian Education. Merrick Lectures. First Series. By REV. DANIEL CURRY, LL.D. 8vo., pp. 131. Price 70 cents.

The Tests of the Various Kinds of Truth. Merrick Lectures. Second Series. By Rev. JAMES McCOSH, D.D. 8vo., pp. 132. Price 70 cents. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe.

These volumes are the result of a new phase of that benevolence toward educational institutions which is fast becoming a characteristic trait of wealthy Americans. The recent noble bequests of Senator McMaster and Mr. William Gooderham make it possible to use the term American in that large acceptation which all Canadians should claim for it. Here, as often, Americans are but Englishmen with a wider experience. Oxford has her Bampton Lectures and Cambridge her Hulsean Lectures in divinity: so Ohio Wesleyan University has her Merrick Lectures on experimental and practical religion, founded by the liberality of her venerable ex-President, the Rev. Frederick Merrick. It was his own desire, we are told, that the first course should be delivered by his life-long friend, the Rev. Daniel Curry, whose death shortly after leaves 'his the last legacy of a ripe scholar to the cause of Christian science. That its subject should be the importance of religion in the higher institutions of learnings was eminently fitting, and ought to make the work specially interesting to Canadian Methodists. The introductory lecture is on education in general, the next

two deal with the character, capabilities and purpose of Christian education; and the last, with its result in the formation of Christian character. The most valuable lecture of the series is the fourth, devoted to "Lions in the Way—Special Perils and How to Treat Them." These difficulties "are of two kinds—those that relate to natural sciences, especially geology and biology, and those that are developed by Biblical criticism." While giving up the old interpretation of the "six days of creation," the author proclaims that "this wide change has not harmed our confidence in the Bible."

As to his view of evolution, it is substantially the same as that given in the QUARTERLY of July (p. 309). Dr. Curry puts it thus: "Surely God is not excluded from His works because they are perpetually in action, moving in changeless order toward the perfection of their possibilities." In his treatment of Biblical inspiration, that other "lion in the way" of the modern student, the author bravely recognizes both the dawn of a new era and the heavy duties that devolve upon all Christian teachers. At the same time he asserts his abiding faith in the "gold and silver" of spiritual religion and the "prepared stones" of Christian evidences. Equally timely are the warnings against specialization and "practical" education. Recent events at home show how much need we have of pondering his advice: "Our whole system of public education is just now assailed with a loud and imperious demand in favor of such changes in the course of instruction that (in the language of the complainants) education shall be more 'practical'; and by this is meant that education shall be so ordered that it shall become more surely and immediately available for making money or securing pecuniary interests. And accordingly our highest institutions of learning, the oldest and the most renowned colleges and universities in the country are modifying their course of study in favor of 'technical' education, with necessarily corresponding disfavor toward those that tend, first of all, toward culture—that which shall educate the whole man, and especially the higher and more spiritual elements of his character, instead of those that remove him in the least degree from merely mechanical forces and the operations of dumb animals and inanimate machines. We ask, on the contrary, that the instruction to be given in our schools shall aim to develop and fashion lofty intellectual and spiritual character, with knowledge and appreciation of things that lie beyond the range of the senses—that is, the true, the beautiful, and the good—rather than the most complete machines the more effectually to minister to the grosser wants of men's natures. An objection to thus seculariz-

ing education, and compelling it, like blind Sampson, to grind in the mill, is not only that it is a diversion from a higher to a lower purpose, but still more, that it is a prostitution of the noblest capabilities to gross and corruptive uses."

There is throughout the book such a wholesome spirit of liberal Christianity that it cannot fail to do good to all who read it. Something of this liberal spirit must have led to the appointment of the venerable ex-President of Princeton to deliver the second series of lectures. The aim of Dr. McCosh's book may be given in his own words: "An immense number and variety of crude views and opinions on the most momentous subjects, such as morality and religion, are set before the young and pressed upon their acceptance. In consequence, they often feel a difficulty in knowing what to believe, and they may be led to believe too little or too much. In these circumstances it is of vast importance to provide them with tests which may enable them to distinguish between truth and fiction, and settle them in 'the truth.'" This is what is attempted in this work, which is meant for those who wish for their own satisfaction to know on what foundations the truths on which they are required to believe rest." In carrying out this plan, the author has given us a treatise in applied logic of which it might be said that the metaphysics are the metaphysics of Hamilton, but the logic is the logic of Mill. Dr. McCosh's hope that his treatise may be used as a text-book is especially interesting when viewed in connection with the discussion now going as to who shall succeed the greatest of Canadian teachers, George Paxton Young. In the event of this hope receiving fruition, we trust the author will not perpetuate the slight chronological error on p. 96, with reference to the death of Shakespeare—an error that has been pointed out by Elze ("Grundriss der Englischen Philologie," p. 22).

DAVIS R. KEYS, Toronto University.

The Religions of the World. By D. G. BURRELL, D.D. 8vo., pp. 332. Price, \$1.25. Presbyterian Board of Publication, Philadelphia.

We have sometimes heard people refer to their conversion as "getting religion," implying thereby that Christianity was the only religion, and that Christians were the only religious people. While this may not be altogether through ignorance or thoughtlessness, it is nevertheless a conception of the Christian religion that ought not to be entertained by intelligent disciples of Jesus. Every man has a religion, even though he be not a Christian. Christianity is only one of the many great religious systems in the world, and every Christian teacher ought to be

able to give a reason (1 Pet. iii. 15) why he accepts it and rejects all the others. The new science of Comparative Religion has rendered excellent service of late in contrasting Christianity with other religious systems, to the great advantage of the former. It proves that there can be but one true religion, and that that one is Christianity, also that it is the best of all for "the life that now is," as well as "of that which is to come." The great religious systems that are outlined in this work are: Fetichism, the Religion of Ancient Egypt, Zoroastrianism, Brahminism, Buddhism, the Religion of Greece, the Religion of the Norsemen, Confucianism, Mohammedanism, the True Religion. A study of these religions shows a measure of good in each of them; enough good, no doubt, to secure the salvation of the soul from hell. It proves that one religion is not as good as another, and that the Christian religion is alone altogether good. It also shows that the false systems are not progressive steps toward the true, and that the true derives little or nothing from the false. It further reveals this fact that the false philosophies that are from time to time advanced against Christianity are all borrowed from the erroneous systems of the past. The conclusion is that the Christian is the only religion absolutely free from error, and that contains all good; it alone reveals the true God and presents the ideal man; it is the only truly moral system, and the only one that suggests a plan for the reconciliation of guilty man and an offended God. It, therefore, should be regarded as final, and destined to be the universal religion. The following comparisons, showing the leading excellencies and defects of the false systems, will assist in establishing this conclusion and claim for Christianity. Fetichism—*Good features*: Man not his own master, a belief in the unseen. *The bad*: Chance, as distinguished from Providence, abject superstition. The religion of Egypt—*The good*: Reverence for life, immortality and a moral code. *The bad*: Zoolatry, or worship of life, and the making of God and truth a hidden mystery to the people. Zoroastrianism—*The good*: The idea of conflict, and the four laws of piety, purity, veracity and industry. *The bad*: Dualism, the devil coequal with God, and hopelessness. Brahminism—*The good*: Diaus-Pitar (Heaven-Father), "our Father in Heaven," and spirituality. *The bad*: Castes, spiritual pride, pantheism, transmigration of souls, no personal responsibility. Buddhism—*The good*: Self-culture by means of right belief, right feeling, right speech, right actions, right means of livelihood, right endeavor, right memory and right meditation. *The bad*: The law of consequence, by which there is no pardon for nor escaping from an unjust act, the

extinction of the soul, selfishness, sadness. The Religion of Greece—*The good*: God in nature, the dignity of man, wisdom the principal thing. *The bad*: A pantheon of humanized and immoral gods, immorality and scepticism. Norse (Anglo-Saxon) Mythology—*The good*: The Al-Fadir (All-Father), "Our Heavenly Father," courage, love of freedom and immortality. *The bad*: Nature-worship, a sordid view of the future life. Confucianism—*The good*: The ideal kingdom, the characteristic features of which are filial piety and patriotism; the five cardinal virtues of which are benevolence, duty, decorum, knowledge, faith. *The bad*: Practical atheism, no good cheer, no ambition, no progress. Mohammedanism—*The good*: "The eternal truth, there is one God," resurrection, general judgment, heaven and hell. *The bad*: "The eternal lie, Mohammed is the prophet of God," Unitarianism, Formalism: the five pillars of duty, being repeating the creed, observing the stated seasons of prayer, keeping the fast of Ramadam, performing the legal alms and making the pilgrimage to Mecca, and the politico-religious idea inculcating war, slavery, polygamy and the degradation of woman. From this analysis it will be seen that Christianity contains all of the good features without any of the bad—it is therefore complete and faultless. This, together with the fact that it only offers a satisfactory plan of deliverance from sin, establishes its claim to be the absolute religion. To the question, "What shall I do to be saved?" Fetichism has no answer; the Religion of Egypt responds, "Observe the moral code;" Zoroastrianism answers, "Repeat the Patet or Miserere;" Brahminism, "Be absorbed in Brahm;" Buddhism, "Be sublimely indifferent to everything;" The Religion of Greece gives no answer; Norse (Anglo-Saxon) Mythology, "Fight a good fight" (right or wrong); Confucianism, "Be a good citizen of the kingdom of China;" Mohammedanism, "Do your duty;" that is, stand by the five pillars. Christianity alone gives a positive answer, "Believe in the Lord Jesus Christ and thou shalt be saved." And the result of this faith is an assurance of salvation which is not offered by any other system, and a moral life such as is produced by none other. The central fact of Christianity is not a creed or a code, but a person; Jesus Christ, who is the manifestation of God as our Father, His only-begotten Son as our sin-bearer, the ideal man as our exemplar and the founder of a kingdom of righteousness as the restored Paradise. Every person should read this book. Confidence in Christianity as the true religion will be strengthened thereby. The study of comparative religion forms one of the best commentaries on Christianity. Comparison supplies the one class of argument against which scepticism cannot prevail.

Paul's Ideal Church and People. By Rev. ALFRED ROWLAND, LL.B., of London, Eng. 12mo., 303 pp. Price \$1.50. E. B. Treat, 5 Cooper Union, New York.

This is a popular expository commentary, with a series of forty suggestive sermonettes on the First Epistle to Timothy, which will prove a storehouse to every pastor, teacher, and Bible student. The work is free from sensationalism and full of spiritual vitality; it treats of the intimate and responsible relations of pastor and people, and applies the living lessons of pastoral theology to life as it is found to-day. The value of Paul's Epistles to the young evangelist cannot be overestimated. They give inspired counsel concerning difficulties and controversies in state, church and home, involving great principles of Christianity applicable to every age; and are a treasury also of practical wisdom, showing how deep are the responsibilities of ministers and how many are the arguments that may be furnished to meet the assumption of clerics and the opposition of false scientists.

Anglo-Israel; or, The Saxon Race Proved to be the Lost Tribes of Israel. By Rev. W. H. POOLE, LL.D. 8vo., 685 pp. Methodist Book Rooms, Toronto, Montreal and Halifax. Price \$3.00.

This work must be regarded as more speculative than practical, and although one may not agree with the theory advocated, or may feel an entire indifference as to its truth or falsity, yet it is very interesting reading, and contains a great deal of valuable information. Though the arguments in some respects are more fanciful than logical, the work is no doubt the most exhaustive that has been produced upon the subject. Of it the Rev. Dr. Burns, of the Ladies' College, Hamilton, says:—

“This is a remarkable book, on a subject very little studied or understood. The theory advanced seems so contrary to the received opinion of the Anglo-Saxon family that the very mention of it provokes something bordering on ridicule. I must confess that I took up this work with strong prejudices against it. But having begun to read, the difficulty was to stop. The book fairly bristles with points and surprises that will carry the student eagerly to the last page. It is an eminently suggestive work, it will make the reader think. It abounds with valuable quotations from eminent historians and scholars, both ancient and modern; and almost every page will astonish the reader with the mass of material that can be adduced in support

of the theory. There is hardly a dry page in the book; its material is far from being commonplace or trite. The author has really laid us under obligations to him for gathering together such an array of valuable and appropriate matter. Although arranged in the form of popular lectures, there is not a chapter that will not richly repay the student for a careful perusal. Some passages of Scripture have been, I think, a little strained in their interpretation, and the chapter on Philology favors some rather fanciful etymologies. Still, the verification of its many passages, biblical, historical, philological, etc., has abundantly repaid for the time spent in its examination. I lay the book down with a much higher appreciation of the subject discussed, and with a determination to examine it more fully."

Aside from the subject under discussion, it is a book that will well repay the reading.

The Life of John Goodwin. By THOMAS JACKSON. 8vo., pp. 450. Price 25 cents. Toronto: William Briggs.

This book, published in 1872, still retains its value as a full and faithful account of the life of one of the most pronounced advocates of the principles of civil and religious liberty. Born in the year 1593, his lot was cast in the stormy times of Charles I. and the Commonwealth; and he took no ordinary position in the controversies of the period. He lived at a time when suspicion and bitterness filled the atmosphere, and it was not to be expected that, holding the advanced views of later days, he should escape misunderstanding and persecution. His memory has been most unjustly assailed and blackened by such writers as Bishop Burnet. He had to wait long for his justification. Mr. Jackson deserves great credit for delivering the memory of Thomas Goodwin so fully from the obloquy that had so long rested upon him.

Educated at Cambridge and inducted into the living at St. Stephen's, London, he showed himself to be a man of learning and a preacher of no ordinary purity and spirituality. He was gradually drawn into the controversies of the times, and ever shows himself to be the advocate of true liberty. It was the fashion of the day to persecute. The Puritans were as ready to defend the use of the sword in religion as the Romanist, and leading reformers are not free from the charge of cruelty and oppression. In that sense, as Milton says, "New presbyter is but old priest writ large."

Against such views and practices able protests came from John Owen in 1648, from Milton in 1658, and from Locke, in

his "Treatise on Toleration," in 1689; but as early as 1644 Mr. Goodwin was in the front rank of the defenders of liberty of conscience and worship. Brought up in the strict Calvinian school of theology, he found reason in later years, after a diligent study of God's Word, to become a strong Arminian. This change of opinion he openly avowed, in spite of the obloquy to which it exposed him. He was an earnest exponent of the great doctrine of justification by faith, carefully separating it, however, from the doctrine of imputed righteousness of Christ, then almost universally held. He took an active part in the controversies of the times, and became the author of several works of permanent value, such as "A Treatise on Justification," and "Redemption Redeemed." In the midst of the fiercest controversial attacks, and even when cast out of his living, he preserved a calm and gentle spirit.

Such a calm but resolute soul could not but make his influence felt amid the turbulence of his times, and it is no wonder that he was called to suffer. Mr. Jackson gives at the close an excellent summary of his character, and also furnishes copious extracts from his writings. To any one desirous of obtaining an idea of that period, the book is of value, and more especially to Methodists, as setting forth the teachings of one who held the same Arminian views. We have pleasure in commending the book to their study. A rare opportunity to procure this book at a nominal figure is now offered.

The Guiding Eye; or, The Holy Spirit's Guidance of the Believer. By Rev. A. CARMAN, D.D., a General Superintendent of the Methodist Church. Toronto: William Briggs. Price, 50 cents.

Canadian Methodism must have the credit and bear the responsibility of bringing the discussion of the Holy Spirit's guidance into great prominence in recent years. A fully accredited Methodist minister, a few years ago, revived a view of divine guidance, which, when all guards are properly adjusted, still demands for its adherents practical infallibility. The view insisted upon is, that the Holy Spirit so guides men, in things temporal as well as spiritual, the small and the great, that they need never make any mistakes. Then, knowing that they are right with God, their lives should be received by all men as perfectly satisfactory, and, therefore, they are perfectly satisfied with themselves. The attainment of this happy condition is through an instantaneous experience, into which those who have passed through it have power to guide all who will fully submit themselves to God.

This view of divine guidance has appeared again and again in the Church's history, only to be rejected by wise and good men, as productive of vicious results. A notable example was that of the Rev. H. J. Prince, in England, about fifty years ago. He would change the minutes of deliberative meetings, claiming that the Holy Spirit taught him what said meetings ought to have done, and, therefore, what the minutes should have been. He went from one extreme to another, until finally he believed he was himself the Holy Spirit.

The revival of such notions, with their consequent dangers, in the midst of Toronto Methodism, has been steadily resisted, and the most recent statement at length of scriptural teaching on this subject is found in Dr. Carman's "Guiding Eye." The analysis of the subject is complete, and the treatment of the various chapters clear, interesting and convincing. The Doctor's fruitfulness in expressive language and illustrations are well known by all who have heard him, and this book exhibits the best fruits of his remarkable gifts. It is not a dull book, but every page sparkles with bright words and thoughts. It is in the highest sense a religious book, and cannot but advance the spiritual life of the reader, while it will stand as a bar which foolish notions of human infallibility cannot pass. It is worthy of very wide circulation.

Gold of Ophir. A New Book of Bible Readings, Original and Selected. By J. E. WOLFE. Toronto: Willard Tract Depository. Price, \$1.25.

In recent years the style of preaching described as "Bible Readings" has become very popular. There is nothing new about this manner of sermonizing except the name, and that is something of a misnomer. The "Bible Reading," instead of taking a single passage of Scripture, expounding, illustrating, and applying it, as is common in textual preaching; or deriving a topic from a text, and then presenting the topic in all its phases, as in topical sermons, attempts to bring together all that is taught in the Bible about a given subject. Little more time is spent in reading the actual words of Scripture than in sermons presented in any other form. The hearer is wholly dependent, as in any other form of sermon, upon the knowledge, judgment and prejudices of the preacher, for the finding of certain truths in certain passages. Then the name "Bible Reading" is objectionable, because it is only the presentation of separate texts, generally disjointed from their proper connection, and, therefore, liable to be constrained into a meaning which they do not naturally bear. The reading up of different

topics, by reference to the many passages which shed light upon them, is a useful exercise to those who have been careful students of the whole book, and either know at sight, or are capable of discerning, the true meanings in their proper connection; but it is a method sure to give perverted views of the truth to those who depend wholly on this plan for their knowledge of the word. It is proverbial that there is nothing so absurd that it may not be supported by some passage, or part of a passage, broken from its proper connection in time and place. What is a need everywhere is the study of the Bible as a whole, the examination of each book in its origin, history and meaning, and the relation of each to others, and to its own age, as well as to ours. But attention given largely to proof texts rather prevents than serves this end. The student is thereby fortified with certainty in his own notions, and largely disqualified for seeing the extent to which the meaning of any text may depend upon its context.

The book before us is a compilation affording ample illustration of the above statements. Its 294 pages are occupied with the treatment of eight subjects, as follows: "Ruin," "Redemption," "Regeneration," "Resurrection," "The Holy Spirit," "The Scriptures," "The Work and Workers," and "Fragments that Remain."

The treatment of each is miscellaneous and fragmentary. The initials of a large number of authors are attached to the various paragraphs, and a few pages in close print, from such names as Dr. Blaikie and Dr. Edersheim, are certainly worth reading, but hardly of sufficient value to carry all the rest of the book to market with them. The names best known among the Plymouth Brethren are prominent here, and, of course, they speak their own peculiar sectarianism. The views of Scripture presented by these teachers we believe to be wrong, and withstand them as calculated to hinder rather than help the proper, healthy growth of the Christian life. We fear the pre-millenarianism presented in the book, because it is discouraging to all hopefulness in present Christian endeavor. But we cannot here enter upon any full refutation of what we regard as a grave error.

The greatest amount of the space is occupied with brief sermon outlines, much in the style of the pages near the end of the *Homiletic Monthly*, and of such a grade as are utterly useless to any thoughtful preacher, and too bare in words and matter to render any service to a superficial preacher, or to afford any interest to the average reader. Every preacher has his pigeon-holes full of such outlines, which he has outgrown years ago.

The frequent repetitions, the absence of originality, or of research more deep than any ordinary reader is capable of, deprives the work of any great value, except to those who may derive help from an easy review of truths and errors as familiar to all Christian people, as are the well-known passages constantly quoted and misquoted in proof of them. An example of either great carelessness, or inexcusable ignorance, is found in the doctrine that the Holy Ghost is not given in conversion, but subsequently. This teaching is derived wholly from Acts xix.: "Have ye received the Holy Ghost since ye believed?" The Revised Version renders the passage, "Did ye receive the Holy Ghost when ye believed?"—a meaning which lies on the surface of the original, and destroys the foundation of the author's didactic deductions. Truly, if every preacher should make a general goal delivery of his outlines in the form of a book like this, padded with a few pages here and there from distinguished writers, the world would scarcely contain the books that should be printed. An aged and wise minister was, years since, overheard by the writer advising a young preacher never to buy, own or read sermon outlines. The counsel was certainly good, and it is as wise for others as for preachers. The outlines here presented have no such merit as to demand any exceptional treatment.

Tobacco: Its Use and Abuse. By Rev. J. B. WRIGHT. Nashville, Tenn.: J. D. Barber. 8vo., pp. 232. Price \$1.20.

This little book consists almost entirely of extracts from writers, mostly medical, who have worked especially or written incidentally on the "tobacco problem." The author condemns in unmistakable terms the using of tobacco. But little is said of its legitimate "use;" nearly every form of personal contact with it is considered its "abuse." The failure to present any argument of force is inseparable from the mode of writing here employed. One cannot but receive simply as the opinions or dicta of individuals, short extracts from numerous writers, such as here are jumbled together, with little regard to the settings whence they are removed.

The subject in hand is worthy of being more logically dealt with; and it is to be hoped that where so many data are ready to hand for employment, some one will present scientific observations on this important subject.

Though not up to the standard that one would desire in a book whose object is to forward such a needed reform, yet there is much in its pages to bring users of the weed to con-

sider seriously the ground on which so many writers have based opinions; its influence is nothing but baneful. Much information, too, may be gained from the work that will be useful in dealing with the young.

B. E. MCKENZIE, M.D.

44 NORTH STREET, Toronto.

Hand-Book of Pronunciation and Phonetic Analysis. By JOHN H. BECHTEL. The Penn Publishing Co., Philadelphia, Pa. Price 50c.

The above work contains 5,000 words, clearly pronounced according to the highest authorities. The author has been engaged for fifteen years in teaching Orthoepy, and has, therefore, had exceptional opportunities for discovering and securing words most liable to be mispronounced. All persons who desire to pronounce according to the latest standards will find this volume a most comprehensive and convenient help. In accuracy, simplicity and conciseness it is without a rival. Upon the following points the author invites comparison with other books of similar character: 1. The judicious selection of words. 2. The simplicity of method by which the pronunciation is represented. 3. The distinction between foreign words thoroughly Anglicised, and those not yet naturalized. 4. The non-confusion of the correct with the incorrect forms of pronunciation. 5. The non-confounding of the preferred with the permissible forms of pronunciation. 6. The satisfaction with which you close the book after you have examined the word in question.

The Gospel of Common Sense. By CHARLES F. DEEMS, D.D., LL.D. 12mo., 322 pp. W. B. Ketcham, 13 Cooper Union, New York. Price, \$1.50.

Among the many gospels of this practical age the "Gospel of Common Sense" will arrest and command attention, more especially when it is known the inimitable and tireless writer, Dr. Deems, is the author. The work is so saturated with evangelical thought, and so profoundly practical as certainly to make it universally popular. Its basis is the Epistle of St. James. A most admirable biblical letter is expounded and adapted to the surroundings of the day. It is terse, tender and telling. Full of practical illustrations. A most helpful book for the clergy, and one in which the common people will take delight. It presents the fruits of learning without bothering them with its processes. Entirely free as the volume is from

all traces of pedantry, no scholar can examine it without perceiving there is judicious scholarship behind its production. The new translation from the Greek, made by Dr. Deems, adds greatly to its value. The publisher informs us that the entire first edition was exhausted on the day of publication. It is printed in clear type, on good paper, and handsomely bound.

Studies in the Four Gospels. By the REV. DR. J. L. HURLBUT. 80 pp. New York: Hunt & Eaton. Price, paper, 25 cents.

This small and interesting volume is a collection of papers published in *Our Youth* some time ago, and "now brought together in response to requests from many readers," says the author in the preface. The claim of the work is "not to supplement or supersede any other life of Christ, but to guide the young student in his own search after knowledge on this subject. The volume is divided into twelve chapters. I. Discusses the four Gospels, their authors, time and place, for whom written, style of each book, the subject in each, and the different aspects of Christ as given in each book. II. The land of Palestine—its boundaries, size, natural features, provinces, cities and towns. III. People of Palestine—their origin, traits of character, mission as a people, division and language. IV. The Life of Christ—where and how spent, His work, suffering, victory. V. Thirty Years of Preparation—a description of the places, the events and the external condition of Christ's life, from the manger to His temptation. Chapters VI.—XII. contain an account of prominent events of His life, such as the years of obscurity, popularity, opposition, week of the passion, crucifixion, resurrection, and the person of Christ or the God-man. Each chapter is supplemented with blackboard outline, questions for review, and a small map. The book is prepared according to the inductive method, and is thus very helpful in directing the reader to the truth itself. To aid the Bible student the chapter and verse are mostly given when the person, place, event or date is mentioned. Sabbath-school teachers and scholars would find the book of great assistance in the study of the four Gospels.

The Human Moral Problem. By R. R. CONN. Pp. 70. New York: A. C. Armstrong & Son. Price, 50 cents.

The author of the above work, in the introduction, says he is "a layman, and has had no instruction in theological subjects beyond what he has gained in reading theological discussions, and listening to the utterances from evangelical pulpits for fifty

years." He claims, too, for himself a certain originality, for he says, "some of the thoughts expressed in these pages are new," at least I have never read or heard them advanced. It seems that the aim of the book is to show that the human necessities are such as to expect a supernatural Saviour. The discussion is conducted throughout in the form of questions and answers. "The forbidden, normal and abnormal disability, the transmission of disability, distinction in heredity, man's first and second representative, prevention and cure," are the principal points considered. A considerable amount of thought must have been given these subjects by the author. The book may be of some interest to those unacquainted with theological thought, but to the average student of theology it will be of little interest or profit.

Current Discussions in Theology. By the Professors of Chicago Theological Seminary. Vol. VI. 1889. Pp. 473. \$1.50. Congregational Publishing Society, Boston and Chicago.

The average minister or student of ecclesiastics cannot afford to read all the volumes that are yearly issued even in this country, much less, in addition, those that are published abroad in other languages. Many have not the time; many more would have to wait for translations. And yet it is incumbent upon those who have to preach and to guide the thoughts of others in matters of doctrine, that they should know what are the latest researches and the latest thought. Men cannot be leaders in opinion who are always belated in knowing what discoveries have been made and what results reached. It is too late to take up a topic for the purpose of guiding judgment upon it, after it has come to be common property. There is, therefore, need that one shall be able to avail himself of the wider outlook of others. He will be laid under great obligations if he can have before him a careful summary of the theological literature for the year, duly classified and characterized. Having this, he can easily decide what books he should and should not read—what are indispensable, what are profitable, what are pleasant, and what are useless. Just such a help is at one's hand in "Current Discussions." It is a summing up of the labors of theologians and critics—a report of progress for the year. The various departments of exegetical, historic, systematic, practical, and pastoral theology will be found to have gathered in them a review of all the works worthy of note issued during the last twelve months. While a volume covering so wide a range must necessarily content itself with giving only enough of a review of each book to enable one to know its scope and

character, yet enough of the fruits of the latest investigation is laid before the reader to make the work immediately profitable. The fairness, candor, and learning of the editors make the volume indispensable to every minister, the very book you need.

The Sermon Bible. Vol. III. Psalm lxxvii. to Song of Solomon. Willard Tract Depository, Toronto. Price, \$1.50.

This is the third volume issued of a set of twelve volumes, of five hundred pages each, in which will be given a large number of outlines of sermons by eminent preachers of the day. Judging from the volume before us, the set will be of very great value to all students of homiletical literature. The sermons are on all the leading and more important verses, and each outline is not a mere dry skeleton, but a pithy and suggestive synopsis. Good judgment has been displayed in the selection, and the condensation has been done with rare skill. At the close of each outline references are made to other sermons likely to be found in a preacher's library. The volume is likely to be helpful, not only to the "toiler of the pulpit," but to many a devout student of the Word of God. The book is finely bound, and is evidently meant for use.

Famous Women of the Old Testament. Svo, pp. 318. E. B. TREAT, Broadway. Price \$1.75.

A series of popular lectures delivered in the First Baptist Church, Montgomery, Ala., by the Rev. Dr. Wharton. We mention a few of the titles, to give some idea of the nature of the contents: "Eve, the Mother of the Human Family;" "Sarah, the Mother of the Faithful in all Ages;" "Rachel, the Lovely Wife of Jacob;" "Miriam, the grand, patriotic old maid." The lectures are given in a racy, interesting style, and show an extensive acquaintance with general literature. It would be an attractive work to place in the hands of young women, and sets forth lessons of great value for all to learn. There were noble women in those olden times, and their lives have power still to move the heart to noble deeds.

The *New Englander* for July, August and September. The principal article, "Science and Miracle," is an attempt to prove the credibility of miracles on scientific grounds. The writer sets out with Newton's law of gravitation as a postulate, and the inference from it that any disturbance, great or small, has its corresponding effect upon the entire system. His second

postulate is that the will of man is free; and his third that every volition is invariably accompanied by corresponding brain action. From these he works out the conclusion that all the phenomena of nature are due to the action of a will lodged somewhere, and free to act as it pleases. Then comes his definition of miracle—"an effect in nature which, as dependent upon controlling will and due to the action of such will, is as 'natural' in every sense as all other observed actions, which are all likewise similarly dependent; but an effect also, which in so far as it is the result of unique conditions, stands alone amongst other observed effects, and thus emphasizes to us the direct action of that divine agency which underlies all effects." He would take miracle out of the realm of the supernatural, by bringing all things into the realm of the spiritual. Other articles are, "Murillo," a brief study of the life and works of the great Spanish painter; "S. B. Chittenden," and an "Address to the Graduating Class of Yale Law School," by Chauncey M. Depew.

The August number has an interesting article on "George Meredith as a Theorist," in which are outlined his views on woman, love, and cognate subjects as presented in his wholesome novels. "Montana as it was, and as it is," gives a graphic account of the scenery, resources and history of that State. This is followed by the annual address in medicine at Yale University, in which Dr. Wood deals some vigorous blows at Homœopathy. "The Gentleman in Politics," is an appeal for a higher style of courtesy in political life and newspaper discussions. There is also a *verbatim* report of President Dwight's address at the funeral of the late Theodore Dwight Woolsey, Ex-President of the University.

The September number gives us "A Study in Heredity," in connection with the well-known Pomeroy family, whose ancestors came to America in 1630. In "A so-called pessimist of the old drama," we have a discriminating article on the dramas of John Webster. This is followed by "Martin Schongauer of Colmar; "Lessing and the German Drama." Lessing deserves credit for breaking the French yoke from off the neck of German literature, and thus helping much to make Teutonic literature what it is. In "The appeal to the Pagan" a strong plea is made for the establishment of a Bible house in Peking, for the translation of the Bible into the mandarin dialect, for direct mission work among the high-class and educated Chinese. In "Puritan Genealogies," an article in the same line as the first, attention is drawn to the uplifting power of a good family name. It has ever been a stimulus to right action.

The lamented Theodore Winthrop, killed at Great Bethel, in enlisting uttered the stirring words, "There is to be a fight for the very life of the country, and the only place for *us Mayflower fellows* is at the front." Mr. Nakashima tells that the first questions asked by a true Japanese when any line of action is proposed, is, "Will it be worthy of my family? Will it bring honor to my parents and relations?"

The African M. E. Church Review, for July, has the usual long and varied list of articles, both of the review and magazine order. There are articles on "Our Episcopacy," "Heredity and Variation," "Natural Science in the Schools," "Shakespeare's Iago," "The Afro-American in the Labor Problem," "Race Confidence and Race Unity," and other articles. The article on the labor problem is an able one, by a New York African lawyer, showing how increasingly important the African is becoming in the great labor and social questions of the day. "We are entering the schools," says the writer, "in increasing numbers." During the last five years in Virginia the colored pupils have trebled their numbers, while the white scholars have only doubled theirs. They are also getting a stronger foothold on the soil. In Georgia they own over 600,000 acres of land, and pay taxes on over \$10,000,000 worth of property; and the taxable property owned by colored people in the South alone is put down at \$100,000,000. So is the colored race, increasing in numbers and working at low wages, likely to affect most powerfully the labor market in the future.

The Homiletic Review. The July number has in the section "Symposium on Preaching—III. Training for the Work, and in the Work," "Modern Biblical Criticism," "The Papacy and Popular Education," "Effective Church Organization," by Dr. Pierson; and "Egyptology, No. I—The land of the Arabian Nights." It contains, among other sermons, one by Dr. Storrs on "The power of the Gospel in our national history," and the somewhat famous discourse by Bishop Potter on the centenary of the inauguration of Washington.

The August number has an article on "Social science as a study for Ministers," by Dr. Murray, of Princeton College, strongly urging its adoption in all our theological seminaries. "Body and Mind in Christian Life," by Dr. Stone, is an appeal for purity, both without and within. Dr. Schley Schaff contributes an interesting article on the great Mohammedan University of Cairo. The University has four departments—Grammar, Syntax, the Science of the Unity of God, and Law: Mathe-

matics and Rhetoric are also taught. The Koran forms the foundation and chief text-book of all higher Arabic education. The subject of Egyptology is also continued in the opening up of the question of the "Riddle of the Sphinx." The last article is on "The lawful limitations of charity."

The September number has articles on "Cædmon's Scriptural paraphrase;" on "O. M. Mitchell, the celebrated American astronomer;" on "Sympathy as an Element in Psychic Force"—an earnest appeal for more of the spirit, not of books, nor of the cloister, nor the haughty priest, but of humanity, in our preaching. "The Protestant pulpit," it says, "has no weapon but the truth, and truth which to most men has become trite. The people are already familiar with all things sacred and profane through the omnipresent press. They come to church after a week's omnivorous grasping of the cyclopædic newspapers and magazines so mentally and morally *ennuyé*, that they are not so easily interested in theologic jousts and creed championships, and apologetics and dogmatics, as they were in more primitive times, when the catéchism and almanac were their mental pabulum; when John Bunyan for allegory, Foxe's Book of Martyrs for tragedy, and Watts' hymns for poetry, formed the library for the people. But they are still susceptible to the real, the natural, the human and the divine. It remains true of the pulpit that "a touch of nature makes the whole world kin;" but if we would arouse attention in minds fagged by the whole week's care and dissipation; if we would make our message effective amidst the rival voices claiming their interest, if we would woo them to a life of consecration in a world that was never so fascinating, we must bring a Gospel vital with heart-pulse, overflowing with helpful humanities." Dr. Pierson gives "Practical hints on pulpit oratory." Dr. Hoyt contributes an original and racy article on "The Parish Minister Knight-Errant," in which he portrays the spirit that animated the late Charles Kingsley and his modes of work. Placed in charge of an obscure parish of three hamlets and eight hundred souls, whose sluggish life, in most cases, did not rise above the spirit and gross joys of the ale-house, he lifted them up by his simplicity and manly tenderness and loving pastoral care, to a new life and a new relation to all things true and beautiful. He would deny himself of any comfort or plan of pleasure in order to minister to the sick or dying peasant. He was at home with men of all classes everywhere. "It seems all so harmonious to me," he writes, "it is all so full of God, that I see no inconsistency in making my sermons while I am cutting wood, and nothing

bizarre in talking one moment to one man about the points of a horse, and the next to another about the mercy of God to sinners. *I try to catch men by their leading ideas, and so draw them insensibly to my leading idea.*" The last article throws light on the site of the ancient "House of Mercy at Jerusalem." The sermonic section is, as usual, well sustained, as is also the exegetical and expository section. To many readers of the *Homiletic Review* the most interesting of all the sections is the European department, under charge of Dr. Stuckenberg. It is most helpful to any one wishing to keep pace with the current of social and religious thought in Europe.

The Theological Monthly. The number for July opens with an article on "The Day of Atonement," by Prof. David Brown, in which he combats some of the arguments of the so-called "Higher Criticism." He sets out with the observation that the two great words of the Bible are *sin* and *salvation*. To teach the newly escaped bondmen of Egypt the contrast between sin and holiness, and their need of sacrifice for sin, the system of outward ordinances was set up. On the Day of Atonement, once a year, his account with God was, so to speak, squared. The article then sets forth the ritual of that day, and its spiritual significance. Prebendary Leathes deals at length with the question of "Testimony," and its value to the Christian system, showing that the antecedent improbability of the miracles of Christ and His resurrection is more than overcome, not only by the testimony of professed eye-witnesses as to the facts, but also by the antecedent probability of such striking events in the case of one so nobly heralded, so long expected, and for whom, long before his appearance, so much was claimed. Each Gospel notes this claim. He did not win His position; He stepped into it. An article on "The Day of the Hebrew Exodus," corresponding to a similar one in the March number on the Egyptian monuments, shows from the Egyptian calendar that the Hebrew Exodus was in the year 1438 B.C. In an "Imaginary Symposium of Modern Thinkers," we have an interesting synopsis of the views of leading modern thinkers on the best scheme for promoting the progress of the human race."

In the August number, the first article on "Justin Martyr" is an interesting *résumé* of Dr. Purves' lectures at Princeton College on the testimony of Justin Martyr to early Christianity. The importance of this testimony as to the facts and doctrines received by the Christians of the second century cannot be over-estimated. Special attention is given to the references made by

him to John's Gospel, and also to the Church's organization under presbyters. The article on "Prophecy" is an earnest protest against the teaching of Archdeacon Farrar and others, who would take away from prophecy its predictive character. "Secessions to Rome," takes the ground that the Romeward tide, which started in 1845, has about spent itself. "Review of Essays in Biblical Greek" is a critical article on Dr. Hatch's work, which discusses the divergencies between classical and Biblical Greek. Dr. Schwartz continues his study in Egyptology, by giving a concise synopsis of the argument on Pharaoh and the date of the Exodus.

In the September number, M. Naville, of Geneva, deals with other points of contact between Scripture and Egyptology, based upon recent discoveries in that land of mysteries and surprises. When Abraham went down to Egypt that land was under the control of the Hyksos, or Shepherd kings, a nomadic race from Asia. If, as some suppose, they came from Mesopotamia, they would very likely favor the settlement of Abraham and Jacob. The *cartouche*, or oval line about the royal name of Apepi or Apophis the king of Joseph, is found on many monuments. Close to the railway station of Zagazig are old mounds of crude bricks, all that remains of the city of Bubastis, the Pi-beseth of Ezekiel. The site of Goschen is in this neighborhood, and is at this day a fertile and prosperous land. In the course of time, we learn from a native papyrus, Apepi quarrelled with the Egyptian king, and in the war that followed the Hyksos were driven out. In the conflict, however, the Egyptian king was slain, and his mummy, now in the museum at Boulak, shows the cheek-bone smashed by an axe, and his forehead pierced by a spear. The persecution of the Israelites was evidently by Rameses II., the Sesostris of the Greeks, a king who reigned over sixty years, and filled the land with monuments and other mementos of his reign. We find in the poem "Pentaus," of which more than one copy has been discovered, an account of his driving back the Khetas or Hittites, and his invasion of Palestine and Syria. Many monuments of him are found in Tanis and Bubastis, two favorite cities of his. Lately the city Pithom, one of the treasure cities built by the Hebrews, has been unearthed, about twelve miles from Ismailieh. The third subject taken up by M. Naville is that of the crossing of the Red Sea, which he thinks was north of the bitter lakes, all the features of the country indicating that the Red Sea must have extended much farther inland than it does at the present day. In the articles on "Jewish Pseudographic Writings," we have a summary of many strange views and teachings in

apocryphal Scriptures concerning the Messiah and His final triumph. "Christian Secularism" deals with the objection of Secularists that Christianity is so taken up with matters pertaining to the other world that it neglects the important affairs of this life. The writer meets this by the fact that nowhere is the dignity of human nature so fully and nobly asserted as in the New Testament, and by the Christian view of the world we live in as being the handiwork of God. The love and use of the world that are forbidden, are the godless love and use. In "Man—Whence Came He?" we have a strong argument against the idea that man began his course as a being far inferior to the lowest tribes of earth to-day. The argument is based upon the fact that man was able to maintain himself amid the ferocious beasts of earlier days, and to construct weapons for his defence; knew the use of fire, and how to kindle it; understood navigation, and built canoes and boats; and, above all, cherished a belief in the immortality of the soul, as evidenced by the weapons buried in the cave of Aurignac and in other places. The number closes with a very interesting article on "Luther and the Music of the Protestant Church." From the time when as a lad he sang carols in the streets to the day of his death, he delighted in music. It was his custom when the evening meal was done, to bring out some of the works of the old masters, and join in the singing with his children and friends. He restored the practice of congregational singing. In 1524, he published the first Protestant hymn-book. Its popularity was immense. His enemies declared that Luther destroyed more souls by his hymns than by his writings and speeches. He also composed some noble tunes, drew upon the old Latin music and adapted some popular airs, associating with him in the work John Walther, the bandmaster of Frederick the Wise. All the numbers of this Review have brief notices of current literature.

Methodist Review (Hunt & Eaton, New York), September-October, contains: "Religious Significance of the Reformatory Movements in Hinduism;" "What is the Providential Design of German Methodism?" "A Symposium on the American Republic: the Constitutional Basis, the Religious Factor, and the Mission of the Republic;" "Jacob Sleeper, a Founder of Boston University;" "John Ruskin;" "The Chronology of Israel and Assyria in the Reign of Shalmaneser II.;" "De Pressensé before the French Senate, a Discourse on Immoral Literature;" Editorial Notes and Discussions; "The Arena," and Editorial Reviews. In the first article, Bishop Hurst regards

the reformatory movement in Hinduism as a theistic tendency that will greatly assist in the final triumph of Christianity. Reuben Yeakel's answer to "What is the Providential design of German Methodism?" is, "To rescue the German race from unbelief and sin, and lead them into that salvation to the uttermost, which fits them to fulfil their destiny in the divine plan of saving the human race." Joseph Horner, D.D., vindicates the general accuracy of the Biblical chronology of the events in the history of Israel and Assyria, during the first twenty-one years of the reign of Shalmaneser II. De Pressensé's address before the French Senate is a terrible impeachment of the immoral press of France, and needs to be read to be appreciated. In giving the spirit of the reviews and magazines, the Editor says of the April number of the CANADIAN METHODIST QUARTERLY: "These papers are able, timely, suggestive, and valuable."

The Quarterly Review (Publishing House of the Methodist Episcopal Church South, Nashville, Tenn.) for July has, among other articles, a discussion on "A Philosophical View of the Atonement," by Rev. R. Abbery, in which he makes the atoning merit of Christ's humiliation and death to consist in the voluntariness of self-denial in manifesting divine benevolence, not mere benefaction. "The at-one-ment is between God and man, and with no third party," and is accomplished through "the humanity of God." He combats the idea of the endurance of pain as an equivalent compensation for obedience. "The object of Christ's sufferings was to produce obedience in man in order to his salvation, not to appease the wrath of another countervailing and counter-contracting party." He holds that the strictly vicarious doctrine of demand and satisfaction "tends toward interference with the absolute unity of the Godhead." The continued article on "The Revelation to the Greeks," by Prof. R. M. Smith, is very interesting and instructive. Rev. Henry Graham has an able critical review of Dr. Mendenhall's elaborate work on "Philosophy and Christianity," in which he does not always agree with the premises and the conclusions of the author. "A Survey of the Theistic Argument," by J. J. Tigert, D.D., is a learned proof of the existence of God from the Christian standpoint, as opposed to the materialistic. Rev. Wm. Harrison, of Prince Edward Island, gives his views on "The Canadian Problem," as touching the commercial and political future of Canada, in which he predicts important changes. The Editor, W. P. Harrison, and Dr. Tigert, have two good articles on "The Doctrinal Standards of Methodism," in

which a compliment is paid to the Methodist Church of Canada, because of the insertion of a doctrinal declaration in the Discipline. In "The Body the Symbol of the Soul," Rev. R. N. Price suggestively argues in favor of phrenology and physiognomy as sciences, and applies it to practical moral and spiritual purposes as well as to intellectual, social and commercial. This is a good number of a most ably conducted review.

The Methodist Magazine for November contains an admirable illustrated article on "Florence and the Italian Lakes," by the Editor. The Rev. J. Bond continues his interesting article on "Vagabond Vignettes." Prof. Wallace, of Cobourg, contributes a racy illustrated article, entitled "Among the Swiss Clouds." A memorial sketch of the late William Gooderham, by the Rev. Hugh Johnston, D.D.; "The Channel Islands," by the Rev. W. S. Blackstock; "Medical Missions in India," by Rev. Wm. Arthur; "The Elder's Sin," by Mrs. A. E. Barr; "The Sailor's Grave," a poem, by Senator Macdonald; "The Battle of Beliefs," by Hon. W. E. Gladstone, and other contributions, make up an exceedingly interesting number.

The Treasury for Pastor and People for September is to hand, and full of interesting and profitable matter. There are four full sermons, all of the highest rank, one of which, "The Living Sacrifice," by Rev. Dr. Burns, of Halifax, is worthy of special mention. The "Leading Thoughts of Sermons," are suggestive and clear cut. The editorials are brief, but will be read with interest and profit. Several articles on "A Practical Standard of Church Music," by Prof. W. H. Clark; on "Gehenna," by Dr. T. W. Chambers; on "American Institute of Christian Philosophy—What is It?" on "Questions of the Day," on "Christian Edification," on "Sunday-School Cause," on "Helps in Pastoral Work," by Rev. D. Cuyler; on "Mission Fields," are well calculated to make the *Treasury* of value to its many readers. Yearly, \$2.50; ministers, \$2.00; single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, N.Y.

For want of space we are unable to give review notices of *The Andover Review*, *Our Day*, *The Missionary Review of the World*, *Hebraica*, *The Old and New Testament Student*, *The Christian Quarterly*, *The Universalist Quarterly*, *The American Catholic Quarterly*, *The Baptist Quarterly*, *The Statesman*, *Divine Life*, and others of our exchanges, but will endeavor to give full synopses in our next issue.

THE CANADIAN METHODIST QUARTERLY

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CONTENTS OF VOLUME I.

JANUARY NUMBER.

	PAGE
Perfect Love. I. Chancellor Burwash	1
The Religious Faculty. Rev. Wm. Harrison, M.A.	12
Gyges' Ring. Prof. Badgley	40
Critique of the Fernley Lecture for 1887. Rev. James Graham.....	54
Who is God? What is God? I. Rev. A. M. Phillips, B.D.....	72
Salutatory. The Editors.....	94
Editorial Notices of Books and Reviews	97

APRIL NUMBER.

The Perfect Christian Character. II. Chancellor Burwash.....	113
Inspiration of Bible Writers. Rev. Prof. Shaw, LL.D.....	125
Home and Foreign Missions. Rev. Prof. Stewart, D.D.	136
Who is God? What is God? II. Rev. A. M. Phillips, B.D.....	150
The Supernatural in Revelation and Modern Thought. Rev. J. Scott. 166	
Faith-Healing. Rev. J. S. Ross, M.A.....	177
The Criminal Code of the Jews. Rev. D. G. Sutherland, B.D., LL.B. 187	
A Criticism of Rev. J. Graham's Critique on Dr. Dallinger's Fernley Lecture for 1887. Rev. J. W. Dickinson	199
Editorial Notices of Books and Reviews	208

JULY NUMBER.

Who is God? What is God? III. Rev. A. M. Phillips, B.D.,.....	225
Drummond's Natural Law. Rev. John Morton.....	237
The Holy Ghost. Rev. B. Sherlock.....	249
The Mechanical Conception of the World. Rev. W. Harrison.....	264
Romanism in Quebec Province. Rev. E. Barrass, D.D.....	275
Inspiration of the Biblical Writers. I. Rev. J. Graham.....	281
St. Paul's Eschatology. I. Rev. Job Shenton	293
A Rejoinder to Rev. J. W. Dickinson's Criticism. Rev. J. Graham..	304
Editorial Notices of Books and Reviews	310

OCTOBER NUMBER.

Who is God? What is God? IV. Rev. A. M. Phillips, B.D.....	337
Physical Education. B. E. McKenzie, M.D.....	355
Inspiration of the Biblical Writers. II. Rev. J. Graham	371
The Poetical Books of the Old Testament. I. Chancellor Burwash..	381
St. Paul's Eschatology. II. Rev. Job Shenton.....	391
The Relation of the Bible to Mental Culture. Rev. W. Galbraith, Ph.B., LL.B.....	408
Editorial Notices of Books and Reviews	420

OUR PROSPECTUS

FOR 1890.

WITH a great deal of pleasure, we announce that the *first year* of our CANADIAN METHODIST QUARTERLY REVIEW closes with a subscription list nearly double that which it began with, a second edition of the January number having to be issued to meet the increased demand. From both ministers and laymen we have received unqualified commendation and appreciation of OUR REVIEW; but while it is valuable alike to both, it is to the Methodist preachers that we must mainly look for its means of support. In the volume now closing there have been furnished 450 pages of able, scholarly, suggestive reading matter, such as could not be obtained in any other form for twice the subscription price of THE QUARTERLY.

The purpose of the promoters of a Review for the Methodist Church in Canada was that it should become a valuable help to the intellectual life of the Church and a needful assistance to the preacher in his pulpit and pastoral work. The leaders in religious thought, life and work need to be abreast with the age in its thinking and methods, but the average man has neither time nor means to examine all the opinions theological, methods of work ecclesiastical, and reforms sociological, that are coming forward constantly in this and other countries. Few can have access to the leading journals of the religious denominations and thus get possession of "*The best thoughts of the best minds*" on the live religious topics of the day, and thus keep in the current of religious opinion. It would, therefore, be a priceless boon to Canadian Methodism if we could have a medium of summarizing the labors of others, giving the scope and character of magazines, reviews and books—a suggestive digest of "*The best things from the best authors*" in Christian literature—so as to impart to those who are guides in religious thought such a knowledge of current discussions, and of the books and periodicals of the day, as will eminently qualify them to be leaders. Just such a medium THE CANADIAN METHODIST QUARTERLY aims at being, and has in some degree succeeded. How much further it will succeed in this direction rests largely with the ministers of the Methodist Church.

An increased subscription list would enable us to enlarge the volume. The contribution of articles on social and national questions, as well as critical and theological, and on exegetical, historical, systematic, practical, and pastoral theology from the standpoint of the pulpit and the pew would widen its influence. Arrangements have been made for a series of articles by some of our leaders in thought and work, and the editors will continue to contribute the usual notices of books and periodicals; but we want all our thinkers and workers to interest themselves in supplying us with their matured thought on these great questions, so that THE CANADIAN METHODIST QUARTERLY may be of the greatest possible practical advantage to the purposes of Christianity.

The REVIEW, in occupying the sphere to which it is specially devoted, will give attention to the great questions of the day that are demanding a Christian solution. It will conservatively "hold fast that which is good," and loyally advocate the progressive character of all truth. Its object will be to build up the living, spiritual Christianity of Jesus of Nazareth as applied to "*the life which now is, and of that which is to come.*" True Christian Socialism based on the Fatherhood of God and the Brotherhood of Man, in the Fellowship of the Holy Spirit and according to the life and teaching of Jesus Christ, will be advocated as the ideal kingdom of heaven on earth.

There are over one thousand laymen in our Methodism who would subscribe for such a periodical if asked to. We should have two thousand subscribers from the ministers. Three thousand is not too many to aim at. Will you not help us to reach that mark?

An effort will be made to enlarge the department for "Editorial Notices," without lessening the space for contributed articles.

We are also asked to add an "Exegetical and Homiletical" Section, where difficult passages of Scripture could be expounded and practical methods of Church work discussed. We should very much like to see it; but whether it can be realized depends upon reaching the subscription mark above indicated. It can be done if all our ministers would interest themselves in sustaining the idea of producing a Review in every way worthy of the Methodist Church.

The QUARTERLY is published in form convenient for preserving in bound volumes; and may be made the best means for getting before thoughtful Methodists, articles on special subjects of general interest. May we ask you to aid us in the good work, by sending us contributions, subject, of course, to the approval of the Managing Editors; and by subscribing promptly, and sending at least one additional subscription with your own? To enable us to know how many to issue to meet the demand for next year, and thus prevent the extra expense of a second issue of any number, we should like to have all subscribers for 1889 report before Christmas, 1889. *Prompt action, brethren!*

Premium Offer and Clubbing Rates

Any NEW or OLD subscriber sending his own and another subscription for 1889 or 1890, and ten cents extra, will receive either "The Missionary Problem," by Dr. Eby, or "Faith vs. Knowledge," by Prof. Badgley, and "Christ the Light of the World," by Dr. Antliff. Price, paper, 20 cents each.

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For FIVE new additional subscriptions, and fifty cents extra, Vols. I. and II. of "Lectures and Sermons" before the Theological Union.

In addition to the above privileges, we have made arrangements to furnish the following first-class periodicals to our subscribers at the club rates named, which includes the subscription to the QUARTERLY.

	Regular Price.	Club Rate.
The Andover Review - - - -	\$4 00	.. \$4 20
Christian Thought - - - -	2 00	.. 2 00
The Treasury for Pastor and People -	2 50	.. 2 50
The Atlantic Monthly - - - -	4 00	.. 4 20
Homiletic Review - - - -	2 50	.. 3 00
Our Day (Joseph Cook, Editor) - -	2 50	.. 2 75
The Homiletic Magazine of London -	3 00	.. 3 00
The Missionary Review - - - -	2 00	.. 2 50
The Independent, New York - - -	3 00	.. 3 50
The Christian Union - - - -	3 00	.. 3 50
The Sunday School Times - - - -	1 50	.. 2 00

Other periodicals may be obtained in connection with the QUARTERLY on favorable terms. Send request for rates.

To secure the advantage of our club rates, the subscription must be invariably *paid in advance*, and include the price of the QUARTERLY and the periodical required, according to the club rate, and be sent in not later than January 1st, 1890.

READ THESE NOTES.

ON account of the great amount of extra work that the unsettled state of College Federation has brought to Chancellor Burwash, he has not yet been able to complete his article on "Christian Perfection," but we have from his pen in this number the first part of an able article on "The Poetical Books of the Old Testament." Both of his articles will be completed during 1890, in Vol. II. Some may not approve the continuing of articles from one volume to another, but it was unavoidable; besides, we felt that all who had taken the *QUARTERLY* during 1889 would continue it for 1890, and those who began in 1890 would desire 1889.

A probationer for the ministry writes: "Am very glad to have such a *REVIEW*, and intend to take it regularly. Not only to ministers will the *QUARTERLY* be of great value, but to us who are candidates and probationers for the ministry; giving to us, as it does, the result of the thought and scholarship of the leading ministers of to-day, and giving it in a way that will prove of great advantage."

And a layman says: "Am well pleased with the *QUARTERLY*, and will try to get more of our Methodist people to subscribe."

We are pleased to receive these words of appreciation and encouragement; but send in the new subscribers, brethren, and we will be still better pleased.

Another says: "It will be of real service to the thoughtful people of our Church." Yes, if they get a chance to read "our excellent *QUARTERLY REVIEW*," which can best be done by getting them to subscribe. Let all present subscribers do a little canvassing.

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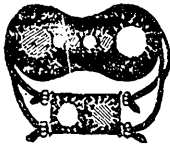
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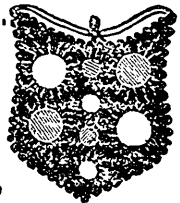
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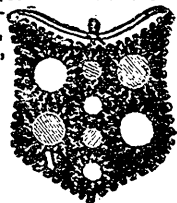
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