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ISAIAH LII. 13—LIII. 12.

WITHIN the past few months almost the whole Christian world has been repeating the inquiry of the Ethiopian Eunuch in regard to this important portion of Scripture. Writers on Messianic Prophecy, commentators on the book of Isaiah, reviewers in periodical literature, and expositors of Sabbath School lessons have all made this the very centre of their work. In these discussions three most important questions have been raised :—

1. What is the historic background of the passage ?
2. Who is the servant of Jehovah described ?
3. What is the prophetic relation of the passage to the Christian doctrine of atonement ?

In answering these questions, there are two important literary relationships of the passage which must not be overlooked. In the first place, it forms the fourteenth of a series of prophetic discourses beginning with chapter xl., the unity of which as to subject matter, authorship and historical occasion, is pretty generally recognized. In the second place, the passage itself has some peculiar literary affinities to what I may call the literature of the Old Testament on the great problem of the suffering of the righteous. The linguistic parallels of the fifty-third chapter with the book of Job have long been recognized by grammarians, even when no relationship as to the general scope of thought has been noted. But the parallellism

with the twenty-second Psalm is so remarkable, both as to linguistic forms of expression and general scope of thought, that it is strange that more general attention has not been called to it. It seems to us that the Psalm is almost the exact counterpart of the prophetic discourse. In the one the righteous sufferer pours out his own sorrows, in the other they are described by the prophet in almost identical terms. Compare Psalm xxii. 6 with Isaiah liii. 3; and again, Psalm xxii. 24 with Isaiah liii. 4. Compare also the use of the expression, "Seed of Jacob" and "Seed of Israel," in the twenty-third verse with the use of the same expression in Deutero-Isaiah; also verses thirty and thirty-one with Isaiah liii. 10. These verbal coincidences prepare us to appreciate fully the further general coincidence of subject matter, first *suffering* and then *glory*.

In like manner in the book of Job, we find that in the end the righteous sufferer makes expiation for his offending friends, Job xlii. 8; where he is likewise called Jehovah's servant who has spoken the right. Compare Isaiah liii. 11. In the book of Job again the progress of the theme is out of suffering into glory.

Here again we are prepared for such literary correspondences as appear in Job xxix. 9, 10, and Isaiah lii. 15; Job xix. 14 and Isaiah liii. 3; Job v. 17 and Isaiah liii. 5; Job. xvi. 17 and Isaiah liii. 9. In all these cases the correspondence is one founded on the peculiar use of Hebrew words and idioms, and is noted by the best critical commentators.

This relationship both in thought and in literary peculiarities between these three parts of Scripture presents us with this fact, that a writer of *chochma*, a psalmist, and a prophet, all treat the same subject of the righteous sufferer from the standpoint first of his suffering and then of his reward; all three make use of various identical Hebrew terms in describing the suffering; two agree in making mediatorial power a part of the reward, and two agree in making a world-wide extension of righteousness another part of the reward. In one case it is said spiritually, "He shall see his seed, he shall prolong his days," in the other, "After this Job lived an hundred and forty years, and saw his sons and his sons' sons, even four generations. So Job

died being old and full of days." Such a series of parallels which might be still further extended can scarcely be the result of mere accident. It seems to point unmistakably to some period in the history of the Hebrew people when this problem of the righteous sufferer was a matter of general consideration, when leading representatives of three out of four of the great literary classes, the *cha'chamin*, the singers, and the prophets, each left a remarkable presentation of the subject couched in terms either borrowed from a common mode of expression prevailing at the time, or which one borrowed from the other. Such an extended result could only arise from a common historic background in which the problem of suffering was forced upon the attention of the literary mind of the age. All the indications point to the conclusion that this age was the age of the exile. The book of Job is now placed at this date by the great majority of competent critics. The evidence in favor of this date for the second part of Isaiah is so overwhelming that only one here and there among well-informed students is to be found clinging to the old theory. But few now prefer Jewish tradition to the common-sense interpretation of the book itself, which does everything but state in direct terms that it was being written at that date, and gives in no single passage the slightest warrant for the assumption that it was written in the age of Hezekiah.

The answer to our first question, then, is clearly this, that the historic background of our passage is to be found in the age of the captivity, when the chosen people passed through affliction which only found its parallel in the bondage of Egypt. After the discussion of the problem of such affliction by the wisest thought of the day, the true prophetic faith finds its answer to the great question in the present passage, and in such language as that of the twenty-second Psalm. Founding our passage, then, in the historical circumstances of the captive and suffering people in Babylon, the question is presented, Who is or was the servant here described? The term, "my servant," or, "the servant of Jehovah," is used throughout the Old Testament as a title of honor in the singular number, and is thus distinguished from the same term in the plural as applied to all the Israelites

in common. It is most frequently applied to Moses and David; several times to Abraham, Isaac and Jacob, once to Caleb, and once each to Elijah and to Job. The title, "servant of Jehovah," appears thus to be especially applied to those chosen of God for the accomplishment of His will, and to be most largely used of the two men who stand pre-eminently at the head of the chosen people—Moses and David. About the captivity epoch we find the chosen people themselves beginning to be personified and spoken of in the singular number as "My servant Israel," or "Jacob." This appears first in Jeremiah and Ezekiel, and then in Deutero-Isaiah, and in some Psalms which belong apparently to this period. Finally, immediately after the return we find the title distinctly applied in prophecy to the Messiah in Zechariah iii. 8, to which we must add for extension vi. 12.

The historic use of the term thus leads us to attach to it in the present passage one of two meanings. It either signifies the whole people personified as God's instrument for the accomplishment of His will, or some person, historical or ideal, who stands at their head as did Moses and David.

In the earlier chapters of Deutero-Isaiah there can be no doubt that the title is ideally applied to the entire people, as in Jeremiah and Ezekiel. This is especially clear in chapter xli. 8, 9, and in xlii. 19—xliv. 5, and again in xlv. 4 and xlviii. 20.

There still, however, remain four servant passages in Deutero-Isaiah which require special consideration. These are xlii. 1-4; xlix. 1-6; l. 4-11, and lii. 13, etc. In each of these the servant is either himself the speaker or he is introduced by the emphatic Behold!

In each, again, the servant appears as the leader or deliverer of the people. See xlii. 3, 7; xlix. 6, 9; l. 4, 10, and liii. 10. In the last two the servant appears as a sufferer, l. 6, and liii. throughout; and in xlix. 7, as despised and rejected.

In the first of these passages the servant is represented as liable to discouragement in his task, xlii. 4. In the second he is spoken of as feeling this discouragement (xlix. 4), from the opposition of his own people (verse 7). In the third this servant is distinguished from the disheartened but obedient element of the chosen people as addressing them, and speaking

of them as obeying the voice of the Lord's servant. He is not, then, in this passage the righteous or obedient part of the nation.

In the fourth passage, the people speaking by the mouth of the prophet distinguish themselves from the servant; as one whom they regarded as stricken, smitten of God, and afflicted.

It thus appears clear that in at least three, if not in all four of these passages, the servant is clearly distinguished from the people, either as the whole or as the righteousness remnant who are ideally God's agent in the accomplishment of His purpose.

There remains, therefore, only the conclusion that in these passages the servant is a person, either historical, *i.e.*, the present actual leader of the people out of their captivity, or ideal, *i.e.*, one whom the prophet expected God to raise up for the full accomplishment of His purposes in the future. If the Lord's servant is a historical person, a leader of the people from the captivity, then we naturally turn to the first leaders of the returning captivity, Zerubbabel and Jeshua. The first of these is indeed called "my servant," Haggai ii. 23, in terms that strongly remind us of 2 Isaiah. "For I have chosen thee," is one of the special designations of the servant in Isaiah. The terms again used in Zechariah iv. 6, etc., point in the same direction. It thus seems at least possible that the idea of the personal servant in Deutero-Isaiah finds its historical attachment in Zerubbabel. But this does not exclude a more perfect realization in the future. Such is clearly implied in Zechariah iii. 8 and vi. 12, to which we have already referred as distinctly Messianic predictions growing out of the temporal and yet imperfect salvation which Israel had just experienced. The entire prophetic proclamation of the servant thus certainly finds its culmination in a final looking to the Messiah, and presents us with one of the most remarkable examples of the manner in which the inspiring Spirit evolved Messianic prophecy out of the living experience of the chosen people. Our second question may therefore be thus answered, that the servant of Jehovah was first the ideal chosen people, as the instrument of God's purpose; then more specifically the personal leader of the people out of the captivity; and finally and fully, the distant Messiah "who shall build the

temple of the Lord and bear the glory, and sit and rule upon his throne, and shall be a priest upon his throne, and the counsel of peace shall be between them both."

We are now prepared to consider the third question. What is the relation of Isaiah liii. and the cognate literature to the Christian doctrine of the atonement?

From the days of the Apostles the Christian Church has seen in both the fifty-third of Isaiah and in the twenty-second Psalm an anticipation of the doctrine of the atonement, and a prophecy of the sufferings of Christ. It is almost certain that to one or both these passages Peter has reference in the well-known statement, 1 Peter i, 11. Nor do we think that this faith of the Church has made any mistake. This does not imply that we are prepared to relinquish the proper historical relation and interpretation of the passage, and return to the old mechanical idea of a blind prediction. Mechanical predictions of a far-off future would have been of very little spiritual service to the Church of the captivity. But what God did give them in these wonderful revelations was of the very highest service both to them and to the Church in all future ages. It was a true prophecy, *i.e.*, a preparatory unfolding of a higher and more perfect view of that which Christ was to accomplish for the world. It was the second great step in the preparation of the faith of the chosen people to apprehend in its true significance the priestly work of the coming Messiah. The first step was in the institution of the passover. The paschal lamb slain was the atonement for the lives of the people. This presented the simple idea of redemption by vicarious suffering. It is not necessary to affirm that that faith grasped the future, or saw in the lamb slain a prediction of the Christ. It was simply to their minds the objective basis of a faith that through vicarious suffering sought forgiveness. But now God was lifting the faith of the more spiritual of the people to a higher conception. The true lamb was no longer the brute beast, but the Lord's righteous servant; suffering not for his own sins, but for the sins of the people; not led unconsciously to death, but making his soul an offering for sin. It is the substitution of the voluntary self-sacrifice of high moral nature, with loving

purpose of rescuing those for whom he gives his life, for the bare symbolized idea of expiation by physical suffering of death. And this self-sacrifice is made as a taking upon Himself of the penalties of our sins. The great question of the age seemed to be this, If God in the overthrow of the nation and the captivity of the people is punishing the people for their sins, why do the righteous suffer with the wicked? Nay, more, why do the righteous who weep when they remember Zion suffer far more than the wicked who have forgotten the privileges of Jerusalem in their enjoyment of Babylonish pleasures? Why especially does the whole burden of this national sorrow rest upon the heart of the one whom God hath called to lead them back to their own land? The answer is, He is suffering not for His own but for His people's sins, and His sufferings are a sacrifice well-pleasing to God, for the sake of which He will forgive. It is the righteous Job, who, after his sufferings, can make intercession for his friends. And it is the righteous servant who makes his life an offering for sin, for whose sake the many returning captives will be justified. But while it is the idea of the atonement which was thus revealed to a living present faith, rather than a prediction of the great person through whom this work was to be really accomplished, yet the predictive element was not entirely absent. Even at the very time when the spiritual faith was grasping out of the historical facts of the present the great spiritual truth of the future, there appears a consciousness that a greater Servant must come, and a greater sacrifice be made. They were very far from being fully conscious of the great divine plan which is now fully revealed to us. But there was in them something which searched "what and what manner of time the Spirit of Christ which was in them did signify when it testified thus of the sufferings of Christ and the glory that should follow." This appears very clearly in the final words of Zechariah, as well as in the great disparity between the terms inspired by the Holy Ghost and the events of the immediate fulfilment in the return from the captivity.

It is not necessary to enlarge upon the subsequent relation of these passages to the apostolic doctrine. They were without

doubt the seed thought through which out of the suffering death of Jesus of Nazareth the Holy Spirit caused to spring up in the mind of a Peter, and especially of a Paul, the great Christian doctrine of the atonement. Of all that was revealed in the old dispensation, they stand nearest to the full Christian truth. And they form the summit point from which we can look back over the great precedent lines of Messianic Prophecy, and see how in the fulness of time God prepared the world for the coming of His Son. Here we find meeting the prophetic and legal revelation of sin and its penalty, the priestly revelation of forgiveness through atonement, and the theocratic revelation of a Divine King and a kingdom of righteousness as they never meet before in the Old Testament. And from this point onward all these great elements of the inner religious life of the Hebrew people are combined in the hope of "Him who is to come."

The study of this passage is perhaps our most complete refutation of the unjustifiable assertion that the critical and historical method takes Christ out of the Old Testament. It finds Him there as no mechanical idea of minute predictions can find Him. It finds Him as the great central figure of a divine plan in which God, through long centuries, by the labors of prophet, priest and king, prepared the religious heart of the world for His coming, and the religious mind of the world to understand His truth.

N. BURWASH.

Cobourg.

THE DEVELOPMENT OF CREED.

CREED, in essence if not in form, is one of the most influential factors in forming the character and directing the conduct of men. The whole course of human history bears witness to its potency in this regard. The belief of the Buddhist in Nirvana has stimulated and sustained him in the long course of self-inflicted torture by which he hoped to attain to that state of soul-rest in which the fires of lust and every other form of passion shall be quenched, and all selfish desires shall be extinct. On the other hand, the faith of the Mohammedan in a sensual paradise, in which all his passions and appetites shall

find the amplest gratification, fires him with a preternatural courage and fortitude, and causes him to welcome death while battling for his religion, as the surest way to the attainment of this supreme object of his desire. No wonder then that the sublimer faith of the Christian transfigures even the "accursed tree" into an object of admiration and affection, beside which all other objects are eclipsed, and he exclaims, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Creeds, though designed to be bonds of union, by unduly magnifying trifling differences, have often led to divisions, and are largely responsible for the numerous denominations of Christendom. In the early Church a single Greek iota became the subject of prolonged contention, as to whether *homouson* or *homoiouson* should be adopted to express or describe the nature of Christ. However, in this instance, the question in debate, though apparently so insignificant, was the pivot on which turned the doctrine of the Divinity of the Son of God. The Latin word *filioque* was the main cause of schism between the Eastern and the Western branch of the Catholic Church. Insignificant, however, as this cause of difference was, and apparently insufficient to justify such a serious division, it was, nevertheless, important as bearing upon the relationship between the Son and the Holy Spirit. Such circumstances as these have led some good men, who have not looked below the surface, to look upon creeds as evil, and only evil, and to conclude that the Church would have been better without them. Dr. Channing says: "We are astonished at the hardihood of those who, with Christ's warning sounding in their ears, take on them the responsibility of making creeds for his Church, and cast out professors of virtuous lives for imagined errors—for the guilt of thinking for themselves." Again he says, "They separate us from Christ wherever they acquire authority, they interfere with that simplicity and godly sincerity, upon which the efficiency of religious teaching very much depends." And he professes to look upon "human creeds with feeling approaching to contempt." But, whether good or evil, they seem inevitable in the present state of existence; and as long as there is freedom of thought, there will be diversity of creed.

This leads to the enquiry, What is creed? Schaff says, "A creed is a confession of faith for public use. It may be of any length, and in any form. It may merely state the essentials of belief, or the entire body of doctrine. It may be written or oral, secret or published." We shall take the term in a sense almost synonymous with doctrine—what is believed and accepted as articles of faith derived from the Word of God.

The process by which these doctrinal systems have come into being, and have taken the form and fashion which have ultimately been impressed upon them, is the subject of this article. This may, perhaps, be best described as a development. They have not been made, but have grown, and like everything else that has had this genesis and history, they have reached maturity, and whatever of perfection they have attained to, not at once, but by successive stages. Not indeed that, so far as this process has been legitimate, the result has been reached by the addition of new truth, but by the gradual unfolding of that which has been in the Holy Scriptures from the beginning.

In this respect the history of Christian doctrine differs not materially from that of revelation which is supposed to furnish the material for all dogmatic systems, except in one particular. The Bible did not come into existence perfect, as the fabled Minerva is said to have sprung from the head of Jove, but reached its maturity by a process of growth extending through many centuries. The process by which it attained its perfection, however, was not purely by a development; though it included this, it was also by accretion. It included the addition, from time to time, of new and original truth, and in this respect it differs from that to which the creeds owe their existence, which consists entirely of the unfolding of truths that have been in the sacred book ever since they were written.

It was not, however, until the last of the inspired books was written, and the canon of Scripture was closed, that the Church was put in possession of the material wherewith to complete her creed. Then, in the infancy of the Church, there was no need of such a summary of Christian doctrine. The simple faith of those primitive times embraced the Christian Scriptures in the gross, without attempting to enquire very closely into the nature

of their contents. It was not until Christian men began to think methodically, and the records of their faith began to be subjected to critical examination, that the necessity for some formal and systematic statement of Christian doctrine began to be felt. Then men began to perceive the difference between truth in a book and the same truth in the minds of men; and that though all theology is in the Bible, it is only there in the same sense in which all the natural sciences are in nature, there to be made the actual possession of mankind by laborious and painful study and investigation. Then, these original students of the Holy Scriptures belonged to various nationalities, and were the representatives of various forms of culture, and they naturally approached the subjects of investigation from different points, and saw them in different aspects. Herein was the foundation laid for those long, and often bitter and painful controversies, the record of which fills so large a space in the history of the early Church. And it was in the agony of these conflicts, often lasting through centuries, that doctrines were developed, and theological systems slowly and painfully built up. Lamentable, indeed, were these internecine wars in the Christian Church, but incalculable was the advantage, so far as the accurate definition and scientific statement of Christian doctrine is concerned, which resulted from them.

What article of faith is there that is sufficiently definite to be of any practical importance that has not been the subject of well-nigh endless controversy, not always waged on either side by enemies to truth, nor altogether without some appearance of reason? Take the central truth of all systems, theology proper, belief in God, in His subsistences and their precise relation to one another, and note the diversity of belief among men, all of whom were earnestly searching for truth. You have Gnosticism, Monarchianism, Subordinationism, Macedonianism, and Arianism, all born and reared up as exponents of the truth, and all opposed by the champions of the doctrine of the Trinity in unity, among whom may be mentioned such illustrious names as those of Justin Martyr, Irenæus, Tertullian, Cyprian and others whose influence, as will seen by the comparison of their writings with the orthodox theology of the present, has extended even to our own day.

Closely allied to this, and indeed, to some extent interwoven with it, was the Christological controversy, which had respect to the person of Christ, in which Arianism, Appollinarianism, Nestorianism, Eutychianism, and the various sub-divisions of these sects, respectively had their rise, and played a more or less conspicuous part. Ever memorable names come into view in connection with this controversy. Athanasius, father of orthodoxy, Basil the great, Chrysostom the golden-mouthed, Hilary of Poitiers, Ambrose and Jerome, together with bishops and emperors, who sustained the struggle through the first six general councils, and endured the fiery blast of persecution until the chaff was consumed, and then garnered up the wheat so skilfully as to leave the doctrine henceforth impregnable—"Jesus Christ was truly God, perfectly man, inseparably in one person, unconfusedly in two natures."

Take, as another illustration of this process, the doctrine of the Atonement. It would seem that if Scripture were explicit and abundant in its treatment of any subject, it is with regard to this; and yet there are few doctrines of Scripture over which there has been more controversy, or concerning which the creed of the Church has undergone more frequent change or more serious modification. This process of modification and readjustment has extended down to our own day; and even now, though there seems to be less conflict than formerly, and the various branches of the Church seem to be drawing somewhat closer to one another in their apprehension of this doctrine, a completely scientific statement of it has not yet been reached, or one which has proven entirely satisfactory to the whole Church. It is not, however, in respect to the fact of the atonement, but in respect to the theories that have been invented by human ingenuity to explain this fact, that this diversity of view exists. In the meantime it is interesting to note the progress that has been made.

The early fathers breathed the spirit of Holy Scripture, and generally confined themselves to that. Hence you find Clemens Romanus inviting his hearers to "look steadfastly to the blood of Christ, and see how precious it is in God's sight; which being shed for our salvation, has brought the grace of repentance to

all the world." Again he says, "For the love that He bore toward us, our Lord Jesus Christ gave His own blood for us, by the will of God: His flesh for our flesh, His soul for our souls." Again, in the epistle to Diognetus, by an unknown writer, we read, "He himself gave his own Son a ransom for us, the Holy for transgressors, the Innocent for the guilty, the Righteous for the unrighteous, the Incorruptible for the corruptible, the Immortal for the mortal; for what could cover our sins but His righteousness? Oh, sweet exchange, that the wickedness of many should be hid in one Righteous, and that the righteousness of One should justify many." In all this, however, there was no attempt to invent a theory of the atonement. The fact was then taken as sufficient, without attempting any explanation for it. It was when this was attempted that diversity of opinion began to appear. Some of the theories adopted even by the greatest thinkers of those early ages of the Church, appear very strange to us. But they are not stranger, perhaps, than some of the hypotheses invented by the scientists of the past to explain the phenomena of nature, and, like these, they served a valuable purpose as working hypotheses, and even by their very failure to explain all the facts, served to limit the field of investigation. Even the theory of Origen, which appears to us so fantastic, that the human soul of Jesus was given to Satan as a ransom for the souls of men in his power, answered these important purposes.

This theory of the atonement, which was adopted, substantially, by Marcion and Irenæus, as well as by Origen, and grew out of the views prevalent at the time respecting the relation of Satan to mankind, and the dominion which he had acquired over the souls of men, has been thus summarized by Neander: "It is this idea: Satan hitherto ruled mankind, over whom he had acquired a certain right, because the first man had fallen under the temptation to sin, and was therefore brought under servitude to the evil one. God did not deprive him of this right by force, but caused him to lose it in a way strictly conformable to law. Satan attempted to exercise the same power which he had thus far exercised over mankind, on Christ, a perfectly holy being, meaning to treat him like the others, as a

man in all respects the same with them; but here his power was baffled, and he must find himself overmatched. Christ, being perfectly holy, could not remain subject to the death, which Satan, by means of sin, had brought on mankind. By Him, the representative of the human race, the latter had been delivered, on grounds of reason and justice, from the dominion of Satan—he has no more claims upon it.”

In this early period we find no trace of the idea of a satisfaction to justice. Irenæus, at least, seems to have grasped, with more or less distinctness, the idea of satisfaction to law, in the perfect obedience of Christ, as a necessary factor in the redemption of the race. But in Justin Martyr may be recognized, perhaps for the first time, the idea of satisfaction rendered by Christ through suffering. We may, indeed, unconsciously and unintentionally read into his words a deeper meaning than he was conscious of; but certainly they are very remarkable, considering the age in which they were written; and they mark a very distinct stage in the development of this doctrine. Justin says, “The law pronounced on all men the curse, because no man could fulfil it, in its whole extent (Deut. xxvii. 26); Christ delivered us from this curse by bearing it for us.” The author of the *letter to Diognetus*, to whom reference has been already made in this article, “brings together” as Neander observes, “the active and the passive satisfaction, yet with predominant reference to the former, when he reduces the whole to the love of God, which in itself required no reconciliation, and was itself the author of reconciliation.” Indeed, he appears to have apprehended, with more or less clearness, the profound conception of God himself, vindicating the claims of law, maintaining the moral order of the universe, and at the same time rescuing men from the consequences of transgression, by bearing the penalty Himself, in the person of His Son.

These references are chiefly interesting as illustrations of the process of development which is the subject of this article. They contain the germs from which, through the thought and labor of successive generations of men, aided by the progress of knowledge and the quickening of the human intellect by the trials and conflicts through which the Church had to pass during

the course of the centuries, the various theological systems, which attempt to explain this doctrine, have grown. To trace this process, however, through its various stages, and to note the various influences which have been at work from time to time in directing the current of thought on this subject, interesting and valuable as it would be, is beyond the scope of this essay. It is worthy of observation, however, in passing, that even the attacks which have been made upon this doctrine, and the inadequate and erroneous theories, which have been invented to explain it, have all helped to bring out the Divine idea more clearly; and to-day, whether any of the existing theories of the atonement can be said to be completely adequate and satisfactory, or not, the subject is perhaps more clearly apprehended and firmly held than ever before.

As to the extent of the Atonement much perversion obtained. Origen, by a misuse of the Greek words, *Χωρις Θεου*, taught that without, or apart from God, Christ tasted death for all, including evil spirits, in the work of redemption; while Augustine went to the opposite extreme of limiting the virtue of the atonement to part of the human race. The Tridentine development of this doctrine, putting special emphasis on the abundant merit of the death of Christ discerned in it a treasury in which saints may store up superfluous merit, and in this way was laid the foundation of the Romish doctrine of indulgences. Starting thus upon the down grade, it went from bad to worse until when Luther came to the rescue, it was not only rendered ineffective as a saving doctrine, but practically destroyed. Extracted by him from the quagmire of error and superstition, the process of development was renewed, until we receive it to-day as embracing three ideas: "The atonement in God as a necessity in the Divine attributes; the reconciliation on earth, as vindicating to the universe the Rectoral justice of God; and the exhibition of the redemption to man as moving upon his conscience and will and heart."

Turning from the nature of the atonement to its application to the individual, we find the same process of development, the same gradual unfolding of the Divine idea in the progressive thought and life of the Church exemplified. Dr. Pope says,

“The doctrine of the Divine Righteousness for man in man, as the Apostle Paul first systematically taught it, was not clearly and soundly unfolded in the *dogma* of the Church until the Reformation.”

The doctrine of justification, by faith alone, though in the New Testament since St. Paul wrote the Epistle to the Romans, never entered into the creed of Christendom distinctly until Luther defined it. The doctrine of regeneration, though in the Bible from the time that our Lord propounded it in His conversation with Nicodemus, never received the recognition which it deserved until it was defined by Wesley, and brought into prominence by Methodism. What the Lutheran Reformation did for the doctrine of justification, it was reserved for the Wesleyan Reformation to do for regeneration. These, too, come within the scope of the process of development under consideration.

We see then from this hasty review, that human creed, even when derived from Holy Scripture, has been progressive; and that the creed of one generation has not always been suited to that of another, especially when there has been intellectual advancement. The progress of knowledge in the domain of theology has conformed to the same laws as in every other department of science. The Holy Scriptures, like that other book written by the same Divine author, the volume of nature, that lies open around us, does not yield up its precious truths all at once, or indeed at all, but to the careful and diligent student; and the Providence which superintends and directs the study of nature is the same as that which watches over and guides the Church in its investigation of the Bible. In both instances the Great Being above us moves with the Divine deliberation of one who inhabiteth eternity, and to whom yesterday, to-day, and forever, are the same.

Take any of the sciences—astronomy, geology, physiology—as illustrative of the same process of development. The facts which build up these systems have always existed, but were never, until recently, utilized. Centuries have been given to observation and experiment in order to the discovery and certification of facts; and even then they had to be compared and classified so carefully and skilfully, that very little progress

could be made even in a life-time. Mistakes and corrections have been alike innumerable, and even yet perfection is far in the distance.

The theory of evolution itself has grown in the same way. Lamarck contributes two factors, (1) Pressure of changing environments, and (2) Use and disuse of organs. Darwin contributes two, (3) Natural selection, leading to survival of the fittest, and (4) Sexual selection of the strongest or most attractive; while another factor, physiological selection, is composed of the segregate fecundity of Gulick, and Homogamy of Romanes; and just now another factor is coming to the front, and bids fair to claim a place in the theory, viz., conscious voluntary co-operation—the last of course to be limited to evolution in the case of man.

The history of philosophy is substantially the same. Its pathway through the ages is strewn with the wrecks of discarded systems which contained enough of truth to enable them to retain their hold upon the confidence of men for a time, but have been out-grown, and cast off as we cast off our old clothes. The constitution and laws of the human mind, upon which all these systems were founded, has remained unchanged, but the theories by which these mental phenomena have been explained have proved insufficient. And even now, after all the weary ages which have been spent in philosophical speculation, not one of the existing systems which attempt to account for all the facts of the world within us, can be regarded as completely satisfactory. Has all this labor been thrown away? Has no substantial and abiding fruit been gathered? The human intellect has been quickened and trained. The limits of the human understanding have been to some extent determined. The line that separates the knowable from the unknowable has been approximately located. The supreme importance of a correct method, as a condition of success in any department of investigation, has been demonstrated. All branches of investigation have been aided, and all departments of knowledge have been enriched. And yet the work of the philosopher, like that of the scientist, is incomplete. The process of development, so far as a philoso-

pical creed is concerned, is not finished. The goal toward which it is striving has not been reached.

And so has it been with theology. The divine storehouse of theological truth is the Bible. The early fathers were content for the most part with expressing themselves in the very language of Scripture; and were careful not to mix it up with human speculation. But contact with evil, and the encounter of opposition led, perhaps inevitably, to the adoption of a different method. They were compelled to interpret, to formulate, to gather up the scattered rays of inspired truth found in the various parts of the Sacred Books, and concentrate them upon the points in dispute; and to systematize the body of revealed truth—gather it up into compact form both for the better understanding of it, and also for greater convenience and effectiveness in the defensive and the offensive war in which the Church was engaged. This work of systemization and creed construction is often deprecated and blamed even by good men, as we have seen; but only a little thought ought to be sufficient to convince anyone that it was inevitable. To the human mind it is natural to investigate, to colate, to infer. In every other department of knowledge there are summaries and digests, why not in this? Then Christians soon found that something besides mere sentiment and feeling was necessary to give strength and permanency to any great system or movement. They felt the need of something which could supply the place in the Church of the osseous system in the body—something that would be to it a source of symmetry and of strength.

To supply this need, all those venerable documents, most of which come from a somewhat remote period in the past, which are recognized as the creeds of Christendom to-day, have been called into being. Space will not permit us even to mention them, much less to give their history, or to describe their peculiarities. They all claim to be in accordance with the teaching of Scripture, and the dictates of reason. But so long as they conflict with one another this claim cannot be admitted; for truth is never inconsistent with itself. Indeed, this process of creed-making, like all other kinds of progress, is not always

in a straight line. The pursuit of absolute truth, by the human mind, is like a ship working up into the wind; now she runs away to one side of her direct course, and then, perhaps, as far to the other, but each tack brings her nearer to her destination.

Is this development likely to continue? Has perfection been attained? Or, to vary the question, does any existing creed contain unmixed truth, and at the same time such a full and even-balanced statement that every phase of truth receives precisely the degree of prominence that is due to it, so as to form together a complete and harmonious whole? Where is such a creed to be found?

It does not appear to be in the Presbyterian Church in America. That Church has apparently out-grown the theology of Calvin, and calls for a revision of its creed. The movement in Scotland towards theological freedom and progress, which has taken such great strides in recent years, still continues. The position of Drs. Dods and Bruce, which was at first violently assailed, becomes more and more secure. Development of creed is a marked feature of the Church of John Knox at the present time.

The same state of things exists in certain sections of the Episcopal Church. The different parties into which that Church is divided, and the widely different views which are held by the representatives of these different schools, show that perfection of creed is not found there. The unsettled condition of the doctrines, there as elsewhere, indicates that there is still room for readjustment, and that after all the labors of the past the goal of creed-making has not been reached.

Where then is perfect creed, containing the truth, the whole truth, and nothing but the truth, to be found? Do you say in the Methodist Church? Well, as a creed suited to the time, it would be difficult, perhaps, to find a better. At the same time that it is directly the outcome of the spirit of revelation, it has the advantage of being in harmony with the Christian consciousness. Then it is a workable creed. There is nothing in it that requires to be suppressed or softened down in the popular presentation of the truth in the pulpit. The more faithfully its doctrines are preached the more effective is the preaching in the

salvation of souls. It was the result of a revival of spiritual religion, and it is remarkable that nothing tends so effectually to drive back Methodists to the peculiarities of their own system of doctrine as thorough activity and earnestness in the work of soul-saving. It is the creed of a living, spiritual Church, and so long as the Methodist Church retains its life and its spirituality, in its main lines at least, this creed will most likely prove sufficient and satisfactory.

The Methodist Church, born in modern times, with all the light of eighteen centuries shining upon the Word of God, and with the creeds of the early branches of the Christian Church to select from, with exegesis brought to a good degree of perfection, and, above all, with leaders in scholarship and experience to mould her doctrines—men who knew much of the deep things of God, sought truth wherever it was to be found, and embodied it in their teaching—men who were so far in advance of their time as to anticipate in a great degree what has since taken place in the great movements of mind—the Methodist Church possesses a creed well adapted to meet the wants of the age, a system of doctrine scriptural, homogenous and consistent, of which her scholars and students need not be ashamed, and which only requires fidelity on the part of its adherents to make it in the future, as it has been in the past, an incalculable blessing to the world.

But will the creed of the present suit the future? The creeds are supposed to be closed. The question is, should they be closed, so closed as to preclude the possibility of alteration or addition? Is no improvement possible? Have we found out truth to perfection? Or is it true of theology, as of the other sciences, that the goal of to-day is the starting point of to-morrow? There are two extremes against which the whole history of the past admonishes us to guard: the one is that of holding too lightly that grand system of doctrine which has come to us as an inheritance from our fathers, the other is that of closing our eyes to the light, whatever quarter it may come from. The true course for every Church, as it is for every individual soul, is that indicated by the Apostle, "Prove all things: hold fast that which is good."

While not claiming certainty for the permanence of the creed as a whole, we feel free to claim that much of it will endure the test of the future, as it has done that of the past. The great essentials will stand. There is in the creed of Methodism a great body of Catholic doctrine, the common heritage of all the Churches, which has come down to us from the distant past, and has already endured the test of centuries of controversy and conflict. The doctrine of the being and perfection of God, the doctrine of the Trinity, including the Divinity of Christ, and the personality and deity of the Holy Ghost; the doctrine of the inspiration and authority of the Holy Scriptures; and the doctrine of a future life—are not ours alone, but belong to the whole Church. It would be sheer infidelity in us to doubt that these shall survive all the assaults of the enemy. And as little doubt can we have in respect to the doctrine of repentance, of faith, of justification, of the witness of the spirit, of regeneration, and of sanctification; whatever readjustment or reinstatement may be necessitated by the developments of the future.

But, while we believe these great and fundamental doctrines to be unchangeable and eternal, this cannot be affirmed of their statement and illustration. We must not confound the chaff with the wheat. We must welcome more scholarly and accurate statement of the things that we believe, even though it may sound unfamiliar and harsh in our ears. We must be careful to distinguish between essentials and inessentials. The inspiration of the Scriptures, for example, is one thing, and any particular theory of inspiration is quite another, and an altogether different thing. A new translation, for example, is not a new book. The same thought may appear in a different dress. At best our expression of the spiritual verities of our religion is imperfect. They are not always very clearly apprehended by our unspiritual minds, and what we see in them we often find it difficult to find language to express. We need the help of more perfect culture. And this teaches us to long for the dawning of a brighter day, when the happier circumstances of those who come after will enable them to do what we have only attempted.

This is one of the lessons we learn from the process of creed development, which it has been the object of this article to trace. Another is that we should give a cordial welcome to the light from whatever source, or through whatever medium it may come. There are two sources especially from which we have a right to expect much,—from biblical criticism, and from the progress of science; and yet, strange to say, these are, of all things, the things of which we have been most afraid. If there is any one lesson taught more emphatically than any other in the history that we have been reviewing, it is that no particular species of truth can be other than helpful to all others. And if, as we verily believe, theology is the queen of all the sciences, then every other science must necessarily bring its contribution to enrich her. The cowardice that shrinks from the light is not begotten of faith, but of unbelief. It is not light, but darkness that is to be dreaded. It is not breadth and liberality, but narrowness and bigotry that can injure the sacred cause.

PRACTICAL ASPECTS OF PRESENT DAY SOCIALISM.

(Read before the Toronto Ministerial Association.)

THE topic assigned me is: "Practical Aspects of Present Day Socialism."

We could not intelligently discuss this subject without first defining what Socialism is, and here we are met with a practical difficulty. Even Socialists themselves differ in their aims, and consequently differ in their definitions. Very few of them attempt definitions, on the ground that Socialism is not a system of dogmas, so much as a tendency, a vague movement in a state of incessant development. Socialism might, therefore, be defined as a *tendency* or *vague movement*, which has for its object the lessening or removing of certain existing inequalities in society. It aims at improving the social condition of the wage-earner. It professes to befriend all who are oppressed.

I find the word Socialism used in at least three senses, by writers of distinction.

1. In the widest sense of the word, Socialism is a scheme, which has in view the more equal distribution of wealth, or the preventing too great inequalities between man and man. In this sense its object may be accomplished, either by co-operative production, by communistic experiments, by legislative enactments, by anarchism, or in almost any other way that will accomplish the end in view.

2. In a narrower sense, the word is used to indicate *efforts on the part of the State* to remove inequalities and better the condition of society, such as Factory Acts, shortening of working hours, loaning money to workingmen at a low rate of interest, improved land laws, etc. In this narrow sense, I presume, we are all Socialists.

3. In a third, and more important sense, Socialism is a system in which the production and distribution of wealth are carried on solely by the State instead of by private capitalists or companies. In this sense, too, its object is to remove existing inequalities, and improve the social condition of society. The word Socialism is now generally used in this third sense. It is called *State Socialism*, and sometimes *collectivism*, to denote the collective ownership by the State, as representative of all. It is opposed to *individualism* and *monopolism*. It is in this sense Bellamy uses the word in "Looking Backward," and it is in this sense Karl Marx, the modern apostle of State Socialism, uses the word.

1. *State Socialism*.—Let us glance, in passing, at this aspect of present day Socialism. It is practical; perhaps too practical for some to adopt. It asserts the State should own all the land. No private property in land. It should own all the mines. No ring of miners may buy a mining district, and settle the price of coal in the market at \$5.75 or \$10.75 per ton, while the State could mine and sell the same coal at \$3.00 or \$3.50 per ton.

The State should own all the factories. No room for a few manufacturers to grow fat and kick, at the expense of the many "lean kind," who are called operatives. All the machinery, all the raw material of production, all the distributive and productive industries, must be under the control of the State. It must own all the railroads, all the telegraphs, all the telephones, and

such like inventions. The State must keep the fruits of the earth in her storehouses, as well as the products of labor, and distribute them where they are needed. Gold and silver, and their representatives, will not be needed. Labor checks will be the only currency, given in exchange for certain amounts of labor, and exchanged at the government stores for commodities.

All callings, or professions, are to be classified, and the government will be administered through these classes—the method being that of promotions from below and appointments from above. As a man graduates up through the industrial army, as Bellamy calls it, he would eventually find himself, if worthy, in some important government position. Under *State Socialism* every citizen would be directly in the employ of the State or government—all would be government officers. The civil service would include the whole population.

Do you ask what provision does State Socialism make for morality and religion? As its fundamental aim is the reconstruction of the economic order of society, it need not concern itself much with questions like these.

As to morals, the evils that exist are largely owing to the present imperfect order of society. The new order, the Socialist says, will make men better, by furnishing them with better environments.

As to religion, something of that nature will be recognized. President Woolsey, of Yale College, says: "There is no reason why Socialists should not be Christians. They might even make Christianity the State religion." At the same time, Socialism is not in harmony with the Church, and for the reason that Socialists consider the Church identified with the rich and ruling classes, especially in the old world.

This, in brief, is the programme of the State Socialist, as developed by President Woolsey, in Schaff-Herzog, as outlined by Washington Gladden in the *Century Magazine*, and as worked out in detail by Carl Marx, in his book on "Capital."

2. *Socialism as Anarchism or Nihilism.*—Another practical phase of Socialism is Anarchism or Nihilism. It is the very antipodes of State Socialism; it is opposed to the State. For want of a better name it might be called "Anti-State Social-

ism." Some would refuse to honor it with the name Socialism at all, but it must be taken into account in the present movement. It is largely political in its aim, but in so far as it seeks to abolish what it terms existing wrongs, it is Socialistic. Gladden, in the article just referred to, says of these extremists: "They aim at the complete overthrow of the State, even if dynamite is needed. They aim at blowing the whole social fabric into fragments, and out of the chaos thus produced they expect to evolve a new heaven and a new earth, in which every man shall do that which is right in his own eyes."

Rae, in his "Contemporary Socialism," says: "The Nihilists of Russia are merely the extreme and more volatile minds, who have been touched by the impact of the present upheaval. They are the spray and the foam which curls and roars on the ridge of the general political movement, which has for years been rolling over Russia, and their whole real importance is borrowed from the volume and momentum of the wave that bears them up. Folly, it is said, is always weak and ridiculous till wisdom joins it; and the excesses of nihilism, if they stood alone, could not be the source of any formidable danger. But they do not stand alone; they flame out of an atmosphere charged with social discontent and political disaffection." This witness of Rae's is true also of anarchism.

This is the kind of Socialism we read much about in the newspapers. It is revolutionary. It makes rulers tremble. It fills political economists with anxiety. It calls the rioters who were recently executed in Chicago brothers, and praises them as martyrs to the cause of humanity. One of these revolutionary *spirits*, recently, addressing a crowd of kindred spirits in London, said: "If it were necessary to shed blood to overthrow the present system, it will be better to fight for it than to put up with the present miseries." Another of these revolutionists, son-in-law of Karl Marx, puts the case thus: "We preach class-warfare; we hope it may not be a warfare of bullets and steel, but if it is class-warfare, even this, alas! is possible. It is a warfare of the labor class against the capital class. In the past there has been no such battle without bloodshed. I only hope that this freedom of the labor class, that

has certainly to come, may be brought about by reason and argument. But it will have to be brought about."

Nihilism, or anarchism, are practical aspects of the present Socialistic movement, with which we need not concern ourselves much in this discussion, seeing that they are but the spray and foam that curl on the wave. It can have no place in our creed, or in the creed of any sober thinking man.

But there is another aspect of Socialism we must not overlook, viz. :—

3. *Christian Socialism.*—There are many able and good men inside the Church who are Christian Socialists. They believe that Christianity is essentially Socialistic. With this view Maurice and Kingsley warmly sympathized in their day, and it finds many advocates in the present day. Christian Socialists do not propose to reduce society to any one ideal system; they believe in variety, in freedom, in progress. They would not tear down so much as build up. They welcome what is good in the present century, but believe there are better things in the coming centuries, socially. The future, they believe, lies in the direction of association or co-operation. Therefore they approve in the present of profit-sharing, trades unions, the eight-hour movement, ballot reform, civil service reform, land reform, etc. They believe in every man having his own house, his own personal belongings, his own money, so long as he does not invest it to make more money. Some Christian Socialists would allow one to hold a bit of land for use, not, of course, for investment or speculation. Christian Socialists, while they sympathize with the poor, do not assault the rich. They say the rich are not to blame for being rich any more than the poor are to blame for being poor. What to blame is the wretched competitive system that makes it possible for the one to grow rich and the other to grow poor. Christian Socialism is what its advocates call applied Christianity; Christianity applied to economic affairs. It is religion first. It does not believe that society can be regenerated by arrangements. It believes that it is to be made new, as Maurice says, by finding the law and ground of its order and harmony, the only secret of its existence in God. These words express the views of all Christian Socialists; they

all believe that in some way, in some sense, we must apply the sermon on the Mount, and the spirit of the cross to the construction of society. The fundamental principle of Christian Socialism is the fatherhood of God and the brotherhood of man. On these principles they favor the reconstruction of society. They would begin by municipalizing: lighting of cities, local transits, etc. They would nationalize the railroads, telegraphs, postal savings banks, etc. They would shift taxation from personal property to real estate. Real estate is now taxed, but not on the right principle. They would tax it on a sharply graduated scale. They would make it the duty of the State to find work for the unemployed. Even some individualists say this is the only solution of the labor trouble. Want of work, the Christian Socialist says, drives many to drunkenness and into the criminal ranks. Giving work to the unemployed, they think, would do more towards curing intemperance, emptying jails, and reforming character, than all other reforms besides. In some such gradual way would Christian Socialists work, putting their main reliance upon character, upon conscience upon religion. They would appeal to the ethical in man, they would show the rationality of Socialism, and in this way bring the Church more and more into touch with the masses.

Now, if we can comprehend what is implied in State Socialism, in Revolutionary Socialism, and in Christian Socialism, we get an idea of the whole movement. Of course, in a paper like this, we can only give the briefest outline. Even if one had the power of a steam condenser, he could not do much more than touch the fringes of the subject in twenty minutes.

What should be our attitude towards the movement, as Christian ministers? To say the least, we should give it our most serious consideration. Socialism is one of the strong prevailing movements of the day. It's not only in the air; it's in the workshops, it's in the clubs, it's in the newspapers, it's in the Church. Even in Toronto you will find church members imbued with its spirit. The time is past when Socialism can be dismissed with a wave of the hand, or with curses, or with threats, or with sneers, or with interjections of amazement. We may think it a sufficient answer to call them cranks or

lunatics, but this will not prove a sufficient answer. This is not to act the part of wise men. Socialism is here; it may be here to stay. It is here, as many political economists believe, as the natural progeny of unjust, tyrannical, social conditions. My own impression is there is much in Socialism that entitles it to the calm and sober thought of Christian ministers, whose mission it is to set forth Christ's Gospel as a social gospel—a gospel of brotherhood and justice. Many good men are convinced that the ideas and sentiments which have developed Socialism came at first from Christianity. The Rev. A. Scott Matheson, in his book, "The Gospel and Modern Substitutes," says: "That every Christian who accepts the teaching, example and spirit of the Master, has a Socialistic vein in him, and that it is in Christian countries that Socialistic doctrines make the most decided advance." With some of us Socialism is damned without a hearing, because it has been associated in our minds with wild views on marriage, religion, ethical and political economy. But we should be careful not to confound the essence of the movement with its accidental accompaniments. True, some Socialists have expressed views subversive of the sacredness of marriage and domestic life, but in justice it should be said that these views are not peculiar to the movement, and have been strongly opposed by able writers within the Socialistic school. They even go so far as to say that the movement has done much to elevate woman, and to give truer conceptions of domestic life.

Some regard Socialism as hostile to Christianity, and identified with Secularism. So it often is. But its supporters say the reason is not hard to find. The Churches of the Continent of Europe, where Socialism had its birth, have been taken into the service of the State and the ruling classes. This naturally formed a gulf between them and the masses, and as Socialism is more identified with the masses than with the classes, it was thus led to antagonize the Church. Opposition to the Church, therefore, may be an accident of the movement and not of its essence.

It is believed, too, by many, that Socialism aims at an equal division of property; that the system proceeds on the share and

share alike principle. No Socialist of note contemplates such an absurdity for a moment. They are not communistic, in the ordinary sense of that word. They are willing to admit that communism was tried in apostolic days, but proved a failure.

Some think, however, that Socialists are hostile to capital. Their opposition consists simply in transferring it from the hands of a competing few to the systematic management of the State, for the good of the whole. These and other misconceptions respectable Socialists like Kirkup would brush aside, and ask the thoughtful to look at the movement in its spirit and essence.

As a movement for the deliverance of the poor and down-trodden from their unfavorable surroundings (for, remember, Socialism is a movement largely in their interests), it should command our thought and sympathy, even if we cannot endorse all the methods adopted. It is a common complaint of Socialists that the Church is indifferent to social well-being. There may be room for some complaint. If it has been the fault of Socialists to forget God, and that man has a soul to be saved, may it not be the fault of the Church that she too often forgets that man has a body to be cared for. Someone has said: "That Churches are so busy saving souls, that they have no time to save men and women." Religion has to do with the whole man. Christ fed the hungry, and cured the sick, as well as saved the soul. When we see women in factories over-worked and under-paid, when we read about the awful sweating system in vogue in London and other large cities in Europe, when we read General Booth's account of the "out of works" fighting like wild beasts at London docks to get a job, when we read about the hundreds who are compelled to sleep in the open air on the banks of the Thames, when we read about the grinding tyranny of monopolists and other employers of labor, can we afford to look on as idle spectators without casting about for a remedy? It is all very well to say the Gospel is the remedy, but let us be sure that we preach a full orb'd gospel. The Gospel that Jesus commended in that final scene in Matt. 25, was feeding the hungry, clothing the naked, visiting the sick. Why should it not extend to getting work for the unemployed,

and seeing that those who are employed get human justice from their employers? In this city there are young girls, some of them connected with my own congregation, earning a living by making paper bags. They work by the piece. Sometime ago they agreed to work harder than usual, for a whole week, to make a little extra money. They made a little more than the average week's pay. The first thing they knew their wages were cut down. The result was the girls decided to make no more extra efforts, and now work along for the miserable starvation pittance. Such conduct on the part of employers cries to heaven for redress. We talk about pauperism; it has many causes. But surely one fruitful cause of pauperism is the miserable economic laws that practically compel the youth in our factories and shops to work at starvation wages while they are young, without the hope of saving enough to keep them out of the poorhouse when they are old. Joseph Cook, in one of his recent lectures in Toronto, insisted strongly on every working man receiving sufficient remuneration to support himself and his family in comfort. As it is, it is out of the power of hundreds of families in Toronto, no matter how provident, to get along in any kind of comfort. Some of the so-called middle class find it difficult at this moment to own a house, and meet all obligations. The laboring man can never hope for the luxury of a house he can call his own. There is surely something wrong with our social arrangements when an honest, hard-working man can never hope to have a home of his own. Recently a meeting of the Associated Charities was held in this city. One object of that meeting was to discuss methods for the prevention of pauperism. This was a step in the right direction; this was a Socialistic step, for Socialism tries to go to the root of this increasing destitution, and shows that it is due to wrong economic laws. If our present competitive, monopolistic system induces poverty at one end, would it not be wiser for Christian people to try and remove the cause rather than waste their energies in ministering to the disease. It is felt by many that our present method of distributing charity in this city is not without its evil effects. It is time the Ladies' Relief Society and the House of Industry were casting about

for a better method. Charity by law tends to pauperize the poor. It breaks down self-reliance, and tends to hypocrisy. Socialism may not cure poverty, but it pretends to grapple with the cause. In so far as it does this, it is a step in the right direction. In the City of Glasgow alone there are twenty-five per cent. of the population living in single apartments, forty-five per cent., or nearly one-half of the population, live in two apartments. But what about the palaces of the west end of Glasgow? The labor, the sweat of these twenty-five and forty-five per cent., goes to procure purple and fine linen for the few. It is this glaring disparity between the social position of the employer and employed, that has been the main cause of this Socialistic movement.

Canon Westcott says: "The problems which the coming generation will have to face are problems of wealth and poverty, of luxury and want, of capital and labor. We are suffering on all sides from a tyrannical individualism." This witness is too true. Any system that results in a few millionaires at one end of the scale, and a million paupers steeped in vice at the other end, carries a *prima facie* condemnation of itself. What stand shall we take in regard to these great economic questions that lie at the foundation of Socialism? The Pope is trying to grapple with them. On the 15th of May last he wrote a long encyclical, bearing on these very points, entitled, "The Condition of Labor." Rome is wise in her generation; she tries to keep in touch with the masses. Has the Moderator of the General Assembly, or the President of the Methodist Conference, or the Bishop of Toronto, written a letter yet on behalf of the poor laborer? The action of the Pope is worthy of imitation on the part of those Protestant dignitaries. We do not endorse the whole of the Pope's letter, but some parts of it are worth repeating. He says: "When work people have recourse to a strike, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for money-making. It is neither justice nor humanity so to grind men down with excessive labor as to

stupefy their minds and wear out their bodies." In concluding the encyclical, he says: "At this moment the condition of the working population is the question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided." The Pope does not think Socialism will cure their ills. If we do we need not shrink from it, for already we have given our unconscious sanction to a limited form of State Socialism.

Our public schools and libraries, our State universities, hospitals, asylums, reformatories, our postal service, every court of justice, the signal service, lighting and heating of cities, labor bureaus, municipal fire departments, every factory act, every municipal health regulation—these, and a hundred other things, are forms of State Socialism. The Socialist says they are good so far, but why not, he asks, extend the principle and make it apply to all production and distribution of wealth. Instead of so many business men in the city running opposition stores, bleeding one another, and sweating their employees, let the State take control and establish a store in each ward, as it is needed, and run it in the interests of society. Of course, this would mean a complete shifting of the business base, and no one knows how the experiment would result. But this is the programme.

In fine, Socialism must be studied. A movement that touches society at so many angles should receive careful and profound study by the leaders of public opinion. Such a study will, at least, enable one to see the causes of the movement.

The Church must make sure that she is not responsible for Socialism drifting in the direction of atheism. Disguise it as we may, there is a strong feeling, in many directions, that the masses are not in touch with the Church. We censure the masses for drifting away from the Church. Perhaps judgment should begin at the house of God. Is there nothing in the Churches in Europe, or in England, not to mention Canada, to alienate the masses? Is there not a tendency to put wealth and social position where Christ and character should reign?

We are now face to face with this great socialistic movement. It is growing; it is throwing out its roots farther and farther.

Ten years ago, in Germany, there were only nine Socialists in Parliament; to-day there are twenty-four. It has its representatives in almost every legislature in the world. Thus, we see, the movement is in our midst. Instead of looking on with the paralysis of despair, let us study, let us investigate, and, if possible, apply the right remedies to existing social inequalities.

Toronto.

WILLIAM FRIZZELL.

OLD TESTAMENT THEOLOGY.*

THE name on the title page of this volume carries the writer back to years that overleap a quarter of a century, when in Academic Halls a dark haired youth with bright eyes, sunny countenance, industrious mien and gentle manner won the affectionate esteem of both professors and fellow students. Archie was a lad one could readily have caressed; a fellow student that in competition was to be reckoned upon as an important factor. Years passed; 1882 found us in the crowd that thronged the Manchester Town Hall, at the Congregational Jubilee Celebration. A black bearded face opposed itself to our own, words of greeting came with tones that had some familiar echo, a hesitancy, and Dr. A. Duff, of Airdale, grasped our hand. Eight years more, and we attended a class in the United College at Bradford, where we listened to some words on the Old Testament Prophets which evidently drove away the spirit of dulness from the lecture room, and which, even through the dark medium of printer's ink, startle and inspire. The boy is father of the man, the affectionate earnestness and keen perception of the student Archie is but developed in the impulsive, even exaggerated periods and terse analysis heard in the professor and reproduced in the author. "Perhaps I preach too much in these pages," writes our author in his preface. To which we reply; You can not do otherwise, but you preach with power, what more do you want? You appeal to the heart, and carry the intellect with you.

**Old Testament Theology.* By ARCHIBALD DUFF, M.A., LL.D. London and Edinburgh: Adam & Charles Black. 8vo, pp. xvi-343.

We may illustrate Dr. Duff's style by quoting a translation, or rather a paraphrase, of Isaiah ii. 10, 11, 18, 19 :

“Down on your knees, small and great,
Fly to the hills and to the holes ! The earthquake comes !
Proud looks shall fall and Jehovah alone shall be exalted in that day !
Ha ! look to those rock-caves and graves,
Look ! the bats fly out as the little gods are flying in.
Fly ! from His terrible shaking. The whole earth is quaking.”

This may not be scholastic exactness, but it is life-like fidelity. Indeed it would be well if we were occasionally thus shaken out of our parrot-like reading of these old Scriptures by such real reproductions of their spirit as this.

The volume under review is but the first part of what Dr Duff intends, covering “the history of Hebrew religion from the year 800 B.C. to Josiah 640 B.C.,” and is divided into “the religion of Amos, the religion of Hosea, the religion of Isaiah (Isaiah with our author being the writer of chapters i. to xxxv.), religion in Judah from Isaiah to Josiah, or, Micah and his times.” By beginning the study of this part of Old Testament history, the author starts from the unquestioned, and introduces a method by which he maintains that such writings as the Pentateuch may be assigned to their proper place or places in the history. “Study of the Pentateuch demands preliminary knowledge, independently gained, of the main course of the history of the Hebrew people's religious life.” In other words, the enquirer makes his acquaintance with the evolution of religious life among the Hebrews, and then assigns to the various epochs thus discovered the portions of those writings, whose date is otherwise indeterminate, suited to the same. We venture to assert that, though this “method” has its undoubted value, it can only be tentative, and at its best, partial. An illustration may justify this position better than argument. In a description of Great Britain, now before the writer, of date 1723, is an account of various punishments meted out to criminals. The sentence of hanging, *drawing and quartering*, is given in horrid detail as actually then practised on at least six different classes of criminals. For standing mute before an indictment the prisoner was laid upon his back in a dungeon, his

body loaded with iron and stone, and gradually starved to death unless he relented. The author adds "yet we so abhor cruelty, that of late they are suffered to be so overcharged with weight laid upon them that they expire presently." This was in England, during the reign of the House of Hanover. Will the student in archæology in A. D. 3000, should this record be before him, believe that the four Gospels could possibly then have been known and owned as authoritative in England, and that Wycliffe had given them to the common people more than three centuries before? To this, however, an obvious qualification might be given. Present experience shows how a religious ideal may be tenaciously held as dogma with practice infinitely behind. How do the divisions of Christendom falsify the Saviour's prayer "that they may be one." But our future critic might still further advance that among the fragments of English literature that survived were dramatic works, which evidently had modes of thought kindred to, and therefore contemporary with, those Gospels. The drama must represent the tastes of the people, seeing that it can only succeed with popular applause. Now, in those dramas occur such lines as these :

"Love thyself last, cherish those hearts that hate thee."

"Mercy is twice blessed, it blesses him who gives and him who takes ;
It becomes the throned monarch better than his crown," etc.

It is inconceivable, our antiquary would say, that such sentiments could be popular while such cruelties as those to which we have referred were enjoined by the laws; therefore, the principle of evolution forbids that we should place these dramas a good full century before the record of those punishments. The era of Shakespeare was later than the Hanoverian era !

This illustration is not meant to throw discredit on the subjective method as an auxiliary, but to enforce a caution, that it is not to be followed without very strong corroboration. Nor do we undervalue the trained critical instinct which detects archaisms and difference of style, in which study we are entirely in the hands of specialists. But we have a specialist (Mr. Reginald Stuart Poole) who thus writes:—* "The

* Contemporary Review. Vol. 34., p 758.

Egyptian documents emphatically call for a reconsideration of the whole question of the date of the Pentateuch. It is now certain that the narrative of the history of Joseph, and the sojourn and exodus of the Israelites, that is to say, the portion from Genesis xxxix. to Exodus xv., so far as it relates to Egypt, is substantially not much later than B.C. 1300; in other words, was written while the memory of the events was fresh. The minute accuracy of the text is inconsistent with any later date?" If this be so, and Mr. Poole is no mean authority, Dr. Duff's method of ascertaining "the main course of the history of the Hebrew people's religious life," that the various portions which make up the Pentateuch may be assigned to their various eras, is not to be implicitly relied upon.

Nor can we escape some such illustration as this when our specialist detects the style of different periods in the records, and which leads us to enquire how far we have estimated at their true value the various redactions through which the earlier books must have passed; for whether the great Synagogue be a myth or not, it goes without saying among all who are competent to judge that the various books of the Old Testament have been more than once edited. In the tenth century of our era there was in circulation a translation of the Pentateuch, with Joshua and the Judges, known as Alfrics' Heptateuch. We have before us as we write a specimen of its style in both the old and present orthography. We give Genesis xxxvii. 10, as an example of both:

"Tha he tht his faeder and his brothrum rehte, tha threatode se faeder him, and cweath, Hwat seal this swefen beon the thu gesawe? Sceolm we abryan the, ic and thin modur and thine gebrothru?"

"When he that his father and his brethren told, then threatened his father him, and quoth, What shall this dream be that thou sawest? Shall we bow to thee, I and thine own mother and thine brethren?"

Had this been an authorized version it is conceivable that it would have thus put on a modern dress, and our future antiquarian have to use his critical instinct not upon the lost original, but upon a strange mixture of tenth and nineteenth century

idioms and orthography. Such considerations have force with many of those who can lay no claim to special scholarship, and yet hesitate to commit themselves to either the method or conclusions of those at whose feet they would willingly learn. Therefore it is that this subjectivity, if we may be permitted the term, which our author so unhesitatingly follows, is to us the vice of this otherwise instructive and inspiring work.

Dr. Duff with his power of preaching would be the last man to belittle the presentation of the Christ of history to a needy world. "How shall they believe without a preacher?" or to evade in the slightest degree the injunction "Preach the Word," which for us must necessarily be the records of the Scriptures. Indeed, this book is preaching from the Word; nevertheless it does appear that our friend in a large measure ignores "objective revelation" when he asks "What does God say in the nineteenth century?" and answers "The Word became flesh,—we look for the present revealed God, and we find Him in His children, in those men who are one with God, who utter God's spirit and God's love. We find the Christ and the voice of the Christ to-day in those men who are new creatures in Christ Jesus, in whom Christ is found, who are reconciled to God by the blood of His cross, and who are found in Christ, risen with Him, striving to attain unto the resurrection of Christ. God is in these men: He works in them, thinks in them, speaks in them." A great and much neglected (too often perverted, where not neglected) truth is forcibly presented; Christ *is* with His people "even unto the end of the age," is formed in them, and God is revealed thereby; but the Christ that became flesh was also most assuredly an objective revelation, whose objectivity has come down to us in the records of the New Testament, which thus become "the pattern of sound words," the "faith once for all delivered unto the saints." There can be but little doubt that the Christian world has made too much of form, too little of a living truthful life, yet the higher form of life on this planet has vertebra; faith must have an object, and that object, must in some form or other be capable of being expressed. Thought needs language, so faith demands dogma. There is dogma in the New Testament, and faith in Christ needs to find

its expression there. To reject dogma is to be dogmatic, and our friend's subjective method becomes most dogmatic as it is followed. We are not prepared, therefore, to follow this work as a critical introduction to the Old Testament, as to its history and structure.

Its merit—which is great and genuine—consists, according to our judgment, in presenting to us the Hebrew prophets as living men with actual surroundings, sounding the trumpet in our ears, and inciting us to lives of devotion and heroism. In so doing a great service is performed. The vicious practice of tearing texts from their connection and setting them on a predetermined frame of dogma has not yet been in general forsaken, nor the habit of reading prophecies which were uttered centuries ago, as but written yesterday. Dr. Duff places these prophecies in their historical setting, and assuredly they gain in present power thereby. Listen to his introduction of Isaiah x. and xi., which he calls a magnificent *Te Deum*, singing “Jehovah’s marvellous swaying of Assyria as a father sways a rod of correction, or a woodman sways a pruning axe. And when the loved child is corrected, then he shall be filled with all the fulness of Divine spirit, and mind, and will. When the forest is pruned then shall Jehovah’s own plants grow in beauty and goodness. God will heal the sin-sick children. He can prevent all hurt in Zion. He can cover the sacred soil with knowledge of Jehovah. To such end will the Supreme Ruler work.”

In many of his paraphrastic analyses of the chapters the seed thoughts are tersely presented. One example, Isaiah xxxiii. 1-9:

1. “O cruel, false Asshur, God hinder thee!
- 2-6. Jehovah, save, O save!
 Thou givest the striking arm strength:
 O, therefore, Thou canst save.
 Greater than men, than Asshur, Thou!
 For dost Thou not brood over all?
 O God, Jehovah, Zion’s friend,
 We are strong, wise, safe—in Thee.
- 7-9. The soldiers weep,
 The towns are fallen,

The roads grow green,
The footfall is hushed,
The earth is faint and weeps,
Lebanon, Sharon, Bashan and Carmel
Fling off their leaves in grief :
Zion is alone now !”

When, however, we read for xxxii. 1-3, the following :

“ When kings are firm and princes just,
When each man shields his neighbour,
Then seers shall see, and all men hear,
God near them 'mid their labour.”

We find ourselves involuntarily writing—*sic* !

Our rather lengthy notice has been given chiefly for the following reasons: This work is the first formal treatise from the standpoint of what is called the Higher Criticism from a Dissenting pen, on English ground, treating of the theology of the Old Testament. English critics, such as Cheyne and Driver, are of the Anglican Ecclesiastical school. Dr. Duff is professor in an Independent College. And this nonconformist, who has stepped boldly out into the field of research with such men as those named, with Dr. Robertson Smith and Wellhausen, was reared in a Canadian home, graduated at a Canadian University (McGill, Montreal), and lectured first in a Canadian Theological Hall. And, we may be permitted to say, it is the fire kindled in his Canadian home that burns with the old evangelical ardour through the pages we have been considering. No German research nor clear sighted English criticism could supply the fervour which touches hearts and fills the soul with enthusiastic sympathy. Dr. Duff inscribes his volume to his father's memory, gratefully recognizing the loving impulses in that straitened home of a pioneer Canadian pastorate. And these reflections may have their comfort for us busy pastors, unable, in view of more immediate calls, to roam *ad libitum* through the inviting fields of original research. We can touch hearts and mould lives, set a soul on fire. Prophecies fail, tongues cease, knowledge vanishes away, but love never faileth. It is love which in Dr. Duff's case constructs on the lines of teaching, which in

other hands would be a repelling negative. And this will introduce our closing sentences.

In all present day research, evolution, as a working theory, has the floor, therefore "revelation" must be interpreted in accordance therewith. And most certainly, wonderful advance has been made under this prevailing fashion of thought. Let it, however, be remembered, when Newton made his great discovery he knew himself to be but on the border spray of the great ocean, and still from time to time corrections have to be made on former calculations, that those erratic visitors from space which occasionally cross the astronomer's field of vision may be brought within the sweep of all-embracing law. Granted the fact of evolution, observations thereon are but crude at present. One generation cannot overtake all its application; life yet is a chasm not bridged thereby, neither has it been measured or sounded; moral purpose is another, and so, in the spiritual progress of the race, revelation phenomena such as are generally known as supernatural revelations, and the great mystery of the incarnation, are not to be dismissed with a contemptuous shrug because of disturbing present conceptions of evolution; but to be studied as facts demanding their proper place, and that all mere theories be brought into harmony therewith, or confessed as but tentative, if not entirely false. Newton's modest candour is to be followed when he wrote, "I frame no hypothesis; for whatever is not deduced from phenomena is to be called an hypothesis; and hypotheses, whether metaphysical or physical, have no place in experimental philosophy," rather than the old Greek method and the middle age scholastics, who, trusting to the dictates of the understanding, rather than to correct observation, built their systems too often upon uncertain sands. We cannot allow evolution to rob us of the word of prophecy, made more sure, to which we do well to take heed as unto a lamp shining in a dark place, until the day dawn, and the day star arise in our hearts.

Toronto.

JOHN BURTON.

THE WEAK POINT IN MODERN CHRISTIANITY.

THE central doctrine of the Christian religion on the Divine side is the Atonement; that on the human side is Regeneration. Through faith in Jesus the sinner is made a new creature; old things pass away, and all things become new. The Christian community is the light of the world, and if the light be darkness, how great is that darkness. Remembering that Jesus was God manifest in the flesh; that the second person in the Trinity came to earth, took upon himself human form, dwelt among men, and taught the will of the Father, it would seem to follow that the organization of His disciples should be the teachers of men, and an object lesson before the world of right living along all lines.

In fact, Jesus came to save not individuals alone, but to save the world. The world means humanity in the aggregate—organized society. He will save the individual soul from hell, but He will have the same principles which are operative in heaven put in force in human society, "Thy will be done on earth as it is done in heaven."

Christianity is recognized by the civilized world as the exponent of the teachings of the Bible. Men read the Word, not to discover what impressions it will make on the individual mind, but read it through the Church, through theology, through the teachings of the pulpit. Hence, whatever the Church denounces, is recognized as sinful, and to be rejected; and whatever the Church accepts, or does not condemn, the world looks upon as right and proper. It is inconceivable to the common mind, under existing claims of religious teachers, that the pulpit and religious press can remain neutral, or refuse to condemn that which is evil. As a consequence men decide the character of moral questions by the attitude of the Church.

The Church, claiming to teach the will of God concerning the character and conduct of men, must be a living, aggressive force, or else become a formal and dead institution; it must either reform and transform the world, or by the world be brought into conformity with the world-spirit. In simpler

phrase, the Church must make the world-society better, or the world will make the Church worse. Men are made what they are, in a very large degree, by environment, education, custom, religion, and the Church must have sufficient vital force to attack and transform the environment of the community, or the community will mould the form and character of the Church.

The facts above insisted upon have, I think, never been so evident and so important as to-day. All Christendom is in social agitation; the United States, Great Britain, Germany France, Russia, everywhere, the people are in revolt against ancient social laws and customs; a new conscience is forming, a new future is developing. And this agitation, arising out of the most sacred impulses, and supported by the most powerful personal interests and convictions, is bound to rage, and tear down, and rebuild, until the longing heart of humanity is satisfied. And this movement, this army of the democracy, stands at the door of the Church demanding attention and recognition.

At this point it becomes evident that there is a principle, not easy to be explained, but apparent, which controls the leaders of religious thought and activity.

The reform element has narrowed its claims down to three leading or root principles: the abolition of land monopoly, money monopoly, and unjust gain. It claims that its demand is sustained, not only by simple justice and fairness, but that it is sustained and enforced by the Word of God. It urges the Church to take up these questions, investigate them in the light of the teachings of Moses, the prophets, and Jesus, and make deliverance thereon in harmony with the golden rule and the Lord's prayer. With a neutral attitude on the part of the followers of Jesus, it cannot be satisfied; there must be, in some degree, compliance with their demands, or they will turn away from the Church, and surrender it to the rich and powerful classes.

The Church, however, seems to phrase its attitude in these words: "It is the mission of the Christian religion to save souls; there are many and grave evils in society, but it has nothing to do with them, *per se*; it is its office to lead men to

the cross, to teach them faith in Jesus, to secure their regeneration; and when they are regenerated, all things will come right. Regeneration is the cure for social inequality and injustice."

Is this position assumed by the Church correct?

We will put the matter in this form: "The world—the aggregate of humanity, organized society—is ruled by selfish motives, and governed by wrong economic or social principles; we will get individuals regenerated; the regeneration of individuals will reform society." The question is, is this assumption supported by facts? And let it be remembered in what follows that when I speak of regeneration I do not mean the primitive and genuine spirit of Christianity—I sometimes think that is stronger outside of the Church than in it—but the converted individual or the aggregate body of professing Christians.

Chattel slavery is recognized by humanity as one of the worst and most inexcusable evils. In the United States the two institutions, the Church and slavery, started side by side, with the Church in the lead. There can be no doubt that if the pulpits had been united and persistent in denunciation of such wrong and outrage, slavery would soon have ceased to exist. But in harmony with the idea that the regeneration of the individual will cure social evils, the pulpit was, as a rule, silent in the matter. Slavery flourished and extended its borders. The Church became divided. Regenerated men, who profited by it, soon came to believe that it was right; while they who lived in abolition States kept hands off, and not infrequently expelled men from the ministry for attending abolition meetings. And to this day multitudes of regenerated men and women in the Southern States hold that it was right, and sanctioned by the Word of God.

To refer to a living issue. The one fact that is most prominent in the reform movement to-day is the existence of fabulous individual wealth and luxury in the very midst of prevailing involuntary poverty, wretchedness, and crime growing directly from these conditions. This condition of things is universally admitted, for to attempt to deny it would be the most absurd foolhardiness. It is deplored by every humane

spirit, and it is recognized as an evil that threatens our civilization with extinction. It is opposed in mild terms, and certain weak palliatives are undertaken, but what effect has regeneration had in abolishing the cause and thus destroying the effect?

The Church, in tacitly admitting that the world-principle is right, and depending upon the regeneration of the individual to reform manifest conditions, has not only not effected any reform, but it has been dragged into the camp of the opposition, and made its strongest supporter. There is scarcely a millionaire who is not a member or an adherent of a Church. Dives is a member in good and regular standing of the Rev. Dr. So and So's church, and Lazarus is at the alley entrance begging for crumbs. Men become hopeless in the struggle for subsistence, fall by the wayside, and drop into crime; women, by the thousands, are driven to prostitution, while the individuals who profit by their immeasurable sufferings become regenerated, and perpetuate their names by donations to charitable institutions. The policy of the Church is dictated by the Dives class, and its results are seen in the erection of houses of worship that shall compare with the luxury of the rich—temples too magnificent for the brogans of the toiler to desecrate. The ministry, dependent on the contributions of their hearers for support, and seeing that popularity and advancement depend upon ability to please the influential members of the community, preach the truth—but the lines of truth that will not offend the ears of Mammon. Regeneration of individuals has not changed the social condition; it has, by giving it its sanction, aggravated it. The condition of things in this respect could not be worse than it is, and the opposition to it is outside of the ranks of those who profess to be converted (speaking in general terms).

The methods by which large fortunes are secured, at the expense of the impoverishment of the many, are in these days coming to be understood. All men are the children of God; our Father in the heavens gave the land to the children of men; the monopoly of the land by a portion of the population enables them to draw tribute, to reduce their fellows to serfdom. This is the leading cause of existing social inequality. But the

regeneration of the individual does nothing to mitigate the evils of land monopoly. He does not yield any of his power of exaction. He does not attempt to relieve the poverty of his brother by permitting him, rent free, to use his unoccupied acres. In fact, he is just as keen as his unregenerated brother to secure land on speculation, for the express purpose of taking from others a price for which he returns no equivalent.

The same is true in all lines of industry. Who ever heard of a regenerated man trying to prove that the rate of interest for the use of money was excessive, and an oppression to the poor? Where is the converted man who willingly reduces the cost of railroad transportation, or of telegraph tribute, on the ground that his dividends are excessive, or that humanity would be happier and more prosperous? Where are the instances of regenerated men who manage their business for the interests of the employees as well as for their own gain? I know that many rich men bestow large amounts in charity; but it is a different matter to obtain wealth by unjust gain, and thereby purchase a name, than to grant justice to the wealth-producer. "And though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing."

To use an illustration. Bishop Taylor writes that Africa has the best land system in the world. The natives live in villages, and each family can cultivate its portion of the common property, possession ceasing when it is not put to productive use. Under such circumstances, involuntary, abject poverty is impossible, for the individual can always go to the land to produce bread and clothing. But suppose that with the introduction of the Christian religion there was carried with it the system of land tenure that prevails in civilized countries. The result would be that in time the land would go into the possession of private owners, the many would become tenants, competition for work would cut down wages and increase rents, and in a few years there would be the same extremes of wealth and poverty, the same caste lines, the same oppressive spirit that prevail with us. And it is just these facts which weaken the ardor of many thinkers in regard to mission work.

In truth, regeneration, under our present religious teaching,

is not a force to aid reform movements, but it is a positive obstacle in the way of the material advancement and social welfare of humanity. This is a strong statement, but it can be demonstrated. The "sinner" accepts Jesus. Being justified by faith he has peace with God, and if he stands true his future is secure. He looks no further. He has secured the salvation of his soul. Having this he is satisfied. He does not recognize that there is something more in religion than he has been taught, or than he has imbibed from his environment. When grave social problems are brought to his attention, he does not look upon them as religious questions, but as innovations to be resisted. To him politics is a sinful and debasing pool, and reform questions are socialistic or anarchic, according to their variation in the changes demanded. He looks at his pastor, or reads his articles of religion and his book of discipline, and he finds there only a shake of the head. He is the last man to be reached by a reform impulse. And so true is this fact, that it is boasted in the western United States that the Farmers' Alliance is taking the place of the Church.

The Church must transform the world, its modes of thought, its social customs, its industrial principles, or the world will mould the character of the Church. There is no middle ground; and this is the reason that the New Testament requires that regenerated men shall come out from and be separate from the world. Unless the evil is attacked and abolished, regeneration will no more save men from the results, and consequent suffering, of unjust and evil social conditions, than it will save them from smallpox or typhus fever.

The reason and cause of the principles above stated are not hidden from the student. Modern Christianity makes a business of soul-saving, of getting a few on the way to heaven; but it makes no effort to introduce into this world the laws and principles which govern angels and just men made perfect in the heavenly realm. That is to say: it seeks to convert men, but pays no attention to the Mosaic code, the teachings of the prophets, the Sermon on the Mount, the Lord's Prayer, the golden rule, the social teachings of the apostles,—but it does ridicule the socialistic features of the primitive Church. It simply

gets men to believe that they are saved through faith in the atonement, and leaves them to profit, or suffer, by conformity to a Mammonitish civilization.

I trust the editors of the REVIEW will permit me to speak as strongly as the facts in the case demand. The conversion of the populace would not abolish injustice and poverty—would not bring about one of the leading reforms demanded by the people. Millionairism would still be perched on the back of poverty, the fruits of industry would be gobbled by the monopolist, caste lines would still exist, and hatreds would soon undo all that was accomplished by the universal revival of religion. To say that men would then listen to the reformer, and abolish the evils complained of, is controverted by the fact that regenerated men will not listen to him now; and that humanity never lets go of an oppressive means of gain until compelled to. And I am satisfied that if Mammonism—wealth, monopoly, oppression, had been permitted to mould the character of our modern Christianity, it could not have done it in a way to satisfy itself better, for it makes men content with the hope of heaven, and keeps them out of aggressive movements for the abolition of the principles by which Dives gains his possessions. There is a sound economic reason why capitalism helps support the Church—it could better afford to pay the salaries of all the preachers of Christendom than to have them begin to teach the social principles of the Bible.

And this explains why it is that the Church cannot reach the masses.

This article is destructive? and an assault on the Church? No; it is hoped that it will be helpful and regenerative. It is a splendid privilege to be permitted to live in this period; it is "an age on ages telling." The Church has been struggling in the arena of theology, but theological questions are settled, doubtless, as far as they ever will be. Doctrines are formulated, creeds are established—or, if they are not established, they are taking on a simpler and more Scriptural form. Men know their duty towards God. The time has come for the Church to take up true religion, ethics, man's duty toward his fellow-man. We are drifting away from misconceptions of

Paul towards a better acquaintance with Jesus. The old-time theologian is out of a job, and the Friend of humanity is taking up the reins.

To conclude. The breadth and value of individual regeneration depends on the light, the education of the regenerated individual. Under his present instruction he will remain kneeling at the cross, but with proper preparation and training he will drive the money-changers out of the temple; he delights to dwell on the mount of transfiguration, but he may be taught to feed the hungry multitudes, and reclaim the lost women. It is a matter of environment, of doctrine, of teaching.

The time has come (it is my conviction) for the Church to take a new departure. If she will become the champion of humanity, if she will strike down the oppressor with the sword of truth, if she will insist on exact justice for all men, if she will enforce the radiant doctrines of the fatherhood of God and the brotherhood of man, if she will explain the principles which will make this world a heavenly place in Christ Jesus, as well as pointing to a heaven in the skies, if she will make preparation for the future a matter of self-sacrificing love for humanity, rather than belief in a system of doctrines, she can bring to her altars the common people whom Jesus loved, and fill the world with sweet and abiding peace. Unless she does this her glory will depart, and she will become a thing of contempt.

C. M. MORSE.

New Wilmington, Pa.

SUMMER SCHOOLS AND CORRESPONDENCE COURSES.

THE magnitude which this summer school has attained in the eyes of the civilized world demands that a correct and particular statement of its origin and early history be made public while the parties to the enterprise are yet living. The principle actors are yet on the stage, and probably there is not a fact in the case which is not fresh in the memory of different persons, "all of which they saw, and a part of which they were." The following statement does not profess to be complete, and wherein it errs, if at all, it invites correction.

As early as 1855 people began to talk about the beauties of the Chautauqua Lake region, and lovers of Indian lore gave fresh study to the signification of the now famous name which the red man gave to this land-locked sheet of water.

Soon after the close of the great American civil war, a number of "holiness camp-meetings" were held in different places, and the Round Lake meeting, under the leadership of Rev. John Inskip, was the pioneer in this new departure. At the same time lovers of the grove and out-door life had established permanent camp-grounds, as at Martha's vineyard, in various sections of the country, built elegant cottages, and besides the week of religious service, spent some time amidst these rural delights. The leading Methodists of Western New York were awake to what was going on in different localities, and imagination often wandered away longingly to Chautauqua Lake as a most delightful spot for a future camp-meeting home. Among this number may be mentioned the names of Rev. L. W. Day, deceased, Rev. J. E. Chapin, Rev. D. M. Stever, Rev. Joseph Leslie and Rev. E. J. L. Baker, both deceased, and some others. In 1868, on his own motion, at his own expense, and without suggesting to anyone his purpose, the writer of this paper visited the Round Lake holiness camp-meeting, largely for the purpose of studying the situation as an aid to the formation of a judgment in regard to the desirability of securing a location on Chautauqua Lake as a permanent camp-ground for the accom-

modation of Western New York, Western Pennsylvania and Northern Ohio, the territory covered by the old Erie Conference. He found Round Lake a thing of beauty: the cottages were tasty and elegant, the people intelligent, refined, and devout, and wealth seemed to have been laid at the foot of the cross. The old-time hospitality of tent-holders had been superseded by boarding-tents, and all persons enjoyed the privilege of paying their own way, a change most healthy for soul and body.

The week following our return we attended a camp-meeting at Dayton, Cattaraugus County, N.Y., and there, as the result of many prayerful conferences and much discussion, a committee was constituted with instructions to survey the lake—a shoreline of about fifty miles—select a site, and report to the next district meeting. The locality known as "Fairpoint," three miles below the head of the lake, was unanimously selected, and a plot of fifty acres of heavily timbered land was shortly after purchased for \$10,000.

In due time a charter was obtained from the New York Legislature, and a camp-meeting association organized, with Sardius Stewart, layman, President; Rev. H. H. Moore, Vice-President; and Rev. Henry Leslie, Secretary. The entire enterprise was placed under the direction of the Erie Conference of the Methodist Episcopal Church. The first camp-meeting was held in July, 1870; Dr. and Mrs. Palmer, of New York, were present, and rendered efficient service. The Methodists, and the people generally, were delighted with the prospects, and new steamers were built to accommodate the lake travel. Building lots sold with such rapidity that the management felt easy in regard to its finances. The camp-meetings of 1871-72 were marked improvements upon the first, distinguished ministers occupied the pulpit, and the exercises were quite fully reported in the Buffalo dailies, and in the press of Chautauqua County.

At the camp-meeting of 1873, Lewis Miller, of Akron, Ohio, and Dr. John H. Vincent, of the Sunday School department of the Methodist Episcopal Church, appeared, and submitted to the officers of the Camp-Meeting Association a proposition in writing to hold on the ground the following year what they

called a Sunday School Assembly, of two weeks' duration. After careful consideration, terms were agreed upon, and consent granted.

We now come to one of the many methods adopted to give the widest effect to what is popularly known as the "Chautauqua idea." As far back as 1855, Dr. J. H. Vincent, now Bishop of the Methodist Episcopal Church, as a pastor in New Jersey, began to break over the bounds of current Sunday School work, and make large additions to its range of instruction.

Thus, for eighteen years before he visited the Chautauqua Lake Camp-Meeting, new schemes of study had been growing up in his mind. His labors in this respect had, from the first, been characterized (1) by patient and exhaustive thoroughness, (2) by a genius for organization, (3) by the ceaseless use of the press. By this means he preserved copies of his schemes, courses of study, plans of organization, examinations, entertainments, diplomas, and to whatever he adopted to give success to the local Sunday School. (4) He made great use of object lessons, such as diagrams, maps, charts, models, and other scenic representations, addressed to the eye. Ever working at the bottom, or first principles, perpetual development and freshness were the results. Even at that early day examinations, public exhibitions, promotions, and diplomas, held a conspicuous place in all his schemes of study. As early as 1860 he was a recognized leader in Sunday School work, and other denominations adopted his methods. His own church attached such value to them that he was directed to travel from Conference to Conference, and explain them to preachers and people. The blackboard and amateur artists were, as a consequence, soon found in every Sunday School. Erie Conference was honored with a visit in 1868. At a Conference Sunday School Convention, held in Meadville, Pa., in 1867, he was associated with Mr. Lewis Miller, whom we there met for the first time. His mechanical skill was noticeable in the facility with which he explained the Scriptures by throwing diagrams on the blackboard.

Dr. Vincent's reputation as a Sunday School genius and original worker became national, and the General Conference of

1868 placed him, as the successor of Dr. Daniel Wise, at the head of that department of the Church. His opportunities for thorough and systematic work were now greatly increased, and he contemplated holding teachers' institutes in towns and cities, wherever practicable. As early as 1861 he had in mind a thoroughly matured scheme of general instruction, which he was eager to give to the Church and world. It is expressed as follows:—

“Why might not the State conventions appoint a summer institute in the principle cities, to continue three or four weeks, taking candidates through the course in that time? We are sure that the Christian families of those cities would open their homes to the country teachers for that length of time, as they are now so often opened to the members of general assemblies, conferences, and conventions. And we are confident that no hospitality would pay as well to the Church. With competent lecturers and instructors, what moral power might these institutes soon wield, and right liberally could the managers and lecturers be paid.” Can we fail to see here an illustration of the oft-quoted line of Byron:

“Coming events cast their shadows before.”

As early as 1870, largely as the result of his labors, the methods and range of Sunday School instruction had taken greatly advanced ground in all the Protestant denominations of the country. What is now known as the national lesson system, devised by Dr. Vincent, had been generally adopted. The public press teemed with journals, advocates, lesson leaves, and lesson helps of different kinds. Once started on this new scheme of instruction, with the Bible as a head light, there was no stopping, and no bounds could be put to the lines of thought that might be pursued.

The mechanical skill, broad views, and liberality of Lewis Miller had largely contributed to the erection of a church in Akron, Ohio, which, as far as known, surpassed all others that had been built anywhere in its conveniences for normal class and Bible-class work, and in its general Sunday School arrange-

ments—it was a model often copied since. The Sunday School under his superintendency in that town was held firmly upon the front line of the advancing times, if it was not, in some respects, far in the lead. Whilst attending a holiness camp-meeting at Canton, Ohio, in 1871, the one idea that pervaded the services did not fully commend itself to the favor of Mr. Miller, and he clearly saw that this class of meetings was not to continue long in the Church. What, then, was to become of the time-honored camp-meeting? For nearly one hundred years the one idea of evangelism had held sway at these meetings. Could not this work be as well done now in churches, and were these meetings longer a necessity? All that remained of the primitive camp-meeting seemed to be the hallowed recollections of the past, and the yearning of humanity for a brief term of life in the grove, "God's first temple." The idea then came to him with peculiar force that the assemblage before him could be handled not only for prayer, song, and preaching, but for Bible study and general literary culture. He saw that a hundred Akron Sunday Schools, in a single body, could be taught anything that it was useful to know with good effect on a camp-ground. Shall we call this a happy thought, or was it a stroke of genius, or was it an inspiration from on high? Or was Miller the agent of Providence for the further evolution of the primitive camp-meeting work, elevating it to a vastly broader, if not to a higher plane? Miller's mind felt the inspiration of two vast ideas, the one was the preservation of the camp-meeting by broadening its scope, and thus increasing its usefulness for good; the other, the agency of the camp-meeting in the Sabbath School work, in which the Church was then deeply engaged. Mr. Miller is a lover of nature; he regards it as the first edition of the Bible, and studies it as such. In the open air, breathing the aroma of the grove, and listening to the songs of the birds, like others, he finds the light of an inspiration that never penetrates the cell of the monk, and does not always find its way through the stained glass windows of the costly temple.

When, in 1873, Dr. Vincent proposed to Mr. Miller the project of holding in his model church a "summer institute," of some

three or four weeks, "taking candidates through a course of study in that time," on the instant Mr. Miller was ready with his answer. He said: "We can do better; take it to a camp-ground." Dr. Vincent listened to Mr. Miller's well digested and clearly put reasons for the camp-ground, and acquiesced. It was made apparent that the grove was none too roomy for the free handling of the great ideas that were before these men, and for the multitude that would be eager to receive them. The Chautauqua camp-ground was then designated as the place of meeting, and agreed to.

It was about thus that Chautauqua came to be, and the respective credits of the parties concerned, we leave others to settle. An exact adjustment might as well not be attempted. Should we leave this for the friends of Mr. Miller to do, in his case their partiality might provoke the disciples of old Plato to remonstrate, "Was it not in a grove, and under the broad canopy of heaven, that Plato taught us a philosophy which since then has constituted half the world's learning?" And the Stagirite might enquire, "Did not I and my pupils so thoroughly make the forests, the mountains, the river banks, and the sea coast, in short nature, our university, that we were stigmatized as peripatetics, but let my 'unimprovable' (Kant) logic and other immortal works answer for our diligence and success." And the friends of both Mr. Miller and Dr. Vincent should not forget Socrates. With his usual good nature he might enquire: What are your "conversations," your "question drawers," "talks," and "discussions," "round tables," etc., but repetitions of the methods I matured for confounding the sophists and rhetoricians of Greece, and sending them from the streets and fields, limping to their homes, or into obscurity? Was not the Ilissus a favorite resort? did we not delight "to walk barefooted" "by the shallow stream, wetting our feet" "at the noontide hour," and did we not seek out the "lofty palm tree," where "there were both shade and a gentle breeze, and grass to sit down upon, or, if we prefer it, to lie down on?" Having settled to mutual satisfaction the claims to honor preferred by the ancients, our Presbyterian friends might demand recognition. They might enquire, What is an "assembly" but *our* affair, and why then is not a Chau-

tauqua Assembly a Presbyterian institution? They might say, still further: As the camp-meeting originated among Presbyterians, and an assembly is but a stride in its evolution, why should not our credit be increased with this mighty development." I guess we had better abandon the idea of imposing upon the public our notions of personal honors. Better let them, like the dews of heaven, fall according to nature's laws, for surely in the end they will rest where they belong. The public looks upon Dr. Vincent and Mr. Miller as peers standing by themselves, both mighty in their respective lines of work, and brothers in their Master's cause. As binary stars, they revolve in their Chautauqua work around a common centre, each influencing more or less the other in his orbit.

The camp-meeting for 1874, held, as usual, in July, was more largely attended than any of its predecessors, and the press of western New York gave it special attention. The Assembly came in August, and was a great success. The most sanguine hopes of Mr. Miller and Dr. Vincent must have been fully realized. To the people of the lake region it was a great surprise. Only the best of oratory and music obtainable were brought upon the platform. The people came from near and from far, and from first to last, fourteen days, the attendance was large. Dr. Vincent had arranged an elaborate programme, the accumulated experience of twenty years of thought and labor, which, with scarcely any deviation, was carried into effect. For every hour between 6 a.m. and 10.30 p.m. a special exercise was assigned.

Sunday School work constituted the central idea, and large classes were organized, and met daily in commodious tents for normal study. In the management of the public exercises, Dr. Vincent, as the superintendent of instruction, stood at the helm, and nothing escaped his vigilance and care. Faragut was not more at home on the deck of the *Wabash*, than was Dr. Vincent on the Chautauqua platform. He seemed to have found one of the most fitting spheres in which he was born to act. In the management of a Chautauqua crowd, he was favored with an opportunity of doing for the world, and for the development of his own powers, what he had met on so large a scale nowhere

else. His introductions of speakers were regarded as models of elegance and taste. He knew exactly what to say of each speaker, and he never said too much. After an introduction, speaker and audience knew each other, and both were at ease. During the Assembly he delivered two popular lectures, which ranked with the best. He was calm, self-possessed, yet enthusiastic, brilliant, and the people caught his spirit. The officers of the Camp-Meeting Association served as the officers of the Assembly, and at no point did they fail in their duty.

The public lectures covered a wide field of literature, theology, biblical exegesis, and practical Christian work. There was a large attendance of clergy, and all the great denominations were represented upon the platform. Prof. Townsend, of Boston University, delivered a most eloquent lecture on science and the Bible; Gough pleaded the cause of temperance; Messrs. Henry Warren, Charles H. Fowler, E. O. Haven, J. F. Hurst, and X. Ninde, all since made bishops, delivered masterly orations. The out-door facilities for study and recreation, conceived by Mr. Miller on the Canton camp-ground, became before his eyes a practical and grand reality. Retaining its devout and spiritual element, the grove had vastly enlarged the scope of its practical influence. So great was the change, that in appearance it was a new or another institution. On its grounds, religion, science, literature, rest and recreation, form a harmonious and beautiful whole. The first Assembly was a marvel of perfection in its arrangements, and of success in results. Without discussion, it was decided to hold a second Assembly.

The camp-meeting came as usual in July of the following year, and the second Assembly in August. In the meantime the camping boarding-house had been greatly enlarged, and a goodly number of cottages built. The camp-meeting was fairly well attended, but its numbers fell far short of the multitude which crowded upon the grounds in August. Many new speakers were placed upon the platform, and the exercises generally were an enlargement upon those of the previous year.

To the close observer and careful thinker it became evident that a new educational force had appeared, and that its possibilities were practically limitless. The primitive camp-meeting,

by a sudden apotheosis, had shot up and broadened out into the vast realm of Sunday School and Church work, liberal arts, literature, science, and philosophy. The management saw clearly that there was nothing left for it to do but gracefully submit to be absorbed. Its "idea" had become but one in a grand galaxy of ideas. A Sunday School Assembly was organized, with Lewis Miller as President, a charter secured, and the Camp-Meeting Association, with the consent of the Erie Annual Conference, transferred its ground, charter, debts, good-will, and all it possessed, to the new body.

To a few slow-minded people it seemed that the Assembly had an elephant on its hands. As an educational institution it had embarked upon a sea on which sail had never been spread before. It was natural enough to associate a university education with Cambridge, Harvard, Oxford, etc., but that it should be made possible to any extent among tents and cottages in the woods seemed to be a preposterous, if not a ridiculous, idea. But nothing could shake the mind of Mr. Miller or Dr. Vincent from the position that religion and science are but parts of the one great realm of truth, and that both could be prosecuted in harmony as different departments of Chautauqua work.

Practical demonstration of all such theories is necessary to their general acceptance. At the second Assembly, at an expense of more than one thousand dollars, Dr. Doremus, with an extensive chemical apparatus, was brought from New York to Chautauqua, and in the course of ten lectures on physics, chemistry, physiology, etc., he made it apparent, not only that a laboratory could be set up and worked in the grove, but that thousands of the "common people" would be present to see what was done, and hear what was said. To this day the substance of those lectures is remembered and discussed, and from that time on the vast possibilities of Chautauqua were no longer speculative questions, but settled realities. Chautauqua is, then, an embodiment of science, literature, theology, Bible study, recreation, rest, health, religious devotion, Christian activity, and social life, each department conducted by accomplished specialists in the open air, amidst the inspirations of the scenes of nature.

It is now eighteen years since the first Assembly was held and the results are before the world. There has been no drifting, no retreating, no vascillating, but a steady forward movement.

Retaining the original scheme, with but slight modifications, its schools have developed a correspondence course, and embarked in university extension work. Chautauqua's progeny of grown up children, numbering about sixty, and flourishing in different sections of the world, have become conspicuous elements of civilization. As the development of a new and unique scheme of biblical study and general education, they challenge universal attention. It good-naturedly profits by the criticisms of the incredulous, and what future evolutions may make of it can be apparent only to the vision of a seer. The parties at the front, deeply engaged in the exciting work, like soldiers enveloped in the smoke of battle, may not at the moment be the best judges in all respect of its scope and bearings.

But some one, a little belated, enquires: What are these Chautauqua Summer Schools? Well, they are an aggregation of schools, held in different countries and in different latitudes, at different seasons of the year, and the one held in July and August, on Chautauqua Lake, is the queen mother of them all. Each school employs from twenty to fifty teachers and lecturers, and the entire expense to the management of each summer session at Chautauqua falls but little short of \$100,000. In its school of languages are taught, according to the "natural method," Sanscrit, Hebrew, Greek, Latin, French, German, Italian and Saxon. Only native, or the most accomplished teachers, are employed. Many pupils are college professors. The whole circle of science is embraced in its curriculum. In the school of liberal arts and sacred literature thirty-four teachers, all specialists, are engaged at high salaries. The department of English language and literature is especially rich in history and poetry. The university extension course of lectures discusses all topics, but mostly the current thoughts of the day. The biblical department is in the hands of the ripest scholars America can produce. In biography we are introduced to the

men who have given form to society, and built up or torn down nations. All social questions are largely discussed, in a most practical way, by both men and women. Speculative philosophy, in all its shades and forms, has been examined by as able men as can be found on two continents. Special attention is given to the history and literature of Greece, Rome, England and the United States. The school of elocution, and the business college, have been from the first ably conducted and largely attended. The patronage of the school of music has been so extensive that it has become a first-class conservatory; none but the ablest teachers, conductors, and performers, are employed. By the aid of stereoptican lectures Chautauquans have been taken into most of the strange places on the globe. Women and women's work have, from the first, formed an honorable feature of Chautauqua life. They have done much to keep the temperance and missionary banners afloat. A spacious gymnasium, with a large corps of accomplished teachers, supplies ample means for physical culture. The teachers' retreat is practically a first-class normal school. A specialty is made of this department. The book studied at Chautauqua more than any other is the sacred Scriptures. The Sunday School normal class still holds its place in its own normal hall. Chautauqua has been styled a "Paradise for children and for their play," but an early morning hour has been assigned them for Bible study. The Chautauqua Assembly public exercises are composed of daily lectures, concerts, and an aggregation of schools, each having an individuality of its own.

Considered as a literary institution, Chautauqua is highly religious in its character, and, considered from the religious standpoint, it is pre-eminently literary in its work. Nothing is omitted which is adapted to the development of the mind or the culture of the heart, with Christian citizenship as the objective in this life, and immortality in the next.

But the Chautauqua scheme of education neither begins nor ends with its summer schools. Its literary and scientific circle, embracing classes varying from 7,000 to 20,000 persons; a four years' course of study, and some hard, but pleasant work, done from day to day at home, during all the months of the year, is

really the core of the literary part of the institution. In the higher branches of mathematics, language, English literature, and science, the new classes organized at Chautauqua in the summer may continue their studies by correspondence with their teachers till a full college course is completed. In this department, at this writing, some four hundred different students are enrolled on the books of the registrar. The experience of some years has demonstrated that this method of education can be made a success. What the earnest student loses by not coming into contact with the living teacher, he makes up by personal application and thoroughness. The habitual use of the pen, practised by the student in his correspondence, is a matter of no small importance. Such has been the success of Chautauqua in using this method that a Chicago music journal proposes to teach the use of the organ, piano, the voice, and singing, by correspondence. Even where a thorough education by this method cannot be obtained, because time and means are lacking, yet something of permanent value can be accomplished. The mind once started in the career of acquisition will never cease to gratify its taste for literature. The lack of early opportunities will be in part supplied, and much good done. It is the only method left for many grown-up people for self-culture.

All these means of instruction at Chautauqua are supplemented by what is known as the University Extension Course.

Some years ago, in England, mechanics' institutes were organized, and learned professors from Oxford and Cambridge lectured before these sons of toil. The results were very satisfactory; they led to an enlargement of the scheme, and thus the university, in outline with the results of much severe and patient labor, were carried to the toiling millions of the cities and villages of the United Kingdom. It was demonstrated that "sooty blacksmiths" and "horny handed" farmers could think, could reason, and appreciate the most abstruse deductions of science. With little cost, and much voluntary labor, different sections of England, Ireland and Scotland received an uplift from the universities.

It was not till 1875 that this tidal wave of mental and moral progress struck America, and Dr. Vincent was among the first

to respond to its demand for recognition. He lost no time in making it a part of his Chautauqua scheme.

It harmoniously fitted in with the Chautauqua Literary and Scientific Circle and correspondence course, and opened up the higher fields of learning to thousands of quick-witted people, who in early life were denied the benefits of scholastic training. The wide range of thought taken by the lecturers in the aggregate reach every capacity and touch upon all subjects of human interest. True, the knowledge derived is limited, but the seed thoughts take root in many minds, and develop from time to time into fresh harvests. Thus, nations are educated, not in spots, nor at a few centres, but here and there and everywhere. The spirit of enquiry is in the air, it is on every tongue, and the means of acquiring knowledge are at command. The wants of the clergyman, and of the Bible student, may be the most amply provided for, but no class, from the lowest to the highest, is neglected.

In this onward march of thought Chautauqua has done, and will still do, her part. Harvard, Yale, and other old schools, may do more thorough work with their hundreds than Chautauqua can do with her thousands, but her thousands are composed of a class the old schools may never be able to reach at all.

The following alignment of facts may close this article:—

1. Chautauqua has conquered the respect of the world, and yet it is not understood nor appreciated at its real value.

2. Its C. L. S. C. pupils and graduates, more than 100,000 strong, are the feeders of our academies and colleges.

3. In moulding society, producing a homogeneous race, preparing citizens of a free country for the discharge of their duties, the popular character of Chautauqua, and the practical influence of the lectures delivered, make it the peer in power and usefulness of any educational institution in the land. In the nation where such institutions hold sway, usurpation and tyranny are impossible.

4. The large number of men and women of mature minds now engaged in correspondence work, under the direction of university men, in the splendid literary conquests they make

equalling those of the best college curricula, will give to the world an example of self-reliance which, in coming years, a multitude will follow for their own good, and for the good of the nation.

5. In glancing at this summary we should not only think of the sixty Chautauquas that are, but of the far greater number that are to come.

6. College professors, by the score, have found it convenient to enter the Chautauqua school of languages to revise their studies under the instruction of teachers which are superior to any they had ever met elsewhere.

7. For the study of the Old Testament Scriptures, Chautauqua presents facilities which cannot be surpassed in any theological school in the nation.

H. H. MOORE.

Chautauqua, N.Y.

THE NEED OF THE STUDY OF THE ENGLISH BIBLE IN THE COLLEGE AND THE THEOLOGICAL SCHOOL.

II.

SOME few years since, the writer had the pleasure of speaking, at the alumni gathering of one of our leading theological schools, on the study of the English Bible. The presiding officer facetiously and happily introduced speaker and subject with the remark that it was to be assumed that the theological school had no need of instruction in the English Bible, for students at that advanced stage of learning were turning their minds from Greek and Hebrew to Syriac, Arabic, and Assyrian; yet probably no one would be injured by hearing what college students could do with the English text of the Scriptures. It may be doubted whether a considerable number of those present were not, in large degree, prepared to receive at least a part of this statement as truth soberly uttered. At the close of the gathering, however, a leading city pastor, well known for his scholarship, as well as his practical qualities, took pains

to remark that very largely he owed his success, whatever it might be, to having learned, after graduation from the theological school, how to study his English Bible. There is much reason to think that the experience, thus testified to, is by no means peculiar. But it is far from my purpose, in the present paper, to disparage the importance of the exegesis of the Scriptures in the original tongues or to decry the faithful study of Hebrew and also, as far as may be possible, of the cognate languages, as a part of the theological course. On the contrary, I would urge that work in Semitic literature and philology be generally offered, as an elective study, in our colleges and universities, not only for the benefit of such students as are looking forward to divinity studies, but as a broadening and most valuable discipline for those who are specially interested in literature and its pursuit. We may well ask, Ought not the theological student be permitted to take up his professional studies with a philological training in preparation for Old Testament work bearing some proportion to that which he usually possesses for work in the New Testament? But this being said—and in the not far distant future, let us hope, this being done—it yet remains true that there is, and will continue to be, a positive demand for the study of the English Bible in the theological school, and also a wide field for such study to occupy. Of acquaintance with the Bible in English as related to all other studies leading to a knowledge of the Scriptures, even at this stage of progress in preparation for the ministry, the saying of Jesus is emphatically true, "These ye ought to have done, and not to have left the other undone." Let us notice some of the reasons why this is so.

First of all, it must, I think, be at once granted that a comprehensive knowledge of the Scriptures is more urgently demanded of the ministry at the present than ever before, and that, in our circumstances of thought, this demand is to increase rather than diminish. Questions regarding doctrine, in so far as these represent differences of opinion between various denominations of the Christian Church, are not to any degree emphasized even within denominational lines, while by that large portion of the thinking world, which is by no means

regardless of religion and its interests, they are almost entirely passed over as matters of little or no importance. On the other hand, the living issues of the present are those which concern religion at its centre, those which bear on the fundamentals of Christianity. What of inspiration? the authority of Scripture? the correct conception of revelation?—these problems are occupying the minds of leading thinkers of every Christian name. They are also attracting the attention of thoughtful men outside the Church. The religious press and our periodical literature, as far as it deals with religious questions, are bringing these inquiries before all. He who would be a religious leader must be prepared to handle them. And he must handle them with clear and definite views. Such views can only be obtained through a comprehensive investigation of the Scriptures. The study of special sections of certain books for the purpose of collating proof texts which may bear on the subject under consideration will not suffice. This is already, in large measure, a method of the past, to which, it is evident, there is to be no return. An induction of Scripture testimony is what is required, an induction reaching far and wide through both Old Testament and New, and also considering most carefully the relation of the one to the other. Such an induction cannot be made even by the ablest theological student in the original tongues of the Bible. And were he sufficiently furnished for the task, time is not available for it. Our theological courses are already crowded, and with that well-nigh necessary introduction of the study of social questions which, we gladly note, is so generally taking place, there is no possibility of obtaining more time for work upon the Scriptures in the original tongues, except in post-graduate or special classes. Moreover, one who has not investigated the matter can have no idea of the very great value of our Revised English Version, particularly that of the Old Testament, for scholarly and critical work. When one has such a knowledge of the Hebrew, that, in the event of some case of special difficulty or uncertainty regarding the text, the original can be consulted, very rapid and at the same time comparatively accurate progress can be made in obtaining both the general

thought of a given book and also the details of its teaching. In the case of almost every theological student, the unity of a certain portion of Scripture, as well as the relation of the various books of the Bible to one another, can be more clearly seen and appreciated in the English than in the original tongues. The conception of the Scriptures as an organism of religious literature, so essential at the present for obtaining the right point of view both for personal faith and knowledge, and also for all apologetic use, arises best in the mind, at this stage of one's study, from the handling of the English version. The general frame-work of Biblical knowledge is thus early set up. A life-time of study in the original languages should then be regarded as lying before every one ambitious of thorough and scholarly work in his profession. And such work is much more likely to follow the days of the theological course, carefully guarded from the encroachments of the practical details of the pastorate, in the case of one who has thus seen, through the use of the English Bible in the divinity school, the value of a broad and comprehensive knowledge of Scripture, and has felt that inspiration to continued faithful exegesis which is so surely obtained in this way. A study of the English Bible in the theological school is much more likely to make one a life-long student of the Hebrew and Greek texts than to encourage slothfulness in this direction. Such study becomes the best sort of special introduction to the Scripture literature, without which all lectures on introduction, or the study of a text-book upon the subject, are comparatively lifeless and in their results evanescent.

But again. The relation of the study of the English Bible in the theological school to the higher criticism must not be overlooked. Regarding the opinions which one may well entertain in reference to this criticism, something has been already said in a former paper which it will be quite unnecessary to repeat here. All must be agreed, however, that tradition, of whatever sort, regarding a Biblical book, must be tested and sifted by a careful and painstaking search of the book itself. The book's own witness regarding itself, when found to be clear and definite, must surely be taken as final. How then shall

we be able to distinguish between such witness and the hypothesis of a critical dreamer, whatever position in theology or philosophy he may occupy, which is simply the product of his own brain, first read into a book and, in turn, most readily deduced from it? Evidently one who is not familiar with the given book, in its general and particular contents, is helpless before the theories of such would-be masters. Now, it is clearly impossible for one whose life-work is to be the proclamation of the truth found in the Scriptures, to ignore questions regarding the date, authorship and purpose of certain Biblical books which are matters of current comment round about him. In so far, moreover, as these questions are answerable by the Scriptures themselves, as interpreted by any fair-minded and reasonably intelligent student of their pages, the reaching of such answers is clearly a part of his own work. It is, therefore, evident that the exclusion of higher criticism, rightly understood, from our theological schools is not possible, and were it possible, it would be both unwise and wrong. It would be the shutting of the eye to truth because of the necessity of distinguishing it from error in order to know it as truth. Evidently what is needed is not the promulgation of this or that theory, regarding the Scriptures as a whole or concerning any individual part, as the word of a master by which the pupil is to swear, but rather the testing of such theories as are commanding thought at the present, by the statements of the text itself, studied in unbiassed and comprehensive manner. These questions, especially as they concern the Old Testament literature, are so intimately related to one another, they extend in their interpretation so thoroughly into every portion of the Scriptures of the Older Covenant, that no study of any particular book in the original, however painstaking, will suffice to give an insight into them, much less make answer to them. Thus work with the English Bible seems absolutely necessary, in our present circumstances, in order to cope with these inquiries in any successful manner. Of course, it is not thought for a moment that such work alone will be sufficient. What is contended is this: that careful work in the Hebrew must, in the nature of the case, be supplemented by a more

widely reaching investigation and induction, in which, for all practical purposes, the use of the English text will suffice. I believe it may be fairly said that this opinion represents the feeling of a majority of the ablest instructors and the best students of our theological schools at the present.

Once more. One of the most important studies of the theological school is that of Biblical theology. To this the study of the English Bible stands in close relationship. For, as all true systematic theology must rest upon a careful and exhaustive investigation of the religious ideas of the various Biblical writers, considered as standing each in the circumstances of his own day, so the study of Biblical theology, thus conceived, rests upon a comprehensive understanding of each Scriptural writing in itself and in relation to those writings which closely precede and follow it. Revelation is, in other words, to be regarded as a vital process. It appears in life and life's experiences. But life is cumulative and revelation, therefore, must, of necessity, be progressive. Each Biblical writer builds upon those who have preceded him and adds thereto his own portion. Hence there can be no true understanding of Biblical theology without a study of the Scriptures as literature, with all that this involves. The statements and the thoughts of each writer are to be interpreted, not from the philosophical or dogmatic point of view, but from that of popular expression. The language of these several books is to be regarded as popular in character. For each writer is dealing most naturally with his contemporaries, as a man among men, in the peculiar situation of his times. The study of the Biblical writings, thus regarded, must, in the nature of the case, be very largely prosecuted through the use of the English text. The Revised Version, with its faithful presentation of the original and its most remarkable paragraphing, which one who uses it cannot fail increasingly to admire and appreciate, is invaluable and indeed indispensable in such work as this. Let the problem, for example, be: What are the religious conceptions of Isaiah, of Jeremiah, of Ezekiel? and what their relation to one another? After a careful study in the Hebrew of a few leading chapters, to discover the turn and tinge of

the writer's thought, an understanding of the entire book, sufficiently accurate to be available in working toward reliable results, can be rapidly obtained through the faithful consideration of the English text. No statements made by an instructor, however clear and able he may be, can begin to impress the student, or can be expected to abide with him, comparably with conclusions reached by personal investigation and induction from the text, always, of course, made under the guidance of a stimulating and watchful teacher. In this way the entire Bible can be covered in a comparatively satisfactory exegesis, and the facts for a comprehensive and exhaustive Biblical theology, as far as the present state of Biblical knowledge may permit, can be collected during the short period of the theological course. It is utterly impossible by study in the original tongues, unaccompanied thus by the English text, to accomplish anything approaching this result.

Nor should it be forgotten that in thus making use of the English Bible for these several ends, during his training in the theological school, the student is becoming familiar with that text of the Scriptures which he is commonly to employ, in his instruction of others, throughout his ministerial career. This is the text which is to be regularly read by him in the public services of divine worship. This is also the text which will be handled in all study of the Scriptures connected with the Sabbath School. It is the text which will be used in private worship and personal religious work by those whom he is to serve, and who are to be his fellow-workers in the Gospel. Without doubt, his pulpit ministrations will be the more effective the more intimate is his acquaintance with the Bible in its English form. His touch upon the life and religious experience of his people, his appreciation of their method of Biblical thought, his power to aid and guide them here, as one who, standing with them on their own level, can show them how to make the most, for themselves and for others, of the only form in which the Scriptures are open to them—all the various possibilities of usefulness, which, along these lines, open up to him, can be most fully embraced through a furnishing which comes from a close acquaintance, from the beginning of

his studies, with the English Bible. It may be a pertinent question whether some pastors, learned in the original Biblical tongues, do not fail to reach their highest success because they do not live and think in the terms of the English Bible, because, in a word, they are not familiar with the Scriptures in the vernacular. We greatly need to-day Biblical and expository preaching as distinguished from topical. Men seek for and rejoice in the presentation of truth in the concrete, in its living Biblical forms, rather than in abstract statements. The Biblical setting, because it is so vivid and real, always attracts. He who is master of his English Bible is alone fitted to meet, in proper manner, this natural and just demand. The successful preacher must, more and more, be one trained in the vernacular Scriptures. Quite irrespective, therefore, of other considerations, and simply viewing the matter from this most practical point of view, the need of the study of the English Bible in the theological school becomes clearly evident.

We have reason to be grateful that this need has already, to a considerable degree, been recognized, and that, in not a few instances, attempts have been made to meet it. These have been eminently successful. The test of experience seems to fairly prove all that might be anticipated as to the helpfulness of a comprehensive knowledge of the Scriptures in English in stimulating the student to a more faithful acquisition and use of the original tongues of the Bible. The Biblical instruction of the theological school appears, under these circumstances, to be clearly more practical without becoming in the least degree less scholarly. In institutions where no instruction is as yet given in the English Scriptures, a most decided desire for it is manifesting itself, and in this expression of opinion the best scholars are found to be leaders.

Thus, from the consideration of the signs of the times in religious thought, from the preparation found necessary to meet the present pressing questions concerning the Scriptures and their teachings, from the necessities of the best theological education, and from the practical bearing of the matter upon future success in the ministry, there converge weighty reasons for the study of the English Bible in the theological school.

Moreover, where such study has already been introduced, a most favorable verdict is passed upon its value, and antecedent objections are found to be without force.

Can we believe the day to be far distant when, both in the college and the theological school, the English Bible shall occupy the place of useful service which now awaits it?

Amherst, Mass.

G. S. BURROUGHS.

THE EYE, A SYMBOL OF DIVINE LAW.

A Lecture delivered before the members of the Y. M. C. A., Toronto, by
L. L. PALMER, M.D., Ophthalmic and Aural Surgeon.

MATTHEW vi., 19, et seq.

VERSE 22: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be *evil*, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness? No man can serve two masters," etc.

The careful reader will observe that these words in verse 22, and first half of verse 23, ending at "darkness," are supposed to form a metaphor using the sound and disordered eye to point out the *effect* and *tendency* of our moral perceptions or vision when in either a normal or abnormal condition. But there is a serious imperfection in this English version, inasmuch as the conjoining word *but* indicates that an antithetical portion of the metaphor is to follow, and so far as the eye is concerned, evil "is no antithesis whatever of single," nor can there be any reason for its use unless we turn here to the moral significance, which also seems strained, since nothing precedes from which we can draw this inference.

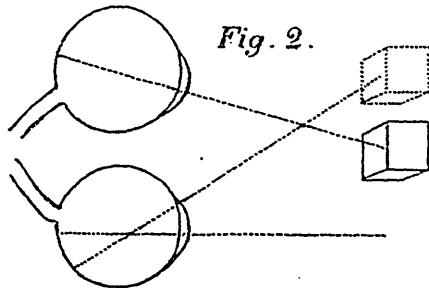
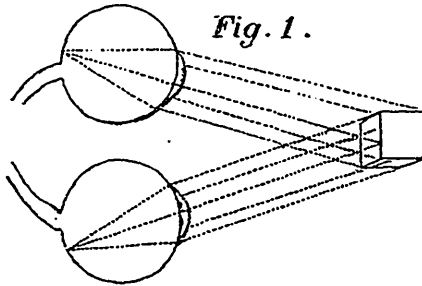
It seems plain that verse 22 and the first half of verse 23, form, in the original, the metaphor, using both the (sound) single eye to show the effect of singleness of purpose, and the unsound or "painful" eye, the effect of divided energies and purpose. "Evil," therefore, should be the antithesis or its equivalent, of "single."

The moral inference to be drawn begins in the middle of verse 23, "therefore," and ends with verse 24; and the applica-

tion of the principle or law laid down, to the details of life, so as to avoid the bad effects signified in the figure, together with the argument to sustain the application, begins with verse 25, and ends with the chapter.

The eye, here, evidently means the seeing power of the body, which, to be perfect, requires two eyes, each receiving its own impression somewhat different from the other, and apprehended by the brain as *one* giving single vision.

When both eyes are directed upon an object, as in ordinary vision, they each receive an impression of that object, and though the impression of either eye is slightly different from the other, as will be seen in the accompanying figure, the im-



pression carried to the brain is single, that of one object, and the vision is said to be, and *is*, single. To make clearer: as the left eye takes the impression of the front of a solid body, a *cube*, for instance, and a little around the left side, so the right eye takes in the front and a little of the right side, thus the perception on the part of the brain is single, and by combining the images of the two eyes is stereoscopic, and gives, through the

double organ of vision, the idea of solidity, form, measurement, locality, etc., and enables the person to have a comprehensive idea of the thing as it is, in its various outlines, and thus to locate exactly and define its nature with precision. In reference to this object the "whole body is full of light," "if thine eye be single thy whole body shall be full of light."

But if the two eyes are not both directed upon the object, one deviating from it, each eye receives its impression upon a different part of the retina, and carries it to the brain as a separate image, giving to the person two separate and distinct images of the same object—a *true* and a *false* (Fig. 2). The true image being the one formed on the central point of vision of the eye, which is always the clearest, the *false* being formed on the retina a little to one side of this point, being less distinct the farther removed from this central point. This is double vision (diplous) in contradistinction to single (Aplous) vision. This double vision is due, to a weakness—"insufficiency"—of one muscle of the eye. This is termed "asthenopia," and is "distressing" and "painful." If I were to look in the Greek language for a word to express this, I should find "poneros" the very word used by our Saviour, and translated by our revisers "evil." This condition brings great confusion, and even darkness, from the fact that the person is often unable to discriminate between the *true* and *false* image, and in any attempt to locate the object, will be led astray by the false image, when the true is elsewhere. Indeed, this confusion sometimes becomes so great, that a printed page becomes a blur, and not a letter can be discerned—he is practically in darkness—"If thine eye be painful or asthenopic, thy whole body shall be full of darkness."

Now, to follow further the facts and the law that prevail here, the person having this double image cannot regard and follow both equally without consciously blundering and going astray, and how great would be the confusion. "Ye cannot serve two masters." If he has any inclination to follow one because it may be clearer to him, in preference to the other, he will feel annoyed with that other image, ever present before him; or if, both, being equally clear, by a voluntary choice he accepts either one, and persistently follows it, he will have to positively ignore

the other in order to have any comfort in vision, and after continuing this voluntary and positive election of one image for a considerable time, the other which has been ignored, "hated" and "despised," will become gradually more and more dim, until finally it is entirely effaced; it gives no further annoyance—there are no longer two images—he has single vision virtually with a single eye; with this defect, it is not stereoscopic, he does not see two sides of a cube, but only one, and that one but imperfectly.

Here are facts in optics which seem to be so uniform in practice, and so unvarying in results, that they may be considered a law; that with this muscular "insufficiency" of an "asthenopic" eye (*weak, painful or distressing*, followed by double vision), "one must either hate the one and love the other, or else hold to the one and despise the other," until this other is finally obliterated. Ye cannot serve the true and the false.

With this explanation of facts and principles that are matters of daily observation with every oculist, read our Lord's words in the original, or give a true and literal translation, and see how completely does He carry out His symbolism of the sound and diseased eye—the single and double, or painful vision—in the 22nd and first half of the 23rd verses, and how forcibly He applies it in the last half of the 23rd verse, and the 24th, both to the *sound* and *pervverted* moral sense, in viewing the great question of God and Mammon which *alone* He has before Him from the 19th verse to the end of the chapter.

Please observe here the scientific accuracy of our Lord's words; 1,800 years before the evolution of a science He speaks with a scientific precision that in this 19th century light arrests our attention, startles our intelligence, commands our faith, and wins our love.

In the old and revised versions I find this harmony with science is entirely unrecognized; not only so, but the symbolism is rendered incomplete by turning from the normal eye in the first part of it, verse 22, to the moral inference in the first half of verse 23, thus breaking the metaphor in two in the middle.

Instead of "evil" we should have the antithesis of single, or an equivalent, just as our Lord has made it. "If thine eye be single, thy whole body shall be full of light; *but* if thine eye

be "poneros," distressing or painful (the effect of *double* vision and the antithesis of *single*), thy whole body shall be full of darkness" or confusion.

The beauty of this metaphor is more clearly seen in the latter part of the 23rd and 24th verses, when our Lord applies it to our moral vision, and presents it as a crystallization of moral truth in the exquisite beauty of scientific precision. "If, *therefore*, the light that is in thee be darkness," if your moral perceptions are so perverted as is indicated by the metaphor of the "asthenopic" eye, leading you into confusion, darkness and error, in the vain attempt to serve two masters, He exclaims "How great is that darkness!" and the *echo* from many a disconsolate, doubting, erring soul, answers, "how great is that darkness!"

"No man can serve two masters, God and Mammon"—the *true* and the *false*—any more successfully than one can follow the true and false image of double vision, for, as in that unfortunate and *painful* optical condition, if a man even prefers the *true* he must hate and despise the *false*, or if he choose the *false* he will and must even as certainly despise the *true*; or further, if his moral sense be so perverted—divided between the true and the false as to lead him to choose the true ostensibly, and still regard the false with some favor, he will find himself in confusion worse confounded in the presence of irreconcilable foes; how great will be his darkness! Or, worse, if in his moral "insufficiency" he deliberately choose the *false* and persistently ignore, hate, and despise the true, as he must, in order to remove the blinding confusion produced by its shining presence, until it becomes more and more dim, and finally obliterated; he then sees only the *false*, and is satisfied with this serious defect, that he is rendered incapable thereby of beholding the *true*—he sees with only half his moral vision, which is, therefore, not stereoscopic. Truth is always a cube—as broad as it is long, as deep as it is high—and requires all our moral perceptions undimmed and single in aim and purpose to appreciate and grasp it. Thus we see, that while our Lord uses the sound eye as a metaphor to point out that simplicity of purpose and oneness of aim with which men should pursue the supreme good, as is shown by the old and revised versions, he

does much more, he extends and sublimates his thought by using the "asthenopic" eye, which is "Poneros"—painful and distressing, as a continuation and completion of the metaphor and the antithesis of the sound eye, to point out and establish five laws—

1. The impossibility of serving two masters, the *true* and the *false*; for the finality will show the supremacy of one—probably the false.

2. The moral darkness that falls upon him who, while serving the *right* and the *true*, regards secretly, with a degree of favour, some false image.

3. The moral darkness resulting from the pursuit of a false god.

4. The inherent tendency or law of the soul to hate and despise the true God, when once man holds to and loves the false.

5. The gradual, yet complete and permanent loss of all power to recognize the true God when love for a false god has caused him to be "ignored, hated, and despised," until the faculty of perception is lost, or, by an inexorable law, taken away.

Is not this an exhibition of the unpardonable sin? Ephraim is joined to his idols; let him alone.

Thus far, with utmost precision, and beauty and force, our Lord has laid down the law that prevails within us, both in relation to optics and morals.

He now further makes the application to the practical purposes of life by a positive exhortation to take no thought as to what we shall *eat* or *drink* or *wear*; these are all material and sensual, yet admittedly *necessaries and important*. "Your Father knoweth that ye have need of them."

I need scarcely suggest to you that these words raise no objection to the possession of wealth—do not minimize in the slightest degree the value of money, nor cast the slightest reflection upon the man diligent in business, shrewd and clever in accumulating this world's goods. On the contrary it says, "Ye have need of these things." But do not make the material things of life, which have in themselves no inherent quality of nobility to exalt and ennoble character, the first and highest

object of choice—that were the *false image*, that first brings “pain” and distress, then darkness and confusion, with just as much certainty, and by a law just as inexorable, as we find exemplified in the (asthenopic) “painful and distressed eye.” That were an object too *small* and *unworthy* for the highest pursuit of a human soul which, unfortunately or fortunately, is so constituted that it never can rise higher than the object of its fondest love and worship—just here lies the secret spring, the *fons et origo* of character. What you love determines character; therefore he says in profoundest wisdom, “My son give me thine heart.” Choose rather and first the Kingdom of God and His righteousness, that *true image* of character and the law that regulates character so profoundly adapted to the needs of the soul, that brings *fulness* of *light* as to the soul’s own attitude and the attitude of every other object with which we are brought into relation in this world,—“fulness of light,” so that moral vision is clear and every question and every object that engages our attention shall be viewed in its true light; shall be duly apprehended and correlated with other objects, and their true relative, value and utility, estimated—fulness of light! ’tis just this that makes great character, and for this reason our Lord, while admitting that material things of life are *necessaries*, gives us the clue by which we may the more successfully and certainly gain them. He, in fact, holds out the key to success in life, a key with three wards, viz :

1. Do not choose the false image which brings darkness and confusion.

2. Do not attempt to foster a love for the *true* and the *false*, for that is “Poneros”—“painful,” “distressing”—confusing and leads to darkness.

3. Be undivided in your moral aims and purposes.

Direct your moral vision upon the *true image*—God and his righteousness—and all other necessary earthly objects will fall within the range of your moral perceptions to be duly estimated and correlated. They are admittedly *necessaries*, and will assuredly come to you in the multitude of still greater blessings.

The greatest character achieves the greatest results, and

great character is obtained only by obedience to law. Laws that operate upon the basal substructure of the soul and all soul-growth, obedience to which is the process of evolution into true, great, and strong character.

I must say here that everything in our religion, which is Christianity, appeals to *intelligence* and *reason*; it meets the common wants of life, and is for us a means to a great end in this life, as well as in its continuation beyond. It quickens our moral and all perceptions, it enlarges and clarifies the field of moral vision, including with the realm of matter, the realm, also, of spirit, which overpowers and illumines every other realm.

It means our enlargement, expansion, development, evolution into a roundness and fulness of character with gifts, attainments and qualities that eminently fit us to grapple with the test questions of life; goes on unfolding, not alone unto greatness but unto glorification.

Seek the Kingdom of God and His righteousness? Have you thought of the simplicity and force of these words, separated from their false and imperfect meaning imported and incorporated into them by long usage? A kingdom implies a *Ruler*, *laws* and *subjects*, to be controlled and regulated by those laws. Christ is the *Ruler Prince*. His *laws* are abundantly framed, both in the letter and the spirit, in the book of His truth. We are called to be His *subjects*; seek this kingdom and you will find the laws are as fixed and immutable as the law of gravity, more immutable than those of the Medes and Persians, or any other monarch. They simply cannot be violated with impunity, and strict obedience to them leads to the highest exaltation and strength of character.

Seek this kingdom, and you will find the laws are those of rightness, purity, truth, love, holy living, honor, sobriety, temperance, meekness, long-suffering, etc., and, below all, the law of faith.

Is it not a self-evident and indisputable fact that he who loves the principles of rightness or righteousness, and regulates his life accordingly, is infinitely stronger and more honored than he who spurns them? that he whose life is based on purity

and truth is more loved, honored and obeyed, more courageous and undaunted in every act of life than the *impure* and the *false*, who are cowards by birth and acquirement; and so the rule and reign of every law that is operative in the kingdom of God, will be found to act on the basal principles of life, on the secret springs of thought and impulse, and action, controlling intellect, affections and will, thus bringing the whole man under the control of and in conformity to the divine mind and heart.

The secret of our strength lies in obedience to Divine law. The secret of obedience to Divine law is faith in Jesus Christ.

Toronto.

L. L. PALMER, M.D.

MESSIANIC PROPHECY.

VI.

WE come now to consider the prophecy contained in Psalm cx., upon which Dr. Workman remarks:

“The one hundred and tenth Psalm may be shown to be historic in a similar way. Here again the title or superscription comes to our assistance. It should be rendered, not ‘a Psalm of David,’ but ‘a Psalm on David,’ or ‘a Psalm about David,’ as many of the soundest Hebrew scholars have observed. The Psalm,” the Doctor goes on to say, “was evidently written concerning David by some poet of his time, who would naturally speak of him as his lord. Since David was his theocratic king, the poet very properly applies to him the title ‘lord,’ which should be printed as in the Revised Version, with a small letter, and not with a capital letter, as in the Authorized Version. In verse 7, this theocratic king is styled a priest after the order, that is, after the manner, of Melchizedek. Thus the writer shows the union of the kingly and priestly dignities in David, similar to the union of this twofold dignity in Melchizedek. This comparison renders the reference to the existing king, if possible, more certain than it otherwise would be, because it ascribes to him, in common with Melchizedek, those priestly, not sacrificial, acts which are recorded of both David and Solomon. This Psalm, therefore, like the others that have been examined, contains no direct reference to Christ. Its form of address, as well as its local and temporal coloring, proves its historic character. Apart from the two verses, 1 and 7, the language of the Psalm, especially the language of the latter portion of it, is applicable only to an earthly king. But for the use made of this Psalm by Christ, according to the Evangelist, its historical interpretation would never have been questioned” (Lecture p. 446).

We may safely say, that nowhere do we find the old adage, 'Where there is a will there is a way,' more strikingly exemplified than in the ingenious mode adopted by our adverse critics in their rendering of passages of Scripture to suit their own views. We have already had occasion to bring such arbitrary rendering to the notice of the reader, and we have another instance of that kind presented to us in the above extract. Professor Workman sets out by remarking,

"Here again the title or superscription comes to our assistance. It should be rendered, not 'a Psalm of David,' but 'a Psalm on David,' or 'a Psalm about David.'"

That is to say, instead of David being the author of the Psalm, some unknown person has written the Psalm about David. Of course, our adverse critics, in making David the subject of the Psalm, were compelled to divest him of its authorship, or else they would be confronted in verse 1 with the incongruity of David speaking of himself as "my Lord."

Dr. Workman fortifies his rendering by stating that "many of the soundest Hebrew scholars" have observed that it should be so rendered. It is, nevertheless, an indisputable fact, that the generally accepted rendering of "*le-David Mizmor*" is "a Psalm of David," and not "a Psalm on," or "about David." But we must here again repeat, that with the Christian whose faith is founded on the New Testament teaching, the fallible opinions of interpreters, or critics, no matter how eminent, can have no weight when such opinions are not in accord with those of the inspired writers. Let us, therefore, see what Christ and His Apostles teach regarding the authorship of the Psalm.

Christ, in reasoning with the Pharisees, asked them, "What think ye of Christ? Whose son is He? They say unto Him, *The Son of David*. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then call Him Lord, how is He his son? And no man was able to answer Him." (Matt. xxii. 41-46.) Here then we have direct testimony of Christ that David is the author of the Psalm. The statement of the Evangelist, "And no man

was able to answer Him a word," further shows that the Davidic authorship of the Psalm was acknowledged by the ancient Jewish Church, for had it not been so, the Pharisees would certainly not have allowed Christ's arguments to pass unanswered. See also Mark xii. 35-37; Luke xx. 41-44.

The apostle Peter addressing a large assembly of Jews also testifies that David is the author of the Psalm. "For David," says the apostle, "ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." (Acts ii. 34.) Here again we find that not one of the multitude of Jews who heard the apostle contradicted his statement that "David himself" had spoken those words.

But lest it may be argued that *modern higher criticism* has discovered that the Davidic authorship cannot be sustained, in as much as "*le David Mizmor*" ought to be rendered "a Psalm on or about David," let us then examine which of these two renderings is in accordance with the usage of the language. Every Hebrew scholar knows that the preposition *Lamed* in titles of books or poems marks the genitive, and as it thus indicates the author of the composition, it is generally called *Lamed auctoris*. The same usage exists also in the Arabic. In this manner it is employed throughout the Psalms. Thus we have Psalm iii. 1, *Mizmor le-David*, a Psalm of David; Psalm vii. 1, *Shigalion le-David*, an ode of David; Psalm l. 1, *Mizmor le-Asaph*, a Psalm of Asaph, one of David's choristers; Psalm lxxxvii. 1, *Libene Korah Mizmor*, a Psalm of the sons of Korah, a family of Levites, and choristers; Psalm lxxxix. 1, *Muskil le-Ethan*, a song (enforcing piety) of Ethan, also one of David's singers; Psalm xc. 1, *Tephillah le-Mosheh*, a prayer of Moses; Psalm cxxvii. 1, *Shir Lishlomah*, a song of Solomon. In all these examples it will be seen the preposition *Lamed* indicates the author of the composition, and so it does in all other instances where it occurs in the title verse of the Psalm. If the reader will refer either to the Authorized Version, or the Revised Version, he will in all cases find the translation "a Psalm of," and never "a Psalm on" or "about David." But, as we have stated, our adverse critics were obliged to adopt this arbitrary rendering in regard to the one hundred and tenth

Psalm in order to divest David of its authorship, and thus pave the way to strip the Psalm of its Messianic character. Professor Workman says, "The title 'lord' should be printed as in the Revised Version with a small letter, and not with a capital as in the Authorized Version." We cannot account for the revisers having printed "lord" with a small letter; we may, however, safely take it for granted that it was not for the purpose of making it applicable to David. In the New Testament, wherever the passage is quoted, the revisers have printed it with a capital. The Professor further remarks, that, "But for the use made of the Psalm by Christ, according to the Evangelist, the historical application would never have been questioned." "The historical application" has been questioned by the ancient Jews before the advent of Christ, for they universally acknowledged that the King and Priest of the Psalm is the Messiah. Indeed we cannot conceive how any other conclusion can be arrived at since there are passages in the Psalm which preclude the possibility of their being applied to David or any other king of Judah. Thus, for example, how can the words, "Sit thou at my right hand" (verse 1), be made to refer to David or any other earthly king? The throne of Jehovah is in heaven, and sitting at the right hand implies a participation in dominion and power. See Rev. iii. 21. Hence Christ says, "All power (or dominion, or rule) is given unto me in heaven and in earth." Matt. xxviii. 18. St. Paul, in proving the Messiahship of Christ from the passage, remarks, "Unto which of the angels said he at any time, Sit at my right hand?" Heb. i. 13. As much as to say, where do we find God addressing one of the sinless heavenly beings, to sit with Him on His throne? He to whom this language has been addressed must therefore be an infinitely more exalted being. It is a pity Professor Workman did not furnish us with his explanation of the passage, to show us how it can be made applicable to David. All the attempts made by our adverse critics in their explanations of the passage, so as to accommodate it to David, have resulted only in miserable failure. We shall adduce a few of the explanations advanced by some of the most eminent writers of the school of higher criticism, to give the reader an idea of the arbitrary expositions

they have resorted to in order to strip the Psalm of its Messianic import. Ewald, for instance, explains; "The king was not to go to battle without Jehovah, but Jehovah will for and with him go. Jehovah bids him to sit at His right hand until the enemies are cast down before such a war-chariot." (Commentary on the Psalms, p. 24.) This is a literal rendering from the German edition. Had we seen such a statement in an English edition, we certainly should have thought the translator must have made some mistake. A more farfetched exposition can hardly be conceived. Hoffman explains, "He shall receive the seat of honor in the place where Jehovah is enthroned on Mount Zion." This explanation may, at first sight, appear more plausible, but when we come to consider it more closely, it will be found as untenable as the other. It is true, that the cherubim on the ark of the covenant were considered as a kind of throne of Jehovah; hence it is said in many places, that God sits between the cherubim. But surely David could not "receive a seat of honor" in that holy place. Bleek explains the passage as "denoting nothing more than the immediate shelter and defence which shall be extended to the king by God." But the rendering of God's shelter and defence is never spoken of as sitting at God's right hand, but rather by God *being* or *standing* at the right hand of any one. Compare Psalm xvi. 8.; and in many other places. From these few examples it will be seen that although our adverse critics agree in applying the Psalm to David, or some other king of Judah, they are far from agreeing in their explanation of the words, "Sit thou on my right hand." The expression, "Till I make thine enemies thy footstool," implies the bringing under entire subjection. This cannot be said to have been consummated in David's time, for although he made many conquests, he did not entirely bring his enemies under his rule. The Philistines, for instance, were constantly harassing the Israelites. By the enemies can only be understood those who reject the teaching of the Messiah. The figure in the passage is borrowed from the ancient custom of victors putting their feet upon the neck of their captives, as a token of complete subjection.

Professor Workman remarks:

"In verse 7 [verse 4] this theocratic king, David, is styled a priest after the order, that is, after the manner, of Melchizedek. Thus the writer shows the union of the kingly and priestly dignities in David, similar to the union of this twofold dignity in Melchizedek."

Our adverse critics have labored hard, and expended no little ingenuity in their endeavor to make verse 4 applicable to David or to some other king. Their most favorite argument is, "That inasmuch as the Israelitish kings exercised high authority in ecclesiastical matters, such as arranging the festivals, offering sacrifices, blessing the people, etc., the predicate *priestly* might be well applied to them. But was it applied to them in any part of the Scriptures? We say, decidedly, it was not. The term *Cohen*, priest, is nowhere applied to any Israelitish king. The kings certainly exercised great influence in religious observances, but what really constituted the most essential function of the priestly office, namely, the offering up of the sacrifices, they did not dare to arrogate to themselves. King Uzziah, notwithstanding the remonstrance of the high priest, and fourscore priests with him, persisted in taking the censer to burn incense upon the altar of incense, and he was smitten with leprosy, so that he was a leper until the day of his death. (See 2 Chron. xxvi. 16-22.)

Our adverse critics labor hard to prove that David performed priestly offices by referring to his acts when bringing the ark from the house of Obed-edom to Jerusalem, as recorded in 2 Samuel vi. They say "he acted as a high priest, was dressed in sacerdotal garments, offered sacrifices, and blessed the people." Now when we turn to that chapter, what do we find? David, on this joyful occasion, and only on this single occasion was girded with an *ephod*. Now there were two kinds of ephod, one for the high priest, and another for the ordinary priests. The former was composed of gold, blue, purple, crimson, and twisted cotton, and altogether consisted of a very rich composition of different colors and precious stones. The reader will find a full description of this ephod in Exodus xxviii. The ephod worn by the ordinary priests, on the contrary, was perfectly plain, and, therefore, Moses gave no description of it. There is no direct prohibition which would make

it unlawful for any person to wear this plain linen ephod. Indeed, we find that Samuel, though a Levite only, and a mere child, wore an ephod. At the dedication of Solomon's temple, the Levites and singing men, who were not of the priests' order, were clothed in fine linen, and is it a remarkable thing that David, on that particular solemn occasion above alluded to, should have worn a plain linen ephod, considering there is no prohibition for doing so? Surely our critics have overdrawn the picture by speaking of this as being "dressed in sacerdotal garments." But we are told that he also "offered sacrifices." In this David did no more than any other Israelite who offered a sacrifice, that is to say, the offering was brought to the appointed place, and was then offered by the officiating priests upon the altar. After the priesthood was annexed to the family of Aaron, the right of offering sacrifice to God was reserved to this family. (See Num. xvi. 40.) We are aware that a few passages are referred to as indicating that sacrifices were offered by others who were not of the family of Aaron. Thus, for instance, Samuel, who was not a priest, is said to have offered up a lamb for a burnt-offering. 1 Sam. vii. 9; xvi. 5. Saul also is said to have offered up a burnt-offering. But these sacrifices were, no doubt, offered by the hands of the priests. According to Scripture usage, a person is said to perform an act which he merely orders to be done. Thus, for example, in Gen. xxxvii. 3; "Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors," which surely means nothing more than that he ordered it or caused it to be made. In Lev. iv. 11, 12, we read, "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock, shall he (the priest) carry forth without the camp, unto a place, where the ashes are poured, and burn him on the wood of fire." This passage was brought forward by Bishop Colenso, as one of the inconsistencies contained in the Pentateuch, and he remarks upon it, "Thus, the refuse of those sacrifices would have had to be carried by the priest himself (Aaron, Eleazar, or Ithamar—there were no others) a distance of three-quarters of a mile

The supposition involves, of course, an absurdity. But it is our duty to look plain facts in the face." The real absurdity, however, consists in the Bishop not being able to explain such a simple statement. The act is ascribed to Aaron or one of his sons, because it was their duty to see to its due performance by the Levites. So God is often said to do a thing which He only causes or commands to be done. For example, in Gen. iii. 21, we read, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them," which means nothing more than that He prompted or ordered them to do it for themselves. It is after all only an idiom such as we ourselves constantly employ. A general is said to have won a battle, though he himself did not fire a gun. A builder is said to have constructed such or such a building, but no one understands that he did it himself. But it is also said that David "blessed the people;" so did Moses and Solomon, for it is nowhere commanded that such an act belonged exclusively to the priests' office.

The term *Cohen*, priest, is in the Old Testament applied, (1) to priests of Jehovah; (2) to priests of idols; (3) in a few instances to chief ministers or counsellors of the king. In these few passages the Hebrew term seems to have been employed in the same manner as we use the term *ministers* in reference to counsellors of state. But in no instance is the Hebrew term *Cohen* ever applied to a king of Israel.

In verse 4, we have the solemn declaration, "Jehovah has sworn and will not repent; thou art a priest for ever, after the order (or manner) of Melchizedek." The meaning clearly is, "Thou art a high priest of an order like that of Melchizedek," combining with the priestly also the kingly dignity. Why the Psalmist merely employs the term *Cohen* denoting an *ordinary priest*, is sufficiently accounted for by the comparison with Melchizedek, which shows that the priesthood must have been of the highest order. St. Paul, too, in quoting the passage, Heb. v. 6, merely uses the term "priest," but in verse 10, where he again quotes the passage, he makes use of the term "high priest."

Here again our adverse critics have recourse to an arbitrary interpretation in order to make the phrase, "Thou art a priest

for ever," chime in with their application of the Psalm to David. Thus, Ewald, for instance, explains the passage merely to mean that "the reign of a king is always desired to be eternal." (Com. p. 25.) Surely, an eminent critic like Ewald should not have overlooked the fact, that we have in our passage no wish of the people, but a direct declaration of Jehovah accompanied by the solemn oath, "Jehovah has sworn and will not repent." Hoffman, and others of the same school, explain the passage to mean, to the end of the life of David. This view of the passage, is certainly more plausible than that of Ewald, since the Hebrew term "*leolam*," "for ever," is sometimes used in a restricted sense of *the duration of human life*. Thus Deut. xv. 17, "and he shall be a servant (*leolam*) for ever;" *i.e.*, as long as he lives. So again, Psalm lxxiii. 13, "Jehovah my God (*leolam*) for ever I will praise thee;" *i.e.*, "as long as I live." But as indicating the duration of the priesthood, the phrase "for ever," except in the passage under consideration is never used in the Old Testament. In such a connection it would be perfectly superfluous, as the priesthood was restricted to the line of Aaron, and was always for lifetime.

Professor Workman says :

"Apart from the two verses 1 and 7 [evidently a misprint, 7 instead of 4], the language of the Psalm, especially the language of the latter portion of it, is applicable only to an earthly king."

We fail to discover anything in the latter portion of the Psalm that could argue against its Messianic application. The Messiah, in highly figurative language, is represented as a victorious warrior. Surely there is nothing remarkable in that, for Jehovah himself is frequently spoken of under the figure of a human warrior in the Old Testament. The Psalmist speaks of "Jehovah" as "mighty in battle." Psalm xxiv. 8. Isaiah represents the Lord as mustering the host for battle. Isaiah xiii. 8. The drinking in the way of the brook, verse 7, indicates the stubbornness and fierceness of the battle, until His enemies shall be brought under His rule. Water is in Scripture employed as an emblem of what refreshes and imparts strength. The last clause of verse 7, "therefore shall He lift up the head,"

gives the result of the long and fierce battle, namely, the complete victory of the Messiah over those who refuse to acknowledge Him as King and High Priest, Our adverse critics urge that "such a Messiah who was both priest and warrior never appeared." The New Testament teaches differently, and those who make such an assertion, therefore, deny the fundamental doctrine of Christianity. The warfare in which the Messiah is engaged, commenced already with the advent of Christ, and will continue until all His adversaries are brought under His benign rule, and "The kingdoms of this world are become *the kingdoms* of our Lord and of His Christ: and He shall reign for ever and ever." Rev. xi. 15.

We come next to consider the much contested—and we admit somewhat difficult—prophecy contained in Isaiah vii. 14, "Therefore the Lord Himself shall give you a sign; behold the virgin pregnant and bearing a son, and she shall call His name Immanuel." This is the literal rendering of the passage, and the reader will perceive there are slight variations from the rendering in the Authorized Version, which, however, are important, as will hereafter be shown.

Upon this passage Professor Workman remarks:

"The gospel of Matthew abounds with illustrations of the evangelical principles of typical application. In chapter i. 22, 23, a passage is quoted with some modification from Isaiah vii. 14. Matthew does not here assume, much less affirm, that this quotation had a direct personal reference to Jesus Christ. He knew that it primarily and immediately referred to an event which was to happen in the time of Ahaz. One significant deviation in the gospel from the exact rendering of the original illustrates Matthew's method of accommodation. In the Old Testament the passage reads, '*She* shall call His name Immanuel;' in the New Testament, it reads, '*They* shall call His name Immanuel.' The original form denotes that the prophecy was to receive a *literal fulfilment* in the prophet's time; the qualified form denotes that it was receiving a *secondary application* in the Evangelist's time. In this way, on the principle of accommodation, a prophetic passage is applied in a relation which differs materially from that involved in its original connection" (Lecture p. 457).

Professor Workman, in maintaining that the prophecy in our passage had its literal fulfilment in the time of king Ahaz, again follows in the footsteps of the German rationalistic critics. In

this instance, however, we must say, that we certainly consider the rationalistic writers more consistent than Professor Workman. The former, with few exceptions, divest the passage altogether of its Messianic character, regarding it as merely speaking of the birth of some ordinary child which was to be born in the time of Ahaz. This, at least, is within the compass of our understanding. Professor Workman, on the other hand, whilst he also holds the *literal fulfilment* in Ahaz' time, does not stop there, but maintains, further, that the prophecy also received "a *secondary application* in the Evangelist's time." Now we would ask, in what sense could the birth of an ordinary child in any possible way be also made applicable to the miraculous birth of Christ as recorded in the New Testament? Professor Workman hazards the assertion that "Matthew does not here assume, much less affirm, that this quotation had a direct personal reference to Jesus Christ." Let us examine whether the Evangelist's language will bear out this positive statement. St. Matthew, in chapter i. 18. of his gospel, gives the following succinct account of the birth of Christ: "Now the birth of Jesus Christ was in this way. When His mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Ghost." The Evangelist having made this statement, goes on to show, that this all important event was in fulfilment of the promise which God had made by the mouth of the prophet. We must ask the reader to mark well the language which the sacred writer employs in applying the prophecy. "Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold the virgin shall be with child and bring forth a son, and they shall call his name Immanuel," verses 22, 23. We are certainly at a loss to understand how Professor Workman, with such a direct application of the prophecy to the birth of Christ before him, should still assert that the Evangelist had no direct personal reference to Jesus Christ. The Professor in support of his accommodation theory, appeals to the change of *the pronoun* in the quotation by St. Matthew from that which is employed by Isaiah. According to the former, the passage reads, "They shall call His name Immanuel," and according to

the latter, "She shall call His name Immanuel." The Professor speaks of this as a "significant deviation," whilst in reality the deviation admits of an easy explanation. In Hebrew, some verbs have no *passive form*; in that case the *active form*, if necessary, is used to supply the want. This usage is, however, sometimes extended even to verbs which have a *passive form*, and this is the case with the verb *kara*, to call, in our passage, "And she shall call His name Immanuel," that is, "And His name shall be called Immanuel." The *active* is used for a *passive*. This is by no means the only instance where this verb is so used. See, for example, Gen. xvi. 14: "Wherefore," *kara*, lit., "he called the well," for "the well was called." So again, Isaiah ix. 6 (Heb. v. 5), *waiyikra*, lit., "and he shall call His name," for "and His name shall be called." Also Jer. xxiii. 6: "This is His name," *asher yikreu*, lit., "by which ye shall call Him," for "by which He shall be called." The reader, by referring to the English Bible, will find, that in the last three quotations, the literal rendering would make no sense. So St. Matthew employs the *active* for the *passive*, "they shall call," for "he shall be called." So Luke xii. 20, lit., "they shall require thy soul," for "thy soul shall be required." From the above examples it will be seen, that when the *active* is employed for the *passive*, the verb may be used either in the *singular* or *plural*, affording a general sense and not a restricted one to a person or persons. Accordingly the expression in Isaiah, "She shall call His name Immanuel," and the expression in St. Matthew, "They shall call His name Immanuel," simply means that "His name shall be called Immanuel." Professor Workman's argument, therefore, that "the original form denotes that the prophecy was to receive its *literal fulfilment* in the prophet's time; and the modified form denotes that it was receiving a *secondary application* in the Evangelist's time," is utterly fallacious.

As the prediction of the birth of the Messiah is so closely connected with the historical account of the confederacy of the king of Syria, and the king of Israel, against the kingdom of Judah, it is important that the occasion which led to the delivery of that prophecy at such a time be rightly understood. The confederacy of the two powers against Judah had already been

formed in the time of Jotham, the father of Ahaz, but their design was not put into execution until the beginning of the latter's reign, when the Syrian army* encamped upon the territory of Ephraim. When Ahaz was informed of this movement of the army, he and the royal family were in great consternation, and indeed, they might well be, for there was little prospect of the two tribes being able to combat successfully against the ten tribes assisted by the Syrian army. But the time for the fulfilment of the promise that the sceptre should not depart from Judah, until Shiloh came, had not yet arrived, and Isaiah is sent to the king to assure him that he should have nothing to fear from those two kings, but that God would make good His promise to David and to his house. But of all the kings that had hitherto sat upon the throne of Judah, Ahaz was the most corrupt; he had neither regard for Jehovah nor His prophets, and it would appear from the prophet's reproof, that he placed no confidence in the Divine message. Whether the king had made any reply, or whether he had merely shown his disregard of God's message by the manner he received the prophet, we are not informed. The prophet therefore requested him to ask "a sign of Jehovah, going down deep into Hades, or high up in the height above." It will be seen from verse 10, that Jehovah is there distinctly stated to be speaking to Ahaz through His prophets, "And Jehovah spake again to Ahaz, saying." The proffered "sign," no matter of what extraordinary nature, was to confirm the king, that He who could bring about such an event, was surely also able to fulfil His promise. But how did Ahaz receive this gracious offer of a miraculous attestation? By a hypocritical reply, "I will not ask nor will I tempt Jehovah." Hypocrisy may indeed deceive man, it cannot deceive God, and the well-sounding words at once called forth

*The rendering "is confederate with Ephraim," as given in the Authorized Version, and also in the text of the Revised Version, is a free translation, and not suitable, for the verb indicates the arrival of the Syrian army to join the forces of the king of Israel. The verb "*nacha*, encamped or settled down," is the third person feminine, according to its accentuation from the root "*nuach*, to rest, to settle down." As the tribe of "Ephraim" was the most powerful of the ten tribes which constituted the kingdom of Israel, and Jeroboam, its founder and first king, belonging to this tribe, and the seat of the kingdom of Israel being in the tribe of Ephraim, hence "Ephraim" is often used to signify that kingdom.

the merited reproof: "And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also?" In this rebuke the prophet included the whole household of Ahaz, who were, like himself, unbelievers. As Ahaz refused to ask a sign, God now gives a sign of His own choosing; "Behold the virgin pregnant and bearing a son, and she shall call His name Immanuel." That is as we have above explained, "His name shall be called Immanuel." It will be seen from the literal rendering that the prophet speaks of the event as already transpiring, a mode of expression which they often employ in their prophetic declarations. They are so sure of their fulfilment as if they were seeing the events as already taking place. Thus in ch. ix. 6 (Heb. v. 5): "For unto us a child is born, unto us a son is given." Both in the Authorized Version and the Revised Version, the term *ha-alma* is rendered "a virgin," instead of "the virgin;" we are quite at a loss to comprehend why they should have used the *indefinite* instead of the *definite article*. In the latter version, a note in the margin says, "or the." But there is no "or" about it; the definite article is used in the original, and St. Matthew, in quoting the passage, also used the definite article. The use of the *definite article* in our passage is of great importance. In Hebrew this article is sometimes used with a substantive, in order to distinguish it from all others of its class. Thus, *nahar*, a river, but *hannahar*, the river, *i.e.*, the Euphrates (Gen. xxxi. 21); *kohen*, a priest, but *hakkohen*, the priest, *i.e.*, the high priest. (Lev. xxi 21.); *Satan*, an adversary, but *hassatan*, the adversary, *i.e.*, Satan (Job i. 6). So in our passage the definite article points out "the virgin" of whom Immanuel is to be born, and as it has been well said "Whom the spirit of prophecy brought before the prophet's mind." When the article is used in this manner it is then called *the article of pre-eminence*.

We shall next examine the arguments which the adverse critics regard as telling conclusively against the Messianic application of the prophecy.

The Church at Work.

THE CHRISTIAN WORKER—HIS QUALIFICATIONS.

SOLDIERS in the Christian army, like any other army, are composed of all sorts; there are the regulars, the volunteers, the hospital corps, the sutlers, the teamsters, and the camp followers, the loafers, the idlers, and all sorts, that follow an army. God knows I do not want to say who belongs to this or that part. Every one knows best for himself where he belongs. I believe there is not a person, who, down in the bottom of his heart, doesn't know that there is one person who is never entirely deceived, and that is the individual himself. He may deceive other people, but I do not believe he deceives himself.

Take what a soldier of Jesus ought to be from Second Timothy, where Paul tells us that a good soldier of Jesus endures hardness, and that "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." There you find the man enlisted *for the war*, and that is the sort of man whose qualifications I am going to try to get you to see. I want to show you the way that we all go to reach that ground, for I believe that every Christian worker travels much the same way.

The first qualification is that a man know his own salvation. I most emphatically say that you want to *pray for assurance*, if you haven't got it. It is a most unfortunate and miserable thing to go to an unconverted person and begin to talk to him about Jesus, and show by your halting heart and halting steps that you are not quite sure whether Jesus is to be depended upon or not. But, if you know that Jesus is *your* Saviour, and, if He has got *you* saved, He will send you out with that blessed assurance that you can take to other people. When

you start out in this work, let that be the first thing you make sure of. Now, when anybody is saved I want to see them at work. Some folks think you should coddle and tend them for a long time first. They say, "Let us take this man who is converted, and we will train him. See, he is full of fire, and the love of Christ is constraining him. Now we will take him to church and put him in a pew and preach at him for a year or two, and, when we get him in good trim, then we will set him at work." You find to your sorrow you cannot get any good work out of him. Bless you! the man is all burned out by that time. What is the matter with the great majority of Christians? They were not put right at work, and the result is they have lost their first fire and the constraint of love, and think that their business is to hear and pay the preacher. He is the man paid to do all the work, and human nature helps wonderfully towards this conclusion, and it doesn't take long to train a new convert into this. That is the way the majority of them are spoiled. There are thousands, yea, tens of thousands of spoiled Christians in the world to-day. They have been spoiled by coddling them and doubting them. The Moravians understand better how to manage. They give a new convert three days to rejoice, and then set him at work. Why, some fellows think it is going to hurt the Lord's cause, if they let a man go to work as soon as he is converted, if he fails or falls. Hurt the Lord's cause! Why, suppose he tumbles and tumbles, until he revolves like a jiggering wheel, what difference does it make to the Almighty's plans! Do you suppose it is going to stop anybody from serving God? Do you think it is going to stop the Gospel of Jesus Christ saving men? Put them to work. They will do no harm. Let everyone who professes conversion go to work and serve the Lord Jesus Christ. Let them try and see what they can do. "By their fruits ye shall know them." I tell you, when a man goes to work with the first love of God in his soul, he is full of fire. The love of Christ constrains him, urges him. It has got hold of him. He may be full of tares to be burned out, but the love of Christ is constraining him to work as the fire burns. There was a man down at the mission the other night, who

got up in a timid way and said, "Three days ago I gave my heart to Christ." That night, after we show-Christians had all gone home, that fellow goes out and catches a man and brings him in and gets him saved. That man was three days a Christian; how many Christians is he worth that you know? How many Christians have done as much? I am not blaming you any more than I blame myself for doubting and questioning God's work and God's workmen. I tell you when the fire is burning, when you have the love of God in your heart, go to work! *Go to work! Go to do God's work!* Ah, here is the first lesson a Christian worker has to have, and this is the lesson we have all got to learn if our work is to be a blessed one. In Ephesians ii. 10, we read, "We are his workmanship, created in Christ Jesus unto *good works*, which God *hath before ordained*" (or better, "prepared"), "that we should walk *in them*." Now there are these two things we learn from this Scripture. We Christians are His workmanship, and the works we are going to do God *has prepared*. They are two tremendous things to learn, and, when we get them in our hearts and get hold of them, we are on different ground than we were when we started. You cannot see exactly where I am going to carry you, but I want to tell you that the young Christian generally gets into the mistake of working in his own strength. After his conversion you are pretty sure to find him falling into working in that way, till he finds out higher truth. I remember my first experience was that I wanted to do all sorts of splendid things, to have results that men would praise me for. I went to work for the hospital first, and I gave my whole mind to it and helped to make it a great success, and got great praise for it. I thought I was doing highest service. It was altogether on the flesh side, but it was what seemed to me then the highest service. It was just what the natural man delights in doing. I went along and entered into Christian work of one kind and another, and I took great pride in this and that, trying to build up big Sunday schools and churches, and a big mission work, but I did not discover for a long time that all my building of things was for my own glory, and not for Christ's glory. It took a

long time and some tribulation for me to see this, and it greatly upset me, when I saw it. I found out at last that I was "His workmanship," and that it was not my business to work for my glory, or care for anything except the work God had set before me and had prepared for me to do. Oh, I felt sad, when I looked back and saw how the *prepared* work had been neglected for vain service! Nothing is easier than to let the flesh come in and cloud the truth, and set us at self-pleasing. You want to ask yourselves whose glory you are working for, and what you are building for. Are you seeking to have men say, "That is good or splendid?" Are you turning around and watching for a nice thing to be said of your work, your sermons, your Bible talks, your sympathetic kindness? Bless you! it is all of the flesh and pride of man. You haven't got the spirit of working for God. There is no life in your work for God. While this is so, it is worthless, for it is *your* work and *your own* glory, and it is *not* God-prepared work for you. Glory to Christ! Let us give our hearts to His work, for we can put our hearts into it with confidence, for there are no failures in His prepared work, and, when we begin to work for His glory, we will see the difference in the power. The life in you springs to power, and you do the work God has got for you to do on this earth. First it is love, and then it is life and power. It is a new spirit.

The next thing we want to learn is, *who are the workers?* Who is it that is doing the work really? Let us look at John v. 17, "But Jesus answered them, My Father *worketh hitherto; and I work.*" How many people pay attention to that? Who is it that is doing the work? It is God in Christ doing the work by the agency of the Spirit down here through those who are willing to be used. They are the ones who are doing the work. Note the instruments. We are simply instruments of His workmanship to do the work He has prepared for us to do here. I like that pilgrim in the "Pilgrim's Progress," who doesn't worry about his work, but says, "Wherever I have seen the print of the Lord's shoe in the earth, there have I coveted to set my foot too. I love to search out the foot-marks and put my foot where I see the print of the Lord's foot."

That is the Spirit. It is Christ that is working. It is the Holy Spirit that is working. It is God that is working. Now let us see what that is bringing us to. Study Romans iv. 4, "Now to him that worketh is the reward not reckoned of grace, but of debt." It is God that is working. It is Christ that is working. You may depend upon it that, if you are working in your own flesh, God is charging that work up, and says, "You will be charged for the time you are losing instead of doing the work I have given you." The reward is reckoned not of flesh-stirrings, but by death of self. If we are content to cease from our own works, as God did from His, we enter into rest, for we feel that we are then being used for the works prepared for us that we should walk in them. Listen to the Word from 1 Cor. iii. 12-15, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." So, if you work in the flesh, you are building only wood, hay, stubble, on the foundation. How sad we shall feel to see these all consumed, our works discredited, and we saved as by fire! Let us work *only* in the Spirit. When you begin to understand the principle of the *prepared* work, and the purity and holiness of everything that is to go into it, you get a sense of God and His work down here, and you get the power of God, and believe that God will send means for His work, and things will look better and easier, and you can wait in faith for God's successes and not throw down your tools at every disappointment. Suppose God threw down His tools, where would our work be? "Without me," says Jesus, "ye can do nothing."

The next point is, *what is God's work?* Here there is a great thing to learn. Look at Ephesians i. 10, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him." "In the dispensation of the fulness

of times" means in the dispensation of the fulness of *times*, not time. This is only one time. God Almighty has other times coming on, and He means to use us all through. We are His workmanship—a peculiar people prepared unto good works for *eternal* use. He has got a great eternal purpose running through this fulness of times, and work here is only a beginning to teach us and to make us fit for future employment. He is only educating His people, for, after this little while, the fulness of times is coming on, that, as the apostle says, He may "gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him." We are only instrumental atoms in the marvellous work that is going to be done. Let us go on, and let us make sure that we are not trying to push our little work forward as one of the joists of God's work. Possess this little time, which is thirty, forty, or sixty years, and then pass by into the fulness of time, and thus keep simply in God's prepared work. Let God use you. Let the great Holy Spirit of God teach you. Let Christ send His mighty love and power over you, into you. Mark you, so let God employ every moment of your time down here, that you may rejoice that Jesus lives in you, and, that as a conveyance, you are being used in His life and work, and not working at poor, miserable, foolish plans and calling it God's work, and having it burned up by-and-bye. I want you to realize that.

What do we need after this? I am going to give you a qualification now that is hard to learn. It was a bitter thing for me to learn. I thought I was an earnest, practical Christian in those, my days of failure. I could talk with everybody and about everything, but, I tell you, you have got to have the power of God doing His work in your soul, before you can realize what God means you to do. He is going to burn up all self-confidence. He must do it before He can use us. Many have a fear of the word "sanctification." It is a Scriptural word, sanctification. It just means setting apart, setting a man apart from self to Christ. He wants us separated to Himself. Can we do this ourselves? No. I tell you, you have to trust Jesus for this. I want you to feel that this great work is for

you, and that Jesus is wanting to do it for you if you will only trust Him for it. Why do we not trust Jesus for this work in us? Suppose a gentleman got married and took his young wife to live in a beautiful mansion, and lavished all sorts of kindnesses upon her. She was pleased with her husband's attention and devotion, for he withheld nothing from her. But one day she said to him, "You have been very kind to me since we were married; everything have you given me that a wife could desire; but there is just one thing, I am almost afraid to speak of it; but it has given me unrest, and raised a feeling of uneasiness in my soul. When I look at you, you have a strange expression on your face, which has almost settled there, and for which I cannot account, and those things which I would enjoy I cannot until this mystery is clear." He looked at her and said, "I will tell you what it is. I cannot trust you." How, think you, would that wife feel when her husband disclosed such a fact? What were his kindness and devotion worth now? Nothing. Oh, how gladly she would have given up riches, position, and everything, if only her husband trusted her! And yet, that is just what many are doing daily with Christ. They will work for Him by giving their money and time to His service, but it profiteth nothing. Jesus Christ looks down, and says, "These things are all very good, but they are worth nothing so long as you cannot trust Me." Christ says He wants you to trust Him for the work He wants to do in you, and you could not do a more shameful and terrible thing than not to trust Christ to bring you into His own likeness. If He is to set you apart for holy work and make you fit for it, you must be rid of the power of your old self.

"There is a man who often stands,
Between me and Thy glory,
His name is self,
My carnal self,
Self-seeking self,
Stands twixt me and Thy glory."

I want you to think of that. Jesus had a holy body. It was without sin. It was a holy body, but it was a true human

body, and He had a self and a human will. He had that or else He would not have been a man. He had to take that will of His, and at Gethsemane you see what He did with it. "Father, . . . not my will," He said, "Not my will, but thine be done," and down went His human will. The moment His human will was down, He was as good as crucified, and all that follows was, as it were, contained in the yielding up of the human will to the Father. The human will of Christ went down, and your will, your independent, separate will has got to go down, as Christ's will went down, just as Jacob's body did when the angel wrestled with him. The angel touched him on the thigh, and in a moment he was Israel, a prince of God. The moment the will is down, there is a change in the man. He becomes partaker of that which is divine, for at that moment the will of God takes its place in him. I tell you I did not get it without a fight. If you have given up your will to God and had the battle over it, you have had such a fight as you will remember. You will never forget it. Christ had a battle before His will went down. If it was a battle for that holy Man, the holiest One of the holy ones to give up His will, how many thousand times harder would it be for such poor, weak, sinful creatures like you and me to give up our wills and serve God, work for God, bless God and praise Him from our heart! How impossible, except it were the doing of Christ! He is made unto us sanctification. It is the will of God in our sanctification. It is just love's work complete, and we enter into rest. God wakes you with a text, and you lie down with Him. Life is new, when a man begins to live by the will of God.

One last thought. I want to tell you here how to realize the power. You know that Christ tells us this fact about His Spirit in John xiv. 17: "He (the Spirit) dwelleth with you." The Spirit of God dwelleth with you and is in you. Let me ask the question, "Do you know that the Spirit of the living God is actually resident in you? Is your body a temple of the Holy Ghost? Do you know that God has made a temple of your body? Do you know that as an absolute, positive fact the Spirit of God is in your body? Did you ever think what Jesus meant when he said, "The Spirit is not yet given?" He had to

to return and bring out the godhead in glorified manhood. Now the Spirit that is given has a share of our nature and can abide in us. Therefore, God the Father and God the Son make it possible for the Spirit to live in our bodies, that when we do give ourselves to Christ absolutely, God's Spirit not only lives in us, but practically becomes our life. Do you know that? Do you believe it? Do you believe it? Just ask yourselves that question from the bottom of your hearts. Do I realize that God's Spirit dwells in me? Does God's Holy Spirit live in and make my body a temple? Is He in my body this moment? Is the Spirit of God resident in my body? Is God dwelling in my soul? The Spirit of God, as it were, waits till you realize this. As you do the will begins to go, and the will of the flesh and heart that keeps the Holy Spirit shut in the Holy of Holies, and the glory of God shines forth throughout the temple, and the whole temple is filled with the glory. That is the realization of the new creation. This is what the baptism of the Spirit of God is—the Spirit comes out into our souls and possesses it.

Toronto.

W. H. HOWLAND.

JUVENILE CLASSES.

THAT the class-meeting is a vital part of Methodism none will deny. And such being admitted, the utility of juvenile classes will not be questioned. The gospel that is good for a man of eighty is of much greater value to a boy of eight or twelve. There are difficulties attending the formation and continuance of such classes, however, which seem to be insurmountable to some pastors, for in very many of our churches no such class exists. As is the case in many other efficient methods of work, the difficulties to be overcome is the best evidence of the importance of the effort. Thirty earnest boys, regularly attending class, constitute a spiritual influence in the Sabbath School, the Epworth League, and the church beyond estimate, and will amply repay the pastor for the effort necessary to organize such a class. The reason for failures in this

work is to be found frequently in the placing of a man in charge who is so impregnated with the methods of the "ancients" that the class becomes merely a second edition of Bro. So-and-So's class, from which the leader graduated. It would be better that a class should never be formed than that it should be launched under such auspices, for nearly every boy in such a class will get his first and most lasting impressions of the Methodist class-meeting there, and they will never be forgotten. There are men in our Church to-day who never attend class, because of the antipathy inspired towards it by injudicious leaders in their youth.

One essential in the leader of a boys' class is consecrated common sense. A man is required who will not put on a Sunday tone and special class-meeting air of sanctity that every boy before him knows is not natural with him. Common sense will teach him that if he would wield an influence over the boys he must be genuine, not venerated, either in consecration or manner. He must first inspire respect in the minds and hearts of the boys, and this will speedily become love. To conduct such a class successfully requires tact to a greater degree than to lead adults. A method which may be just the thing on one occasion may fail utterly another time, and only the exercise of tact and good judgment will save the meeting from complete collapse. There is one general principle, however, which I believe can be applied with advantage in every juvenile class, and that is to give the members some work to do. This course is based on as clear a fact as exists in the science of psychology. The healthy child is always active; whether it is at home, at school, or at play, it is ever on the alert, never still, but forever seeking some way to apply its mental and physical activity, and this characteristic should not be lost sight of in developing them in Christian experience. Some may ask, "What work can such children do?" My answer to such a question is there are nearly as many avenues open to the children to do good as there are to their elders, and the Spirit of God will give that leader who is full of zeal in His work to know how the children may be employed in good deeds. I know of one class of boys whose members keep track of all

the boys in their neighborhood, and, in cases of illness or need, lend their help in every way possible for them. They canvass for Sabbath School scholars, visit the sick, enquire for new members for the class, and in some cases look up the Sabbath School scholars who may be absent. Is not that work? Ay, and among the hardest duties of the Sabbath School teacher. The leader will not be alone in devising ways in which the class may employ their efforts, for the members can be depended upon to find work for themselves to do if they are developed on that line. Twenty or thirty active little minds mixing daily with other young folks will see many ways in which they can be helpful to others, and it will increase their zeal and earnestness for them to feel that they are doing some genuine Christian work.

The youthful mind is as timid as a doe, and the young may be easily frightened from the class-room by unwise pressure to induce testimony. If a member has an experience to relate and does so freely, he should be encouraged in doing it, and it is one of the bright gleams in the life of a leader when he sees his boys or girls, as they grow in courage and Christian experience, stand up and testify of the joy they have found in the service of Christ, and when the testimony is the voluntary expression of a loving heart, what strength and power results, not alone to the speaker, but to the other members of the class as well. On the other hand, if testimony is induced by constant coaxing and forcing, the exercise is a parrot-like repetition of some older person's experience—a thing more to be deplored than sphinx-like silence. It should be the object of the leader not to extort testimonies, but to so handle his class as to bring out any fresh experience in their lives in a simple statement devoid of formal, stereotyped phrases, which are such a dead weight in so many Methodist meetings.

To develop the young in testimony is important, and when they are able to say with St. Paul, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to them that believe," they have reached a point in their Christian life where they have cast aside the fear of man, and look confidently to God for sustaining grace. In order to attain this

result a good plan is to have the members repeat Scripture texts. Nearly every member will arise and repeat a verse if requested to do so. The portion they select is likely to be such as they understand more or less clearly. In order to render it correctly, it must be memorized, and when spoken and applied to the life of the one who utters it, that text will remain forever in the memory of the child, and always have in company with it the application made by the leader. This exercise fastens Bible truths on the mind indelibly; it is a form of testimony that need not become monotonous, and prepares them for the relation of personal experiences as they develop.

A juvenile class should be a place where the young are taught the principle of the Gospel of Christ. A youth who has a knowledge of the underlying principles of Christianity is one who can always give a reason for the faith that is in him, and one whom infidelity finds it hard to reach. To load the mind of a boy or girl with trite sayings is to inspire in them a distaste for the study of God's Word; but to point out to them how the law of God harmonizes with nature, and draw lessons from their daily occupations and environments, and to show them how God works in nature on a perfect plan, is to stimulate in them a desire for knowledge, and lead them to search for it. If a class of young people can be induced to take for their motto, "I shall not pass this way again; what good, therefore, I can do, let me do it at once," and live up to it, or near it, they will become a spiritual power, no matter where they may be placed, or what difficulties confront them.

Toronto.

HORATIO C. HOCKEN.

A CLASS-MEETING CATECHISM.

1. For what object do we assemble ?

ANS. To encourage UPRIGHT LIVING.

2. Why is such a life required ?

ANS. (a) Because we know what such living means.

(Micah vi. 3.)

(b) To it the voice of duty calls. (Ecc. xii. 13, 14.)

(c) Gratitude demands it. (Rom. xii. 1, 2.)

(d) We owe it to our generation. (Matt. v. 16.)

3. Is such a life possible ?

ANS. (a) Yes. If we follow our Guide. (Ps. xxiii. 3.)

(b) Yes. If we copy our Model. (Heb. v. 9.)

(c) Yes. If we possess the Spirit. (John xvi. 13.)

(d) Yes. If we obey the Word. (2 Tim. iii. 16.)

4. What will be the result ?

ANS. (a) Divine favor. (Ps. v. 12.)

(b) Divine support. (Ps. xli. 52.)

(c) Divine friendship. (John xv. 15.)

(d) Glory, honor and peace here. (Rom. ii. 10.)

(e) Heaven hereafter. (Rev. xxi. 27.)

The above will form the basis for a most helpful and practical experience meeting. Let the members of the class turn to and read the passages. Intersperse the reading with appropriate song. One half hour will accomplish this, and one half hour will give time for each member to say wherein his life is reflected by the reading or corrected by the same. This is not in any wise designed to ignore relation of experience, but to use the Bible to give to testimony proper tone, and to evade the ruts into which it is likely to fall. Try it, my dear fellow-leader, and you will find it helpful, pleasurable and profitable. You are truly the preacher's fellow-helper, and, as is a pulpit without a Bible, so is a class-meeting.

W. J. M.

Editorial Reviews and Notices of Books.

The Lord's Prayer. By WASHINGTON GLADDEN, Price \$1. *Applied Christianity; or, Moral Aspects of Social Question.* Same author. Cloth, gilt top. Houghton Mifflin & Co., Boston and New York. Price, \$1.25

The Rev. Washington Gladden is well-known as a firm believer in the adaptability of the Gospel of Christ to the life of the nations, and also as a theologian of the Andover school. He has done much, if we may use the expression, to *popularize* Christianity, and the two books now under review are steps in this direction. He is a master in the art of scientific illustration, and the pages he writes abound in quaint conceits such as dwell long in your memory when the book is laid aside. Nor is he a mere master of words, or a spinner out of a few thread-bare ideas. He is not only suggestive in thought, but provocative of discussion, and the more you disagree with his conclusions the more you admire the honesty of his purpose.

"The Lord's Prayer" is a series of seven discourses; in which an attempt is made to show that this prayer contains not all that Christian ministers have to teach, but that which all Christians are agreed upon should first be taught.

The study of physical science, which is, after all, but the study of the laws of physical nature, has within recent years so dominated the mind of man, that many men have assumed there is no God but nature and its forces, that the All is God. This is Pantheism, of which there are many forms; but, they all agree in this that they strip God of His individuality and identify him with the universe. They make of him only a group of forces, or a principle of morality, or something equally abstract. To the old Hebrew, God was a person with freedom, free-will, intelligence transcending theirs. Christ did not teach *them* the *personality* of God, He simply revealed Him as Father; for they had been accustomed to think of Him as Law-giver, Warrior, Judge. In the first discourse, "The Eternal Father," Dr. Gladden forcibly sets forth this truth: God our Father and the immense change it *must* work in Society were it fully recognized. It is a *needed* lesson, and those who have dimly grasped it, need still to learn it over again, because we have not quite got it "by heart." The poet has said:

"Through the ages one increasing purpose run,
And the thoughts of men are widened with the progress of the sun."

Surely that "increasing purpose" is but the steady unfolding of the mind and the will of God in the pages of history, God uncovered, revealed, brought face to face with every man. And the more God is revealed the more is the quotation "hallowed be Thy name" understood. Coming out of a place of worship in this city one Sabbath morning, where the preacher had represented God as acting upon certain principles that were evidently unjust and wrong, a friend said to me, "If that is the kind of God you worship, I don't want anything to do with him—why, I would not treat an enemy so." We do not "hallow" the name of God when we represent Him in such a way as to cause the moral sense of thoughtful people to

revolt against Him. Blasphemy is not the only way of being irreverent. This discourse shows, 1st. That every man's religion and character will greatly depend upon his thought of God. 2nd. By telling *the truth about* God, we can cause His name to be "hallowed." 3rd. That we must ourselves love and honor Him if we expect others to. 4th. That as Professor Christlieb said, "The Christian must be the world's Bible written large."

Mr Gladden makes a good point of the fact that Christ strikes a blow at selfishness in this prayer, for instead of asking something for ourselves first, we pray, "*Thy* kingdom come," "*Thy* will be done." We commend especially for beauty of thought and felicity of expression the sermon on the "Eternal Kingdom." No one can read these discourses without having a better understanding of the Lord's prayer, a deeper sense of the wideness of its range and the fulness of its meaning.

Nearly every magazine is accustomed to give a list of the "best books of the year," "books for the student," "books for the man of leisure," etc. We do not know whether "Applied Christianity" has appeared in any of these, but we do know it must be included in any list of "books the thinker cannot do without," and that includes, of course, every teacher and preacher. It deals with such questions as "Christianity and wealth," "The strength and weakness of socialism," "The wage-workers of the Churches," "Christianity and popular amusements," "Christianity and popular education." All these great questions are dealt with from the standpoint of a man who believes in the teaching of Christ and its adaptability to every need of man. The world is growing richer every day, the increase of wealth being mainly visible in Christian lands. This enormous wealth is being centralized in the hands of a few; but fast as wealth increases, poverty and even pauperism increases still faster. Should the Christian man teach that this increase of wealth is a good or an evil thing? Seeing that Christianity has much to do with the production of wealth, has it anything to say about its distribution? It is a self-evident truth that the wage-workers of all countries feel that they are making no real advance in the scale of life. The *real* wages of labor are but little increased; relatively to the rest of the community, they are no better off than they were forty years ago. The average workman feels that this is due to the pitiless action of natural forces, which the employer does not try to restrain. He knows that money in the hands of great companies or corporations is power; that concentrated capital has the power to dictate terms to single-handed labor, and it is by no means certain that any combination of labor can successfully hold its own against capital. He believes that the tendency of the present industrial regime is to bring the price of labor down to the lowest figure at which the workman can subsist and propagate his species.

These and kindred problems are the questions of the hour, and least of all can the Church afford to pass them by. Ministers may still indulge their minds to the utmost in theological speculation, and Mr. Dry-as-dust can weary his hearers with misty surmises about the unknowable; but there must be something more than these if that old problem of reaching the masses is to get any nearer solution than it is now. Christianity must not only assert but demonstrate its right by practical application to be considered the Gospel for the healing, not alone of the individual, but of society. And the successful Christian minister, not alone of the future, but of the present, must minister not only to the souls, but to the bodies of men, and must have practical answers to social questions. In this connection let me say that the life of a Christian minister will be increasingly hard in the near future; of necessity, whether he like it or not, if his lot is cast in the great cities he will have to be in the fore-front of the battle; so

that it would be well to add to his theological studies a rigid course in social economics. And if any think this would make the training too severe, let me reply by pointing out what the sister professions are doing in this direction just now. In our pulpits we must have consecrated head, consecrated heart, and consecrated hands, and in our pews we must have a Christ life reproduced; then may we attain peacefully unto the desired ends. Solved these problems must assuredly be, before any dream of a millenium is realized, and if the *restraining* power of Christly charity be not applied by the Christian, then others will use the *constraining* force of dynamite and steel.

The following are the broad propositions laid down by Doctor Gladden as the way in which to apply Christianity:

1. "It is undoubtedly the duty of Christians to do what they can by means of law to secure a better industrial system." This is not saying that it is their duty to take the property of the rich and distribute it among the poor, or that the State is to institute a system of free alms-giving. There are, however, certain outrageous monopolies in the necessities of life that the State must crush, and it is the duty of every Christian to say so in terms that cannot be misunderstood.

2. "An end must be put to gambling in stocks and produce." The evil springing from this is so glaring and so at our own thresholds that we need not enlarge.

3. We must protect all classes by a better system of taxation, while protecting all classes in the exercise of their rights.

4. The individual rich man should from a Christian standpoint distribute of his goods to those in need. This does not mean an indiscriminate charity giving, which would only degrade the recipient and produce greater pauperism. Helpers, invalids, old people, neglected little children, have a special claim on the wealthy. Then, by careful inquiry a worthy young man or woman here and there may be helped in life's start. George Macdonald has well said that "a man is better worth endowing than a college; only be sure of your man." Public voluntary institutions and benevolent agencies of all kinds should be liberally supported and the churches ought to be liberally endowed for this purpose. Buildings devoted for the several requirements of young men and women should be erected under Christian auspices wherever necessary.

5. "Some way must be devised by which employers may distribute a portion of their surplus amongst the employees." The wage system resting, as it does, on competition, is fundamentally wrong. Competition is really warfare, and the workman who must either have wages or starve, is no match for a corporation. Strikes in their ultimate results are always unsuccessful. "Thou shalt love thy neighbor as thyself" is the Christian law, and this must find expression in all industrial schemes. The Christian must see that industries are organized in such a way as to make it the *daily* habit of the workmen to think of the interest of the employer, and the employer of the interest of the workmen. This can be done by admitting the wageearner to an industrial partnership by giving him a free share in the products of production. The economic law, like the moral, can never be fulfilled without love.

In the chapter entitled "Christianity and Social Science," municipal problems are dealt with at full length from the same ethical standpoint. As we are to have another volume of essays on similar topics from the same pen, we shall await them with eagerness.

The Oldest Drama in the World. The Book of Job arranged in dramatic form by REV. ALFRED WALLS. Hunt & Eaton, New York ; Cranston & Stowe, Cincinnati. Price, 60 cents.

While some may disagree with the dramatic form in which this book has been cast, and indeed deny that "Job" is a drama at all, there is no doubt that the method of presentation makes the whole story more vivid and the characters more real. We do not value our Bible so much as we ought from a literary standpoint, and yet in it is the world's finest poetry, while picturesque imageries are scattered freely through its pages. We confess our indebtedness to Mr. Walls for emphasizing the point, and while but a greeny with all his conclusions, we welcome the volume as a valuable contribution to biblical literature.

Kate Thurston's Chautauqua Circles. By MRS. MARY H. FIELD. Flood & Vincent, Meadville, Pennsylvania. Price, \$1.00.

Only a village story this, and yet one of human interest. It is a vivid picture of what one helpful human soul can do to stimulate the lives and help the efforts of its neighbors. Kate Thurston is simply a village "school marm" endowed with the Chautauqua spirit, yet, how much that means ; and by means of the Chautauqua plan she brightens the lives of the whole village. It is no easy thing to write a story that shall be at once instructive and yet possess enough of the element of romance to fascinate the ordinary reader ; but Mrs. Field has succeeded in doing this. The style is easy and natural, and the book itself is free from padding, that usual curse of stories with a purpose. Dull, tedious, unromantic, village life possibly may be, but Kate Thurston's story is the example of what *one* girl can do to supply beauty and *life*. One more is this of the *needed* stories for our *home* libraries.

James C. Stacey, D.D. Reminiscences and Memorials. By the REV. W. J. TOWNSEND. Hodder & Stroughton, 27 Paternoster Row, London, England.

Methodism is rich in biographical literature. The volumes which, from the days of John Wesley, have been published, are numerous, and every succeeding year adds to their number. No doubt the biographies of distinguished men and women among its members have tended greatly to fan the flame of piety of all classes of readers. Ministerial biography has been of immense value, especially to the rising ministry. The sons of the prophets have thus become acquainted with the heroic deeds of their fathers, and have thus been better qualified to perpetuate the work which has been committed to their trust.

The distinguished man whose name stands at the head of this article, was for many years an honored minister in the Methodist New Connexion, and from the commencement to the close of his ministry he occupied a prominent position among his brethren. He was appointed, in some instances, more than one term to most of the important circuits in the Connexion, and filled all the offices of the Church, except that of Connexional Editor. He was a man whom his brethren, both in the ministry and laity, delighted to honor.

Dr. Stacey did not enjoy many educational advantages in his youth, but, he always was fond of books. His thirst for knowledge was so inexhaustible, that he had recourse to some amusing means to acquire a few pence, which he carefully saved until he secured the amount required to purchase a valuable book. At the commencement of his career he literally pursued knowledge under difficulties.

While young in years he became a Christian, mainly as the result of Christian parental training, and though his hours of labor were long, he sought to redeem time for study. He joined the Church of his choice, with which he remained to the end of life, and was soon called to exercise his gifts. Through life he was a diligent student, and even when official duties claimed much of his time, he was still an earnest laborer in various literary fields. Knowing the importance of young ministers being well qualified for their important vocation, he always sought to afford them every possible facility to add to their stock of knowledge, hence when a college was erected for the training of the ministry none rejoiced more than he did. For many years he filled the professor's chair and performed the duties of Missionary Secretary. The addresses which he delivered in connection with the ordination of several of his students, and the Missionary Reports which he prepared, were of an exceeding high order.

A large portion of the volume before us is of an autobiographical character, the style of which is chaste. There are a few graphic sketches of persons, ministers and others, and several incidents, both amusing and otherwise. The biographer, who once sat at his feet at college, has done his work well, for the latter part of the volume, for which he is solely responsible, is largely made up from the Doctor's correspondence and various memoranda, so that Doctor Stacey is, to a large extent, his own biographer.

The publishers are a well-known firm, and this goodly volume of more than 400 pp., of clear type and fine paper, with a steel engraving of the venerable man whose career is portrayed, will not detract from their fame. We may add that Dr. Stacey visited Canada in 1863 in the interests of the Methodist New Connexion, and the account of what he saw at a camp-meeting, his impressions of Niagara, and his views of Methodism in the Dominion, will be of special interest to Canadian readers. We wish for the volume a wide circulation. Every young minister would be especially benefited by its perusal.

A Winter in India and Malaysia Among the Methodist Missions. By REV. M. V. B. KNOX, D.D., LL.D. Hunt & Eaton, New York. Cranston & Stowe, Cincinnati. Price, \$1.20.

The writer, a busy minister, interested in missions, desired to increase his knowledge by personal inspection, and gives evidence that he kept his eyes and ears open. Birds, beasts, people, customs, missions, camp-meetings and conferences are all described in an interesting narrative. A great deal of light is let in upon the methods and surroundings of missionary life.

The Sermon Bible. John iv.-Acts vi. Willard Tract Depository, Toronto. Price, \$1.50.

Of the many helps to sermonizing which everywhere abound, this is one of the most useful. The main ideas of the texts are presented in the words of distinguished preachers; and, in foot notes, the reader is referred to books bearing upon the same themes.

The Province of Expression. By S. S. CURRY, Ph.D., Boston, Mass.

This is certainly a very valuable contribution upon a phase of the subject of oratorical and dramatic expression which too many writers and compilers have carelessly or ignorantly disregarded. I know of no book on the subject which is so free from "crankiness" or one-sidedness.

The fundamental source of all expression, according to this author, is *psychic*. The process of development must be *from within*. There are few teachers of expression whose views regarding the true nature of the subject will bear analyzing. The reason for so many misconceptions lies in the fact that expression is subjective as well as objective. Professors of elocution, as a rule, devote nearly all their attention to the objective in delivery. In other words, they concern themselves more about the sign of emotion than the emotion itself. Nearly all faults in delivery are directly traceable to some psychic cause. The lecture, sermon or speech sounds too much like something that has been prepared for the occasion, instead of being a spontaneous revelation of truth which has become a vital part of the man himself. Unless the subjective or the soul of man is in action during the speech, no amount of objective adornment will make the language impressive. The *manner* of discourse should never be divorced from the *manner* or style of delivery. Delivery is more than the art side of public speech. *It is the revelation of the whole subjective man through the whole objective man.* For this reason the voice should never be required to do that which nature intended to be visible; and for the same reason any substitution of the oral for the visible is a violation of a fundamental law of nature. The man is only truly natural when *all* parts of the organism respond harmoniously to the fundamental psychic cause. No other form of art is so intimately related to the personality of man. Expression is both representative and manifestive. The former has to do with symbols, the latter with signs; the former is realistic, the latter ideal; the former represents pictures, the latter reveals conditions. These two elements are always present in every work of art, though the higher the art the more manifestive. The evolution of expression has always kept pace with the history of the race. The more refined the condition of men the greater the desire that art should manifest the soul rather than represent external appearances. We know the *man* Shakespeare better to-day than the most intimate of his contemporaries, for the reason that the manifestive in his work ever transcends the representative.

Having thus given us a clear conception of the *nature* of expression, the author then takes us into the second division of his work, in which he gives us many valuable suggestions in answer to the question, "How can expression be developed?" In answering this question, he directs the reader to nature. "All art is founded upon nature." It will be found in all the processes of nature that growth is "from within out." Of all arts expression is the most natural. "No art can be founded on any hypothesis or theory. Nature must furnish not only the tools, but the method of procedure." Everything in nature is *original*, hence there are no recognized styles of delivery in public speaking, reading, or even of acting. Again, nature acts as a unity. All parts of a natural, unfettered organism act simultaneously. Hence the importance of a harmonious development of the psychic cause with all the languages that represent the effect or reveal the inner condition. Another characteristic is "*freedom* to act in accordance with law."

I find it is impossible in this limited space to adequately review a work that is so suggestive. I have merely touched upon some of the leading features in the first two divisions of the book. His remarks on the "Development of Mutual Action," "Development of the Organism," "The Advance Needed," "Function of Expression in Education," etc., etc., contain very much that is original as well as inspiring. I could have wished that the book had been more concise in places, but the author is a busy, practical teacher, and modestly explains that his failure to be concise has

been solely due to lack of time, through excess of other work. The work is certainly the outcome of a great deal of investigation by a practical, philosophic mind, and cannot fail to give all who read it broader, grander, and more definite views of a subject which is as wide as nature itself.

A. C. MOUNTEER, B.E.

Jesus the Carpenter of Nazareth. By a LAYMAN. Second Edition. Charles Scribner & Sons, New York. Methodist Book Room, Toronto. Price \$1.75.

If the theory of evolution be true even to the minutest detail, and it be without break from the very commencement, *how* will you account for Jesus of Nazareth—his personality, his religion, his influence? For over 1800 years that perfect character has been subjected to the severest scrutiny. Until now, even those who ridicule the Bible and speak slightly of the God of the Hebrews, hesitate to speak lightly of Jesus, and men in all shades of belief unite in recognizing him as the ideal man. Robert Browning, in one of his letters, tells us that Charles Lamb and some friends were once discussing how they would feel and what they would do if the greatest of the dead were to appear suddenly before them in flesh and blood, when it was suggested, "Suppose Christ entered this room," Charles Lamb stuttered out, as was his manner when moved, "You see, if Shakespeare entered we should all arise, but if *He* appeared we should all kneel." This is the conclusion to which all thoughtful persons will come who read the Gospels carefully, though in receptive mood alone with their beating heart and their God. We have been accustomed to hear a great deal about the Gospels of Christ, Gospels which have been often so overshadowed and disturbed by the opinions of men, that, with one of old, we have been ready to exclaim, "They have taken away my Master and I know not where they have laid Him." Very slowly, but none the less surely, we are beginning to see that what the world wants most is the Christ of the Gospels faithfully made known; less of a *dead* Christ in our pulpit, and more of a *living* Christ in our midst.

Methinks our great artists have erred in their conceptions of Christ, for they always represent Him as a man burdened with *His own* sorrows. We want a picture of a sympathizing Christ, a face with the lines of the finest sensibility, a mouth tender and trembling with words of just uttered compassion, eyes fathomless with unutterable pity and the halo of infinite love enshrouding his brow, for that is the Christ that walked this earth, was seen of men, beloved of Galilean fishermen—who was the inspiration, the strength, the guidance of following multitudes, until their thoughts of Him were like their thoughts of God, save that their dread was softened by a human presence. And it is the re-discovery of this Christ that is the need of our times. Therefore, we commend most heartily the volume before us, for a "Layman" has succeeded in producing a life of Christ realistic in conception and true in detail, bringing before us in a sense of vivid pictures "the Christ who was and is to be." In the preface it is said, "the book is written that mothers of all creeds may read it to their children, and that children in later life may read it for themselves." The two points that are prominently brought forward, are "the beauty of the life of Christ," and the "necessity for the personal contact of the Holy Spirit," while all that tends to create a creed division is carefully left in the background. We congratulate the author upon the success of his intentions and the fidelity with which he has observed his self-imposed task. It is no easy task to write a book that shall catch the ear of the child and minister to the intelligence of the grown up person. Yet he has done this also. Very

easy reading is this book, but it shows on every page the proof of intense study and faithful research. The geography, the scenery, the costumes, the life of the Palestine Jew are minutely described, and yet not to wearisomeness; while every now and anon there are paragraphs betraying a close spiritual insight into the mind and character of Christ. Written in a lively yet reverent tone, it is free from familiarity on the one hand and artificiality on the other, so that it deserves a place in every Christian home, that all who read may learn how the Christ-life, without ostentation, may be lived. The binding and type of this work are excellent and worthy indeed the reputation of Scribner & Sons.

Life of Charles Haddon Spurgeon. By G. HOLDEN PIKE, with introduction by WILLIAM CLEAVER WILKINSON, and concluding chapter by JAMES FERNALD. Funk & Wagnalls Company, New York and Toronto. Cloth, \$1.

Foremost among the many mysteries of that mysterious thing we call life, may be ranked the too early death of men gifted with special talent or genius. The quick brain, the resolute will, the eager intuition—the mind full of the fever of great effort, and the sublime happiness of conscious power, these are they which blaze out into the noon-tide glory of the risen sun and tinge the world with the light of the Divine, and then too often as we look for the evening splendor of the setting sun, behold it has gone out in darkness at the noon hour. Though we may remember of such an one that is dead, he is not, but departed, for the artist never dies; yet those left to fight on in the valley and bear manfully the heat and burden of the day will never cease longing for “the touch of the vanished hand and the sound of the voice that is still.” And from Charles Haddon Spurgeon, if it had pleased the Almighty to spare his life to a ripe old age, what might not have been expected? Loved and honored wherever the English language is spoken, his name was a household word. Clouds and thick darkness fell upon the people as they read in their newspapers on that dull, grey morning of the first of February that the great master of English speech had passed away at nightfall, and that the clarion voice of the “Last of the Puritans” would be heard no more in their midst. And though in his later years we were too often met with the silence of life, which is more pathetic than Death’s, he has still died in harness with his fame undimmed. And the void is hard to fill; if, indeed, it can be filled. Men of all creeds and nationalities have on platform and in press united in general praise of this great, good man, but *the real* biography of Spurgeon has yet to be written. Manwhile, the volume before us is one of pleasant reminiscences and helpful incidents in his life’s career, and is written in an easy, flowing style, without any rhetorical flourishes, and is such a book as would be read with interest by the ordinary reader, and would be a welcome edition to our Sunday-school libraries. The author has been content to let Mr. Spurgeon speak as far as possible for himself, hence the volume abounds in personal anecdotes and characteristic sketches. It does not attempt to analyze Mr. Spurgeon’s character nor give him lasting position in the Temple of Fame. And this is wise, for we live too near the man to know his real worth, for some of us are blinded may be by prejudice, and others are bitterly incensed with his action in the “*down grade*” controversy. Perhaps when the smoke of conflict has cleared away, it will be seen that in this as in aught else he undertook, he did the Church of God real service. Mr. Pike gives us a sharply defined outline of Spurgeon the Preacher, and his great child-like faith which believed in God with all its force; now who will give us the life of Spurgeon the Man? For that we wait,

and if rumor be correct we shall not wait long, for it is said that his most intimate personal friend is to have access to his papers with the end in view. It has been the good fortune of the present writer to hear Bishop Simpson, Punshon, Beecher, Spurgeon; and of these Spurgeon was the greatest in prayer. You could not listen to him without knowing that here was a man who believed in the realities of the Unseen, who had tabernacled on the Mount of Vision, and had seen God face to face. In him there was no room for doubt: it was clear, sunny faith. Greater theologians, greater scholars, there are many; but for a gospel preacher of the good news of salvation, where shall we go to find his equal?

The Credentials of the Gospel. By J. AGAR BEET. Wesleyan Book Room, London, 1889. Toronto: Wm. Briggs. Cloth, 90 cents, paper, 50 cents.

Prof. Beet is now recognized as one of the ablest exegetes in England. His commentaries on the Pauline epistles have done much to establish his reputation in biblical criticism. If he had been pleased to construct his apologetic on the above theme on a subjective and critical treatment of the Scripture records, every one would have admitted his superior qualification for the task. The same merits which mark his commentaries, however, are found in the brief but comprehensive discussion before us—judicious discrimination, transparent candor, begotten of love of truth, scholarship absolutely free from pedantry and suggesting much in reserve, and a style most clear and cogent.

As the last General Conference placed this work in the course of study for Probationers, these will do well to grasp thoroughly and intelligently the four points of the apologetic, namely, the correspondence of Christian faith with (1) our moral nature, in which is heard "a voice from beyond the frontiers of the material universe"; (2) the presence in the material world of "an authority greater than ourselves and mightier than the irresistible forces of nature"; (3) the intrinsic superiority of Christian faith to other religions, and (4) the Christocentric view of Christ given us in the Christian documents. The order of the argument is thus reversed, in that instead of the documents coming first and being thrust upon us by ecclesiastical authority, we are led through nature to nature's God, and still smarting under our sense of sin we seek and find the divine Christ, waiting for whose appearing "the whole creation groaneth and travaileth together in pain." Some may dissent from the author in his tacit admission that the documents are not infallible in matters of history and science. No one will deny his desire to treat them with profound reverence. The discussion of the main points above stated is supplemented and enlarged by several valuable appendices.

W. I. S.

In His Own Way. By CARLISLE B. HOLDING. Cranston & Stowe, Cincinnati. Price, \$1.

We have had occasion to review before in these columns works from Mr. Holding's pen, and always with pleasure, for he possesses all the elements of a good story-teller, and that without pandering in any way to the sensational. His characters are every-day personages such as we all know, and he concerns himself with their joys and sorrows in a sympathetic way. His especial forte is analysis of motive and description of character, while the incidents he narrates follow one another in natural sequence. The dialogues he introduces are witty and sparkling, and abound in homely truths clothed in picturesque language. "In His Own Way," while not

such a finely finished work as "Her Ben," is yet more of a story, and appeals more strongly to our reason. The lesson taught is the guiding providence of God in the unseen and unexpected events of life. In His own way is first the way of the hero, then it is the way of God "who causeth *all* things to work together for good to them that love him."

Aids to Scripture Study. By FREDERIC GARDINER. Houghton, Mifflin & Co., Boston and New York. Price, \$1.25.

How intense is the interest taken in the study of the Bible just now may be gauged from the increasing number of text books that are being issued by the leading publishing houses. Text books mainly from the hands of specialists. Dr. Gardiner's is a scholarly work, written in harmony with the lines of the "Higher Criticism," and discussing at great length "Textual Criticism," the geography, physical and otherwise of Biblical lands, archæology and antiquities, and the general history of Scripture times. Though a work abounding in evidences of great scholarship and research, it is written in a popular style, is free from abstruse technicalities, and is calculated to be of immense value to the Biblical student. Anyone unversed in the methods of the "Higher Critics," will get a good idea of their methods in this volume. It serves, moreover, a very useful purpose apart from many of its dogmatic assertions which the facts do not seem to us to warrant, in demonstrating the vitality of the Scriptures of God under the light of the fiercest investigation, which is in itself another proof that holy men of old spake as they were moved by the Holy Ghost. Moreover, to present any religious truth with power we need to know its place and design in the scheme of redemption, the steps that led to its unfolding, and the results that flow from it in history. This volume will be especially helpful in this direction. Further, as God has revealed all truth through human experience, and the progress of revelation is undoubtedly measured by the growth of human intelligence, the Bible must be approached from the historical point of view to thoroughly grasp its meaning. Dr. Gardiner's book is also helpful here, while at the same time it can also be remembered that truth can only be fully apprehended through obedience to the will of God; for example, the kingdom of God cannot be perfectly understood till that kingdom is perfectly realized in the perfect obedience of all its members to their eternal king.

Beyond the Ruts. By HILES C. PARDOE. Cranston & Stowe, Cincinnati; Hunt & Eaton, New York. Price, 60 cents.

This is a book of timely suggestions and wise counsel, written for young people by one of themselves. Its aim is to develop Christian character that shall stand the test of the scrutiny of God. This book takes its readers beyond the ruts of bigotry, prejudice, indifference, into the well worn "routes" of honor and peace. But we cannot do better than quote from an introduction written by Francis E. Clark, the head of the Endeavor movement:

"This is one of the books, we believe, that will retain its freshness for years, because it has chosen its view point wisely and looks at life with the eyes of a generous and noble youth. Young people have uttered the 'cry,' with which it opens; they will do well to visit the 'shrines' to which it leads them. They will delight to follow in its 'fascinating footsteps,' and we hope and pray that marching 'straightforward' a multitude, through the perusal of these pages, may attain the 'essentials' of a manly or womanly life as our author sets them forth—'Courage, consecrated enthusiasm, and the guidance of the Holy Spirit.'" This commendation

of Mr. Clark's, from a careful perusal of the book, we heartily emphasize and endorse. It is safe to say that no *fresh* treatment of well-worn themes has been given to the public for some time, and the language is not pedantic, but sympathetic and eloquent.

The British Weekly Pulpit. Vols. I., II. and III. Vol. I., octavo, cloth, 628 pages: II., 632 pages; III., 536 pages. Large clear print. Funk & Wagnalls, New York and Toronto. Price \$2 per volume.

Contains full sermons, services completely reported, outlines of sermons, sermonettes for children, pulpit prayers, miscellaneous articles, textual indexes, etc. Representing among the various denominations: Professors Dodds, Drummond, Flint, Bruce, Sanday, Elmslie, Findlay, Milligan, Godet; Principals Cave, Dykes, Cairns, Edwards, Fairbairn, Rainy; Bishops Boyd, Carpenter, Wakefield, Morehouse, Stubbs, Thompson; Canons Farrar, Liddon, Driver, Paget; Revs. Champness, Dale, Dallinger, Dawson, Oswald Dykes, Cameron Lees, Murray McCheyne, George Macdonald, Maclaren, John McNeil, Joseph Parker, Pentecost, Adolph Saphir, Spurgeon, Stalker, Donald Fraser, John Hali, Newman Hall, Andrew Bonar, Hugh Price Hughes, Cuyler, Storrs, Dr. Antliff, Brewin, Phillips Brooks, Mursell, Robertson, Wayland, Schliermacher, Vaughan and others. Will be sent to our subscribers for \$1.35 per volume, postage free, or the three volumes for \$4.

The Adversary: His Person, Power and Purpose. A Study in Satanology. By WILLIAM A. MATSON, D.D. W. B. Ketchum, New York. 12mo, cloth, 238 pages, \$1.25.

Universal attention will be awakened by so able and so sensible a discussion of the great foe to human good. The learned doctor who presents this volume gives with terse and pungent English the fruitage of much research and study. No work of modern times, if indeed of any age, gives so clear, crisp and compact a putting of the person, power and purpose of the great adversary. He shows the wreck and ruin fallen angels have wrought, and surveys the wide-reaching desolations which have ensued. It is a very encyclopedia of fact and argument relating to diabolic sway and influence. Diviners, necromancers, demoniacal possessions, modern diabolism, spiritualism and supernatural forces, occult art, magic and sorcery are treated, and much is to be acquired for argumentation and teaching by a careful survey of this timely book. A clearer appreciation of the mightiness of the conflict now waging will be perceived by a careful reading of this contribution to the field of literature which has been rarely traversed. It is evident that the book will be sought after with avidity by all teachers of truth, and it will fortify all aggressive workers with new weapons for the welfare of humanity. It has a mission, and all intelligent Christians will acknowledge its possible efficacy for good.

The Pastor's Ready Reference Record of Sunday Services for Fifty Years. By Rev. WILLIAM D. GRANT. Large quarto, over 100 pages. Funk & Wagnalls Company, New York, London and Toronto. Cloth, \$1.50.

The matter of keeping a ready reference record of Sunday services has proven, though a comparatively simple subject, a troublesome one to satisfactorily provide for. Hitherto no really practical and valuable plan has been presented to the large army of pastors needing one, and the proverbial "long-felt want" has been the result. Why? Simply because the right idea has been lacking in those who have attempted to fill it. The one

great desideratum to an inventor in his study and progress in his pursuit of success is to avoid complications, super-abundance of factors or of parts, and to obtain simplicity, practicability, usefulness, merit and value. As a rule, however, these features are the most difficult to attain, and generally come only at the last, after a considerable expenditure of time and money in pulling down and remodelling; each time coming nearer to that practical simplicity which marks the genius of all the most valuable of modern inventions.

There is now no doubt but that the easy, practical and lasting plan for keeping "A Ready Reference Record of Sunday Services for Fifty Years," is destined to adoption by the majority of pastors in this country, as meeting all the requirements of a successful method. The volume is of excellent paper, bound in substantial cloth. The author's plan was submitted to a number of pastors, and immediately received congratulations as having supplied just what has so long been wanted.

Crowning Glory No. 2. By PETER BILHORN. 35 cents per copy; \$3.60 per doz., or \$30 per 100. Willard Tract Society, Toronto.

Triumphant Songs No. 3. By E. O. EXCELL. 35 cents per copy; \$3.60 per doz., or \$30 per 100. William Briggs, Toronto.

The Epworth Hymnal No. 2. By Committee of the General Conference of the Methodist Episcopal Church. 35 cents. Hunt & Eaton, New York.

Here are three works compiled for the service of song in the Sunday School, Prayer-meeting, Social Circle, Young People's Society or special occasions. Each has special merit, and with few exceptions, the pieces have not appeared in previous editions. We are pleased to see Miss Ada Blenkhorn, formerly of Cobourg, appearing frequently as an authoress in "Crowning Glory." Excell's name will give "Triumphant Songs" a well deserved place. "The Epworth Hymnal" has the advantage over the others of containing standard Church hymns as well as songs for Sunday School and social services, properly arranged according to subject, and topically indexed. Our own Church could adopt this book with advantage.

The Nonsuch Professor in His Meridian Splendor; or the Singular Actions of Sanctified Christians. By the Rev. WILLIAM SECKER, with an Introduction by Rev. THEODORE L. CUYLER, D.D. Cranstons & Stowe, Cincinnati. Hunt & Eaton, New York. 16mo, cloth, \$1.00.

This is a singular book with a singular title, but its every line is a gem. The work is consecutive in its treatment of the subject, yet is written in such a remarkable epigrammatic style that one opening at random to any page would be led to think it was a compilation of pithy sentences. Dr. Cuyler says in his introduction: "This is a wonderful book. At whatever page you open it, your eye lights upon pithy aphorisms that combine the sententiousness of Benjamin Franklin with the sweet, holy savor of Samuel Rutherford. It contains hundreds of bright seed thoughts like these: 'The world is very large in our hopes, but very small in our hands.' 'A harp sounds sweetly, yet it hears not its own melody;' 'Moses had more glory by his vail than he had by his face.' 'Poor Job could hold nothing fast but his integrity; grace kept his heart when he could not keep his gold.' 'Did the rocks rend when Christ died for sin, and shall not our hearts rend for

having lived in sin?' Matthew Henry, rich as he was, did not surpass this little volume in gems of condensed and quickening thought. It will be a *treasure* to ministers, and will be worth their study if it only teaches them Mr. Secker's admirable plan of constructing a sermon. 'Firstly, the explanation of that which is doctrinal. Secondly, the application of that which is practical. The former is like cutting the garment out; the latter is like putting the garment on.' I am happy to commend this ingenious and remarkable piece of tailoring; and whoever tries 'the garment' will find it *fits* his own religious experience very closely."

A Religious Encyclopædia; or, A Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the *Real-Encyclopædie* of Herzog, Phitt and Bauck. Edited by PHILIP SCHAFF, D.D., LL.D., Professor in the Union Theological Seminary, New York, Associate Editors, Rev. SAMUEL M. JACKSON and Rev. D. S. SCHAFF. Together with an Encyclopædia of Living Divines and Christian Workers of all Denominations in Europe and America. Edited by Rev. PHILIP SCHAFF, D.D., LL.D., and Rev. SAMUEL MACAULAY JACKSON, M.A. Funk & Wagnalls Company, Toronto, New York and London. IV. Vols., 4to, pp. 2,800. Price \$20.

The title-page, which we reprint in full, and which is accurately descriptive of the matter of these four goodly quarto volumes of about 700 pages each, is perhaps sufficient to convey to the reader an impression of the value and importance of this Encyclopædia; and the names of the Editors, especially that of the learned and venerable Dr. Schaff, is a sufficient guarantee of the conscientious and painstaking care with which the work has been done, and of the accuracy and trustworthiness of the result. We have, in fact, in these volumes two distinct works; but though the Encyclopædia of Living Divines and Christian Workers is, especially to literary men who are dealing with current religious subjects, of considerable value, it is the Dictionary of Biblical, Historical, Doctrinal, and Practical Theology, which forms the body of the work, that is of the greatest and most permanent importance. Of it, it is not easy to speak in too high terms of commendation. Of course it is not identical with Herzog's great work, the *Real-Encyclopædie für protestantische Theologie und Kirche*. While the editors have availed themselves of the material in that work, they have materially abridged some of the longer articles, especially those of them which are of little or no interest except to Germans, they have enriched their pages with a large quantity of new matter of special interest to English and American scholars and students. And though the articles, as a rule, are short, the material facts concerning the subjects to which they refer are generally given quite fully, and the light which they shed upon the literature of each of the topics treated, is such as to be of great assistance to such as desire to make any of them the matter of special study.

The present is the third edition, and comes nearer perfection than either of those that have preceded it. A number of errors in the minor biographical articles have been corrected from the most authentic and reliable data; a large addition has been made to the appended portion, forming a second appendix, bringing down the biographical part of the work to date; and important information gathered by the senior editor during a protracted stay in Europe concerning the latest, as well as prospective literary enterprises, together with the bibliographical data gleaned by the junior editor, reaching down to the present, has been added. It need only be mentioned in conclusion that this is one of that class of books of reference which no minister or theological student can afford to do without, and which are of

great interest and importance to all Bible students, and students of ecclesiastical and religious literature. Without presuming to pronounce any judgment upon the relative value of this and other works of the same kind, it is safe to say that this takes rank among the best. And it is gratifying that the price at which it is offered brings it within the reach of most of those who may desire to possess it.

The Organic Union of American Methodism. By BISHOP S. M. MERRILL. 12mo, pp. 112. Cranston & Stowe, Cincinnati. Price, 45 cents.

This is a calm and dispassionate consideration of the great question of organic union among the various branches of Methodism in the United States. While the writer does not expect a rapid consummation of this great matter, yet he thinks the time has come to make a move in that direction. He thinks that there is room, and also a pressing demand, for co-operation in foreign mission work, and that an arrangement might be made for an easy transfer from one church to the other. He refers to the causes that led to the great disruption of 1845, and to existing causes of difference, but always in the kindest spirit. All churches may well lift up the prayer that this blessed work may be speedily accomplished.

The Amazons, a Lyrical Drama. By VIRNA WOODS. 12mo, pp. 73. Flood & Vincent, Meadville, Pa.

A dainty little volume from the Chautauqua Century Press. The story here placed before us in poetic form is one dear to students of classic lore, the well-known tale of the coming of the Amazons to the relief of Troy, in the ninth year of the siege, the death of Penthesilea, their leader, by the hands of Achilles, the tale of his love, and of Diomedes's revenge by casting her body into the Scamander. There is much poetic fire and beauty in this drama, and the writer has furnished a genuine treat to lovers of Homeric poetry. The body of the poem is in heroic verse, but it is interspersed with some beautiful lyrics after the fashion of the ancient choruses. It is a poem full of pathos, and will be read and read again.

The Pilgrim's Vision. An Allegory by MINNIE WILLIS BAINES, author of "The Silent Land," etc. 12mo., pp. 121. Cranston & Stowe, Cincinnati. Price 75 cents.

The writer of this Allegory has faced a difficult task, that of setting forth in the form of verse and poetry themes that are most intractable to poetic skill. She deals with questions that concern the most recondite subjects in theology and philosophy, and puts the discussions in the form of blank verse. A pilgrim is represented as journeying through the heated day under the refreshing shadow of a cross-like cloud, toward the heavenly city, and when weary at night, she lies down by the wayside to rest strange forms, "half cloud, half mist," bear her upon their "pinions broad" to a strange land. These forms are Fancies and Dreams. In the land to which they bear her, she meets a female "tall and commanding," in whom "No fluctuant curves gave languorous ease of port," whose name is Science, and at once they enter upon the discussion of "Reason versus Faith," "Persistent Force versus Creation," "Natural Law versus Miracle." When "Science" vanishes, the scene changes, and the "Spirit of Investigation" appears with roets in her hands and crystal lenses on her eyes, and discusses with the pilgrim the grave problems of the "Higher Criticism." Once more the scene changes, and under a banyan tree, where richest flowers bloom, and the air is heavy with aromatic fragrance, she meets

"neath canopy of arborescent bloom," a man of tender eyes who wrapped in loose and flowing robe, mildly mused. His name is Theosophy, and he talks with her about the strange doctrines derived from Buddha, and the blessedness of "Nirvana." These the pilgrim meets with Bible teachings as to personal salvation and everlasting life through Christ. These discussions, in spite of their poetic form, are not poetry, but they unfold keen and strong argument. There is, however, much beauty and poetry in the descriptions of natural scenery, that are the frames in which the different parts are set. There is a good deal of quiet humor and sarcasm half revealing itself here and there. The make-up of the book, with its polished pages, clear type, and excellent illustrations, commend it to lovers of the publishers' art.

Gospel Singers and Their Songs. By F. D. HEMENWAY, D.D., and CHAS. M. STUART, B.D. 12mo, pp. 195. Hunt & Eaton, New York. Price, 80 cents.

Of late years many excellent works on Hymnology have been published, and have aroused great interest in the subject. The substance of this volume appeared in more extended form in the writings of the late Prof. Hemenway, of Garrett Biblical Institute, and the revision and condensation were done by Rev. C. M. Stuart, who has also added the chapters on hymns of the eighteenth and nineteenth centuries. The book is not so full of those picturesque features that characterize Christopher's "Hymns and Hymnwriters," and yet is not a mere dry summary of minutiae, such as fill the more bulky volume of Duffield's "English Hymns." The excellence of the work is that within moderate compass, and at small cost, it gives a fair idea of the works of better-known lyrical writers, and is likely to start many a one in a more extended search in this fruitful field. The introductory chapter on "The Singer and the Song," is especially good.

Jesus the Messiah in Prophecy and Fulfilment. A review and refutation of the negative theory of Messianic Prophecy. By EDWARD HARTLEY DEWART, D.D. Cranston & Stowe, Cincinnati. 12vo, pp. 256. Price, 90 cents.

This is an American reprint of the work issued a few months ago from our own Book and Publishing department. Dr. Dewart frankly avows that the occasion that called forth the volume was "the delivery and publication of a lecture on Messianic Prophecy by Prof. G. C. Workman, Ph.D., of Victoria University, in which he maintains that there is no original predictive reference to Jesus Christ in the Old Testament, and no actual fulfilment of predictions referring to Him, by the events of the New Testament." The book is evidently the work of an able and experienced writer. That he fully understands Dr. Workman's position is not so evident, especially in view of the latter's repeated and emphatic repudiation of some of the teachings and sentiments attributed to him. However that may be, Dr. Workman in his lecture left so many unguarded points, and was so excessive in what he claimed for his theory, that he fairly laid himself open to such an attack as this by Dr. Dewart; and the attack, it must be said, is systematic and effective. The writer of it does not claim to be an expert in the Hebrew language or in the so-called higher criticism, but has been content to appeal to leaders of research in these lines in support of his own vigorous contentions. This renders special value to the work for ordinary readers, to whom it is chiefly addressed. So far as the critics are concerned, they must be allowed to fight the battle out on their own lines, but so far as the general public are concerned, the conservative position taken by Dr. Dewart is by far the safest and best.

Bible Work. The Old Testament. Vol. IV. Psalms i.-lxxii. The revised text, with comments selected from the choicest, most illuminating, and helpful thoughts of the Christian centuries. Prepared by J. GLENTWORTH BUTLER, D.D. Funk & Wagnalls Company, New York, London, and Toronto. Crown quarto, pp. 486.

Those who are familiar with the preceding volumes of this great work will be prepared to give a hearty welcome to this one. To such it is enough to say that it is constructed on the same plan with those that have gone before it. It covers one-half of the Book of Psalms, and consists, in the main, of the revised text and an eclectic commentary made up of excerpts from the writings of many of the ripest biblical scholars and ablest commentators of the past. These quotations are, in every instance, given in the exact language of their authors, with their initials affixed to them, so that with the help of the key, the reader can ascertain the source from which they are drawn, and if his acquaintance with Christian literature is sufficient, may know what degree of authority they carry with them. Though the aim of the commentary is practical, rather than critical, the exegetical element is not wanting. The thirty-five large double-columned pages of introduction, containing interesting and important information respecting almost everything relating to the Psalms, together with important hints and helps for their study, adds greatly to the value of this volume. It is sufficient commendation of the mechanical part of the work to say that, both in the matter of paper and printing, and of the binding, it is fully up to the high standard of the preceding volumes. We welcome it as a valuable addition to that branch of Christian literature which aims at promoting a more careful study and a better understanding of the Holy Scriptures. It can scarcely fail to carry a blessing with it wherever it goes.

Bible Work. Vol. III.

This volume of this great work was the last to find its way to our table, which accounts for its being noticed out of its proper order. What has been written, and in type before this was received, applies, however, to Volume III. quite as much as to Volume IV. They are both constructed on the same plan, and in style and general make-up they are the same. They evince the same breadth of reading and intimacy of acquaintance with the best critical, exegetical, and general Biblical literature of the Christian centuries, and the same admirable judgment and taste in selecting the material of which the work is composed.

The work is throughout, so far as we have had time to examine it, thoroughly orthodox and evangelical. The learned author is, we judge, a Calvinist, and a large proportion of the authorities quoted belong to that theological school. But the work, as its name imports, is Biblical rather than theological, and there is comparatively little in it to which an evangelical Arminian will be likely to very strongly object. Besides, it is interesting for us to know what our fellow-Christians of other denominations really believe, how far we can see along the same lines with them, and wherein the preservation of the spirit of unity in the bond of peace, requires us to agree to differ. Above all, while this work sheds a clear and steady light on the inspired text, and cannot but prove very helpful to the student who is seeking to know the mind of the Spirit, the aroma of devout and earnest piety, which pervades it throughout, cannot fail to promote the spiritual growth of the reader.

Inasmuch as this is but one of a series of volumes on the historical books of the Old Testament, and not the first of them, the "Introduction"

is not as full as in those which preceded it. But even here, in a few well-filled pages, there are many valuable hints and helps for the study of the inspired books. The maps, diagrams and illustrations, thirty-four in number, add to the value of the work. Like the other volumes, it is well printed and well bound, and makes a highly respectable appearance.

Ethical Teaching in English Literature. By THEODORE W. HUNT, Ph.D., Litt.D., Professor of English in the College of New Jersey; author of "English Prose and Prose Writers" "Studies in Literature and Style," etc. Funk & Wagnalls Company, New York, London, and Toronto, 1892. 12mo, pp. 384.

This book belongs to a class which have an important mission to fulfil. They inform us of this generation of the process by which the grand heritage which has descended to us from our fathers was acquired. We boast of our English language and literature—and we have good reason to be proud of it—but few even of the fairly educated among us have any very definite notion of the process by which these were formed. Of late, it is true, more attention has been given than formerly to the purely philological aspect of this subject. But few comparatively have any adequate conception of the part which was played by Christianity in laying the foundation of our literature, or the extent to which it was pervaded by the spirit of Christianity while in its infancy. It is to help to remedy this defect in our knowledge that is the object of this interesting and important contribution to our historico-ethical literature. The aim of the author, as he tells us, "is ethical rather than linguistic or critical." What he affirms in the preface is borne out in the body of the book, that the more thoroughly these earlier writers are studied, the more apparent will it be that a truly devout and religious temper pervades them. It shows, too, to what an extent the religion of Christ was the patron of education in those early times, and how, even then, the foundation was laid for preparing the British people to play the part that they have played in after times, as the foremost champions of both civil and religious freedom. We welcome the book, and wish it God-speed.

The Moral Crusader, William Lloyd Garrison. A biographical essay founded on the story of Garrison's life told by his children. By GOLDWIN SMITH, D.C.L. Williamson & Co., Toronto, 1892. 16vo, pp. 190.

Dr. Smith has been fortunate in the selection of a subject, and his treatment of it is worthy of his theme. In a period of American history which produced many remarkable characters, there was, perhaps, none more note-worthy than William Lloyd Garrison, the leader of the anti-slavery crusade. It is safe to say that no man of his time did so much to quicken the public conscience, to concentrate the attention of the nation upon the enormity of a system which has been not inappropriately described as the sum of all villainies, and to unite all that was best in it for its overthrow. Even the nation was not so sacred, in the estimation of this great moral hero, as right, and he was prepared to see even the Union rent asunder if necessary in order to get rid of national complicity with what in his conscience he regarded as comprehending every element of wrong. And he had the courage of his convictions. No amount of obliquity or reproach, or even the grosser forms of persecution, could turn him aside from his purpose. What if such men's names are cast out as evil? The children of the men who stone them will build their sepulchres. Time was when Garrison was denounced as a fanatic, an incendiary, an infidel;

but he lived to see many who had denounced him ready to assist in his beatification and canonization. And he will loom up larger in the future than he does at present. Long after his fads and tailings—of which he had his full share—are forgotten, the "Moral Crusader" will stand out clear and distinct before the world, challenging the admiration and homage of mankind.

On Evolution; also Common Sense versus Criticism. By JOHN DIGNUM WARRINGTON, England. Williamson & Co., Toronto.

Of course neither evolution, nor what is known as the higher criticism of the Bible, can be disposed of in a lecture of thirty or forty pages. Nevertheless, in a busy age like this, summaries such as are contained in these discourses are of great value to those who have not the time to read books in which these subjects are more elaborately treated. To all such we commend this little volume as well worthy of careful perusal.

The Life of Charles Sumner, the Scholar in Politics. By ARCHIBALD H. GRIMKE, author of "William Lloyd Garrison," etc. Funk & Wagnalls Company, New York, London, and Toronto. 16vo, pp. 414.

There were two distinct lines on which the great war was waged which resulted in the destruction of slavery in the United States. In the one case the conflict was purely moral, and was maintained in the arena of the individual conscience; in the other the struggle was carried on on the floor of Congress. In the former the most conspicuous leader was William Lloyd Garrison, in the latter the great Captain was Charles Sumner. It was fitting that the same hand that sketched the one should perform a like service for the other. It is not surprising, therefore, that the editor of the important series of biographies entitled, "The American Reformers," assigned to Mr. Grimke, who had written a life of Mr. Garrison, the work of writing the biography of Sumner. The one of these works is in some sense complementary of the other, the one revealing the moral and the other the political forces which were at work in what the author describes as the grandest chapter which America has yet contributed to the universal history of Liberty, Equality, and Fraternity. We cordially welcome this life of one of the greatest Americans of his day, and one of the greatest men, and commend it especially to the study of young men.

The Trend of the Magazines and Reviews.

THE student who reads freely amongst the current Reviews and Magazines, representing the various shades of opinion in this, the most intensely questioning decade of the 19th century, cannot but know that the present is a period of immense transition in the world of thought. Old beliefs round which the affections of our fathers were twined, with a reverence second only to that paid to God, are rudely assailed by doubting hands; the creeds of the Churches are being roughly thrown into the crucible under the fires of a scorching historical criticism, the scientific assumptions of twenty years ago are being shown to be baseless, while more than ever those who claim to be recognized authorities qualify their assertions with an "if" and a "perhaps." Never was there such freedom of thought, never was there such looseness of expression. There is a great deal of the negative destruction of error, little of the establishment of positive truth. And the influence of

all this is bad on the untrained intellect ; for the untrained mind is apt to regard change of belief as a total loss, modification of a line of thought as an abandonment. Hence there is just now a sad state of popular confusion as to what one really ought to accept as an accredited religious belief. On all hands there are new statements in regard to Inspiration, Atonement, Retribution, resulting in a war of words, often with stormy assertion on the one side, passionate denial on the other. People are rushing about from the one extreme of blind materialism into the immensely superstitious region of theosophy, with its re-incarnations innumerable. Like change is seen in the realm of science, the things we learnt diligently in our childhood are the laughing stock of the present day school scholar. The votaries of science contradict each other continuously; we see the rise and fall of countless hypotheses, and are bewildered amid the conflicting statements of our philosophers. Studied from one standpoint, all things tend to the destruction of faith; thought out from another standpoint, all things tend to the conservation and preservation of truth, and, indeed, this latter is the noble and more perfect outlook; for "error, wounded, falls to earth, and dies amidst her worshippers." Assuredly all the revelations of God are not completely known, and if in our days he is working through storm and darkness, yet, when "the mists have rolled away," there shall be the clearer, deeper revelation of Himself and His purpose, the truer manifestation of Christ and the steady advancement of His kingdom. Decade of doubt and stress though it be, there is yet being made evident the realities of truth, so that who shall follow after us shall be sure at least of the foundations on which to build. We think it then to be cause for devout thankfulness that there are such ably edited magazines in which a vehicle may be found for all shades of opinion, so that out of these accumulating storehouses there shall be gradually evolved that "exact knowledge" which is destined to produce the kingdom of God on earth.

The Review of the Churches. General Editor, HENRY T. LUNN, M.D.; Special Editors: Anglican, Archdeacon Farrar; Presbyterian, Donald Fraser, D.D.; Congregational, A. Mackennal, D.D.; Baptist, John Clifford, D.D.; Methodist, F. W. Bunting, M.A. James Clark & Co., London, England. There is such a mass of periodical literature already in existence that the public has a very just right to enquire of those who bring out a fresh magazine, what the principal reasons for its production may have been, and in what its peculiar claims for consideration may consist. Such questions can be very readily and very satisfactorily announced from the *Review of the Churches*, by the readers themselves. It is the aim of this review to promote, by every means in its power, the cause of Christian unity. This of itself is a worthy object, for who can deny the hindrances that have been thrown in the way of the Messiah's kingdom, by the division and mutual hostilities of Christians. And there are, as Dr. Lunn remarks, several reasons that urge to union; "Gigantic tasks lie before modern Christianity." There are masses of men who are outside all the Churches. New problems, social and political, scientific and philosophical, are pressing in upon us. If there cannot be fusion of sects, there can be federation, and if there cannot be federation there can be common action. The founders of the *Review* have established their journal for this purpose. But let us quote from the editorial introduction: "The *Review* will contain, in such brevity as is needful in order to obtain a hearing, a monthly account of what is going on in the leading Churches—possibly in nearly all the Churches—both at home and abroad, in the spheres both of thought and of practical activity; and it will not neglect those general movements—political, social, or philosophical—which affect the progress of religion at large in this great

world. Besides this account of the 'Progress of the Churches,' the *Review* will summarize the principal articles in the periodicals of the different Churches, and review their literature under the title of 'Round Table Conferences.' It will contain a few of the best sermons of the month, and in 'Pages for Preachers' will give special attention to theological articles. It will give special discussions by leading workers on topics of immediate interest. It will chronicle the work of the great philanthropic societies, and tell the newest tales of missionary enterprise." The high literary style of the articles and the staff of contributors is a guarantee of its splendid future.

The Magazine of Christian Literature, for March, is a very readable number. There is an able article written especially for it by Dr. Schauffer, on "Rescue Mission Work," under the heads of "The Class Aimed At," the "Methods Used," "The Leader of the Mission," "Accessories to the Rescue Mission," "Results Attained." The other articles are reports from some of the leading reviews and journals, some of which we have already noticed elsewhere. On the whole the selection of papers made by the editors is timely and valuable; while the clergyman and lay preacher will find in every issue a list of helpful books and recent publications, and will be aided in his selection by very thoughtful and discriminating reviews.

The American Academy of Political and Social Science was founded in Philadelphia, in December, 1889. It aims to do for social and political science what kindred associations have done for natural. Its "annals" are issued bi-monthly, and are always full of the most recent information in their special line. When we say that in the numbers for January and March such subjects as "Municipal Government," "International Arbitration," "Party Government," "Ethical Training in the Public Schools," are impartially and dispassionately discussed; and statistics gleaned from various sources presented for the readers' thoughtful consideration, it will easily be seen that these are volumes—for such they deserve to be termed—which the politician and the social reformer cannot afford to do without. That society must be reconstructed, and on a more intelligent basis, is the commonly accepted opinion of all philosophers. But how? *The American Academy*, by its publications, is assisting to give an intelligent answer to this question. The "Annals" ought to be kept on file in all public libraries.

A CONSIDERABLE portion of the articles in the *Popular Science Monthly*, are the fruits of special knowledge and careful research, which are first given to the public through its columns. Here you will always find the current scientific thought condensed, digested, explained. The short paragraphs in the "Popular Miscellany" columns, in their closely written modest appearance, may offer no attraction to the careless reader, but the student will always obtain therein some valuable acquisition to his knowledge. For some months past there have been a series of ably written articles bearing evidence of great historical knowledge on musical instruments, by Daniel Spillane. These have also been finely illustrated, though illustration is not usually a part of this monthly's programme. In the February number there is an article on "The Story of a Strange Land," by Prof. Johnson, President of the Leland Sandford Junior University, which is a wonderful piece of vivid descriptive writing. What the "Strange Land" is, we will not here disclose, but hope that the curiosity of the reader will lead him to inquire. The Hon. Lewis Carroll continues his valuable and instructive lessons from the census. In the April number we have

valuable glimpses into the inner life of the great naturalist Agassiz, at his famous scientific "camp-meetings" at Penikese. This was a kind of school—a summer school of observation where teachers could be trained to see nature for themselves, and teach others how to see it. From this article once again we learn the intimate relation between Agassiz and his God—how that to him each natural object was a thought of God, and that trifling with God's truth as seen in nature the basest of sacrilege. Reading this article through you will readily understand that striking incident in his life which Whittier has immortalized in a poem entitled "The Prayer of Agassiz." Here are the inscriptions carved by him on his blackboards, "Study nature, not books. Be not afraid to say No. A laboratory is a sanctuary into which nothing base should enter." There are also in this number valuable articles on "Bacteria in Our Dairy Products," "Variations in Climate," "Bad Air and Bad Health." These together with scientific and literary notes, and the logically written editorial on "The attack on Intellectual Liberty in Germany," make up an unusually interesting number. Thanks to the thoughtful consideration of W. T. Stead in his *Review of Reviews*, we can now dispense with a great many magazines—once deemed essential even for the busy man, but amongst these cannot be numbered *The Popular Science Monthly*, for it is invaluable even as a simple work of reference.

The Expository Times still keeps on the even tenor of its way, and is without doubt the most scholarly and thoughtful of its class. Two of its most noticeable features are always "Notes on Recent Expositions," and "Requests and Replies." Amongst the February Notes are set forth some salient features of the German theologian Wendt. "Contents of the Teaching of Jesus," a work which is characterized by Prof. Nerach "As the most important contribution yet made to biblical theology." In the March Notes the failure, or non-failure, of the "Revised Version" is discussed, and the discussion is followed by letters from the headmasters of the great English public schools, from which it may be gathered that the "Revised Version" is used largely as a book of reference—not study. The April Notes are especially rich in hints on current theological questions. Amongst the deeper questions handled with powerful knowledge and discrimination in these numbers are, "Discussions and Notes on the Unpardonable Sin," by the Bishop of Derry, Dr. Bonar, President Parker, William Dale, of New Barnet, and Dr. Moore, editor of the *Christian Commonwealth*. The Bishop of Derry says, "There are states of sin, moral conditions, sometimes ending in intellectual errors, dark and blasphemous, which are so inwrought in the whole being as to become eternal and continuous, and continually incapable of remission. Such a sinner (and such is the blasphemer against the Holy Ghost), *"οὐκ ἐχει ἀφεσιν εἰς τὸν αἰῶνα."* Dr. Bonar wisely says, "It is not a sin that exhausts the virtue of Christ's blood. No sin is too great for that precious blood; it has power to cleanse from all sin. But it is never brought into contact with His blood. It is a sin that exhausts the long-suffering of God. It occurs only in cases where the *Holy Spirit has been long at work striving with the soul*. Not an isolated act, but a course of sin." Dr. Moore puts it thus, "The sin against the Holy Ghost, as it has been called, is the sin of deliberate and persistent rejection of Jesus Christ; and the character of this sin is seen in the fearful penalty attached to it." The article that will perhaps attract the greatest attention, and excite the greatest opposition to its views, is one entitled "Darwinism and Revelation," as now related by Principal Chapman. The *Expositor* is vigorously edited, most of its contributors rank high as Biblical critics, and it is in intelligent and active touch with all that is newest in theological thought. Another notice-

able feature about it is the reliability of its book notices, equalling, perhaps in this respect, the *New York Independent*.

THE April number of the *Century Illustrated Magazine* completes the 43rd volume of the magazine, and the 21st since it came into the hands of its present proprietors. What a mass of information is stored, what a wealth of literature is gathered into those forty-three volumes. Glancing through them even casually, one can trace the development of the magazine literature on this continent, for this magazine, together with its famous rival, *Harper's*, have always set the standards of comparison by which all others are judged. In this April number, we turn at once to notice the progress of the new story, "The Naulakha," by Rudyard Kipling and Wollcott Balestier, for it is invested with a melancholy interest now, as Balestier, with the fires of genius burning hotly in his bosom, has been abruptly called away into the great unknown, and the story is rapidly increasing in interest, and deepening into pathos and tragedy. Clarence Stedman, one of the most thoughtful of present day critics, discourses in this number on "What is Poetry," in which he says: "The conquests of poetry, in fine, are those of pure intelligence, and of emotion that is unfettered. Here is its specific eminence; it enables common mortals to think as the poet thinks, to use his wings, move through space and time, and out of space and time, entrammelled as the soul itself; it can feel, moan, weep, laugh, be eloquent, love, hate, aspire, for all, and, with its maker, can reflect and know, and ever seek for knowledge; can portray all times and seasons, and describe, express, interpret, the hiddenmost nature of man." "Did the Greeks Paint Their Sculptures," by Edward Robinson, is the most finely illustrated article in this number, and the most erudite in its reasonings and conclusion. In the "Open Letters," James S. Dennis writes on "Is Islam the Gospel for the Orient." While Mr. Dennis recognizes that "Islam" has at least saved the Orient from Atheism, taught men to bow in prayer to God, and trained generations in the exercise of faith, he denies that it is worthy of a place by the side of Christianity as a helpful and uplifting power in the world's regeneration. And this is both a seasonable and a useful protest, considering the ill-advised utterances of some modern teachers. Let "Islam" have all the credit it deserves, investigate it with fairness and courtesy, give to it all the honor it deserves, but contrast it with the Gospel of the Son of God, and where is it? The history of "Islam" as a religion, and the secret of its mysterious sway over the minds of men, has yet to be written by some great Oriental genius who shall himself be touched with the finger of God. But the *Century* is so rich in "literature" this month that space forbids us enlarging further. Let our readers subscribe for the forthcoming volume, they will never regret it.

WE are so accustomed to look for excellence in the *Homiletic Review*, and so accustomed to praise the various numbers, that we must content ourselves just now with calling attention to some of the leading articles by title only. Always a striking feature of the *Homiletic* is its sermonic section; in January we have "The Tillage of the Poor," by Dr. McLaren, of Manchester, and "Plants and Corner Stones," by President Rankin, of Washington; in February, there is "The Divinity in Humanity," by Lyman Abbott, which is the ablest on this special subject we have ever read; and also "Christ Crucified," by Rev. Watson J. Young; in March we have the "Colonization of the Desert," by Edward Hale, of Boston; and "The Duty of Optimism," by Dr. Judson, of New York. The March number has the most interesting Review Section we have seen for some time, embracing

such topics as "A Historical Study of Hell," and "What Constitutes the Identity of the Resurrection Body?" Amongst the various theological monthlies, the *Homiletic* has an assured place, both for the range of its subjects and the breadth of its treatment.

The Methodist Review, for January and February, contains "The Virgin Birth, Its Expectation and Fulfilment," by Professor Steele, of Berlin; "Genesis of the New Testament," by Prof. Townsend; "The Problem of Education in the Southern States," by I. C. Hartnell, Corresponding Secretary of the Freedman's Aid Society, Cincinnati; "The Province of Philosophy," by Dr. Halstead; "Wesley as Scientist," by Dr. Cahill; and "A Brief Study in Theism," by Dr. Williams. These, together with the other prominent features of the *Review*, make up a very powerful number. In the number for March and April, President Fiske writes an article on the Resurrection with which we are in thorough harmony; while there is a remarkable symposium on divorce, by the editor of the *Pittsburg Christian Advocate*, the President of the North-Western University, Evanston, Illinois, and the Hon. H. L. Sibley, of Marietta, Ohio. Methodism in these times has no cause to be ashamed of her literature; probably she has never been assigned all the credit that was her due; but the *Methodist Review* is worthy to be placed alongside any other of its class, and will not suffer comparison with any, and what is true of this is true of most Methodist magazines in any class of literature. We congratulate the editor, Dr. Mendenhall, on the increasing excellency and practical usefulness of his magazine.

The Thinker, for February, March and April, well sustains the purpose of this monthly as "A Review of World-wide Christian Thought." In the April number, under "The Survey of Thought," such subjects as "The Spirits in Prison," "Miracles," "Sheol or Hades," are treated. Under "Biblical Thought," there are several able articles on Old Testament criticism. "Expository Thought" contributes "The Engrafted Word," "The Ancient Name of God," "The Sign Promised to Ahaz." "What Mistakes are there in the Bible?" is the contribution to "Theological Thought." This magazine will contribute to the scholarly attainments of every Bible student. It is kept on sale at the Methodist Book Room, Toronto.

The Missionary Review of the World still stands at the head of Missionary periodical literature. In the January number, "Some Hindrances to the Work of Foreign Missions" is carefully considered, showing the chief one to be "The departure from the method of Christ, in laying chief stress, not on salvation here and now, the establishment of the kingdom of God on earth, but upon salvation in a narrower sense of the term, as escape from the retributions of hell." In the April number, under the "Literature of Missions," are "A Generation of Christian Progress in India," "Motive of Missions Among the Heathen," "Are Mission Converts a Failure?" Those who would keep abreast with missionary intelligence should take this periodical. The May number very appropriately has for its leading article in the department of "Literature of Missions," a review of the work of William Carey, who, in May, 1792, just one hundred years ago, founded his "Society for Propagating the Gospel Among the Heathen." The review is written by George Smith, LL.D., F.R.G.S., of Edinburgh, Scotland. Other articles of special interest and timeliness in this department are: "Immediate and World-wide Evangelization," and

"The Departure of Charles Haddon Spurgeon—Part II.," by the editor-in-chief, Arthur T. Pierson, D.D.; "Are Mission Converts a Failure?—Part II.," by Rev. Archibald Trumbull, B.D.; "The Training of Missionaries," by Rev. Edward Storrow. The "Monthly Concert of Missions" is devoted to "Siam," written by Rev. F. F. Ellinwood. Other departments have the usual interest and variety.

The Preacher's Magazine for February and March. We have had occasion to remark before on the excellency of this monthly; of its kind, it occupies a very front rank. Especially valuable are its sermonic outlines, giving just enough of material for the thoughtful student, without catering in any way to the lazy man. Its articles are solid without being heavy; for illustration, see the sharp incisive notes on the Sunday School lessons. Especially timely are the address on "Games and Gambling" in the February number, by Rev. S. C. Keeble, and "Present Day Preaching," a sermon by Hugh Price Hughes, in the March number. Among evangelical preachers, Mark Guy Pearse is a very prince, and his two sermons on "The Secret of Successful Work," and "The Cloud of Witnesses and Ourselves," are full of quaint, terse sentences, enforcing great truths, and enriched with telling illustrations gleaned from many sources. The diligent student will always find this magazine a mine of wealth, and he who is interested in Bible study cannot well do without it. What is specially noticeable about this "up to date" magazine, is its unpretentiousness. Without setting itself up as an authority in Scriptural interpretation, it abounds in wise counsel and helpful thought.

THERE are some magazines that when read you throw lightly aside or lend to your neighbor, not caring whether you see them again or not; then there are the treasured few that are laid carefully aside for the binder's hands. Among these latter, *Christian Thought* always demands a place. Though the present number, for February, is a little behind the high standard Dr. Deems usually sets before us, yet any one of the articles is well worth the price of the magazine. Profound in its research, scholarly in its interpretation, suggestive in its side lights thrown on spiritualism, *et al.*, is the article on "The Influence of Association," by Dr. Wilbur, while it also expounds at considerable length the laws that regulate the association of ideas, and the part these laws play in the mental and moral development of mankind. Original in conception, if a little too strained at certain points, is "Calvinism and Art," by Doctor Abraham Kuyper, translated by Rev. Hendrik De Vries, of New York. It is at all events a very striking development of æsthetic principles within the rigid pale of Calvinism. The purpose of the article is to enter a protest against the slander, "that in unhistoric circles was heard against our Calvinism, as if it only taught the despising of art, and left not its side lights behind it, in that delightful world of art, which immediately after the Puritanic age came to charm the eye." We admire the skill of the reasoner though we cannot always admit the truth of the logic adduced to prove this. "Matter and Man," a paper read by Doctor Millard before the American Institute of Christian Philosophy, is a carefully worked out examination of the claims of agnosticism to dominate the thought of man. It and revelation are carefully contrasted both in their demands and their influence on man's life, and so incisively is the whole matter set before the ordinary reader, that with the author, in the concluding paragraph, you seem to stand in the audience chamber of the heavens, bowing in humble adoration before the presence of God.

LITERATURE is cosmopolitan, and the producer of a good book has the world for an audience. Especially is this true of books written in the English language. Hence the tendency both in England and America to reproduce in the one what has been successful in the other. The Rev. W. J. Dawson is an English Wesleyan Methodist minister, who is not only an acknowledged "litterateur," as witness his "Makers of Modern English," and a volume of poetry entitled "A Vision of Souls," but one who is essentially a young man's preacher. While pastor at City Road, he started a magazine for young men, one that should both be instructive, amusing, and Christian. In his hands, and those of his able co-editor, Mr. Atkins, it has been an immense success. While Mr. Dawson was attending the Ecumenical Conference, he made arrangements to publish the *Young Man* on this side to a larger constituency, and the four numbers from January to April are on our sanctum table. The distinctive features of the *Young Man* are, first, a series of articles on the young men of the Bible by such well known writers as Drs. Clifford and Stalker, Rev. F. B. Meyer, Gordon Calthrop and others. The article on Jeremiah, by the Rev. Sylvester Horne, in the February number, is a capital sketch of a patriotic statesman, especially timely in these days of political subserviency. Secondly, there are a series of articles on "When I Was a Young Man; Recollections and Reflections," by Prof. Blackie, Dr. Parker, Newman Hall, and others. Thirdly, there are character sketches of leaders in thought and action. The numbers before us contain sketches of Dr. Clifford, Dr. Richardson, and the novelist, George Meredith. The latter article is by Mr. Dawson, and is, in our opinion, the best criticism of the famous novelist yet given to the public. The Rev. Frank Ballard writes on "Scientific Hobbies," and Mr. Dawson contributes, every month, a series of "Echoes from the Study," which are paragraphs full of wise counsel and helpful suggestions, in which the wit and play of Mr. Dawson's fancy have full scope. This is an especially well edited magazine, and is far removed from either the goody-goody style of literature, or the basely sentimental or sensational, which are too often the only styles deemed suitable for youth. The pages of the *Young Man* justify its claims on our patronage, and we predict for it a widely extended circulation.

Is there any class so easily amused, and yet is there any class so difficult to write for, as those we term the young folks? We still remember with delight the favorite stories and books of our childhood; and how we treasured up our favorite pictures, and "thumbed" the precious pages. How eagerly we looked forward to the next issue of "our own paper." But how much more favored are the children of this generation—for we had no *St. Nicholas*. Of all ideal magazines, surely this is the most perfect, and is a standing testimony to the literary ability of woman; for it is an open secret that no editor has such absolute control of a proprietary magazine as Mrs. Mapes Dodge has of *St. Nicholas*. To a large extent it is the reproduction of her own genial characteristics. Moreover, *St. Nicholas*, for April, is one of the best numbers that she has ever issued. The charmingly written story of "Two Girls and a Boy," with its delightful little episode, conveying many a practical lesson, is growing in interest, and it is, moreover, a *natural* story. We have met before, girls and boys of the same kind as its characters. The story is to be commended for the absence of high-flown sentiment and extra moral goodness combined with a sickly frame, which is too often the food served up for our young folks. "The Strange Corners of Our Own Country," by Charles Sum, is full of interest for the curious mind, and what child is not curious? "The Admiral's Caravan,"

and "Tom Paulding," are stories growing in excitement and interest. "Jack in the Pulpit" is in unusually good humor this month, and how delightful he talks of the things that interest the child. "A Shocking Affair," is just a series of pictures that tell their own comical story. These articles, together with notes on "Kite Flying," are just the kind to interest our young folks. The *Century* company are indeed to be congratulated on the excellence of *St. Nicholas* and its writers.

The American Catholic Quarterly Review for January. It is evident that considerable interest exists in Roman Catholic circles respecting the next occupant of the Papal chair. The first article takes the ground that he should be an Italian and should reside in Rome. The fifth article denies the power of the Pope himself to transfer himself to another See. It closes with a rather doubtful prophecy: "The successor of the Prince of the Apostles will again ascend the venerable throne which centuries erected for the Papacy, to shed new lustre upon the Church, to spread over all the world the beneficent influence of the Apostolic word, to be free again to bestow his blessing, without let or hindrance, upon the eternal city and the entire world, *Urbi et Orbi*."

The A. M. E. Church Review for January. Philadelphia. As judged by the table of contents, this is rather a magazine than a review. Stories, poetry, life-sketches, notes of travel, etc., make up a very interesting and readable number. Dr. Tanner's sermon on "The Value of a Denominational Literature in Promoting Denominational Success," is timely as well as ingenious, but is marred by a few strange typographical errors.

MR. WILLIAM HENRY BISHOP begins his series of papers on "An American at Home in Europe," in the April number of the *Atlantic Monthly*. His first chapter is on "House-hunting and House-keeping in Brittany, Paris, and the Suburbs of Paris." The paper is most interesting, written in a lively style, and with all the thousand "points" which a person who lives abroad can give to those who do not live there but who wish to do so. Antoinette Ogden's paper, "A Drive through the Black Hills," is worth a careful reading. This may be said with still greater emphasis about a paper of a widely different type, namely, "The Federal Taxation of Lotteries," by Hon. T. M. Cooley, late Chief Justice of Michigan. A cleverly composed "trilogy" on naval subjects will delight the lover of things nautical; "Admiral Farragut," by Edward Kirk Rawson; "American Sea Songs," by Alfred M. Williams, and "The Limit in Battle Ships," by John M. Ellicott. For the fiction of the number we find some chapters of Crawford's "Don Orsino," and a clever, baffling story by Henry James, called "The Private Life." An interesting study of the impressionist school of painters is furnished by Cecilia Waern, under the modest title of "Some Notes on French Impressionism." It is impartial, and the writer understands her subject thoroughly. "Legal Disfranchisement" is another of those unsigned papers which readers of the *Atlantic* have of late began to speculate about. Some other papers which we have not space to do justice to, and the reviews of new books, close the number.

CAPTAIN CHARLES KING, the novelist, in an article on Milwaukee in the March *New England Magazine*, says: "Immense blocks of brick and wood grouped together, banded by light iron bridges thrown at dizzy heights across the streets, and these are the malt houses, the brewing-houses of the greatest lager beer 'plants' in the West—one of them has

not its equal in the world. The company has offices, agencies, store-houses all over America, and in not a few places outside. It manufactures and ships more lager than any brewery in Christendom. Among the great mill and factory buildings on the west bank of the river, half way up the heights, is another big brewery; and over on the east side of the river, is another huge stack of buildings and chimneys covering two blocks at least, one of the oldest and one of the best breweries in America. Far out over the intervening mazes of streets, the ground dips into the broad valley of the Menomonee, and there, four miles away on its southern bank, is still another cluster; while out to the west, beyond the rise where stands that immense smoke-stack, there can be seen almost at the western horizon the belching chimneys of still another brewery half way down the hillside to the winding Menomonee shore. When contributions are needed for any object under the sun in the city of Milwaukee, the brewers are first applied to. It is a fact, too, that the public records of the cities of the United States bear me out in saying that in proportion to population there is much less drunkenness, much less crime, here than in any of the great communities."

The Preachers' Assistant. Reading, Pa. December, 1891; January, February, March, 1892. Each number contains a sermon, accompanied by a likeness of the preacher, with a sketch of his career. The other divisions are Bible Study and Christian Work; Current Thought in Theology and Religion, and Editorial. In the December number the novel theory is advanced that the "Star in the East" which directed the wise men to Bethlehem was identical with the "Schekina." The writer claims to have received a special revelation upon this subject.

The Treasury. New York. Besides sermonic matter, this monthly contains a great variety of articles, directly or indirectly connected with the preacher's work, all of which are suggestive and helpful. With the April number the 9th volume is completed, and with May a new and improved series of this publication is promised.

WITH the April number, the *Review of Reviews* enters upon its second year. It has had an exceptional, if not an altogether unique, history. One year ago it was known only to a few discriminating readers, and its subscription list and news-stand sales required only a few thousand copies. Its edition the present month is 70,000 copies, and it is eagerly read in every State and Territory in the Union and in every part of Canada. No extraordinary efforts have been made to push the magazine. There has been very little canvassing done for it; no chromos have been given to its subscribers; no special inducements, such as an encyclopædia or a parlor organ thrown in as a gratuity or offered at half price, have been offered by the publishers. The magazine has grown to an enormous circulation and to commanding influence simply upon its merits. Its readers have liked it and therefore recommended it to their friends. It owes not a little to the newspapers of the country, which have appreciated the journalistic enterprise and vigor and the enormous amount of hard, honest labor put into every number, and which have most heartily recommended it to their readers. While working in the closest co-operation with the *English Review of Reviews*, edited by Mr. W. T. Stead, in London, the American Review is a distinct magazine, wholly and entirely edited, printed and published in New York, and in the fullest sense of the word as much an American periodical as Mr. Stead's London edition is an English period-

ical. The general aims and purposes, plans and methods, of the two magazines are identical, and each has the fullest access in advance to all the materials and illustrations prepared for the other. The American Review, being somewhat larger and higher priced, is more profusely illustrated. It has twenty or thirty more pages each month than the London edition.

The New Englander for January, February, and March. As usual, the articles are written by men of the times, for men of the times, and on topics of the times. To theological minds, perhaps the most interesting articles are those on "Moral Reform Embarrassed by Ultraism," illustrated by reference to abolitionists and prohibitionists, and "Should Marriages be Indissoluble" in the January number; "Apologetics in the Pulpit," "Does the Church believe in Incarnation," and "Taxation of Church Property" in the February number; and "Christian Nurture *versus* a Bad Heredity" and "The Poetry of the Tractarian Movement" in that for March.

The Lutheran Quarterly for January contains thoughtful and valuable articles well worthy of a more extended notice, among which we notice, "Some Perils of the Preacher," "Fossil Men," "The Making of the Reformation," "Drama of the Nativity," "Faith and Theology," "The Substance of a Shadow," "Theories of Inspiration," "God, Kind and Paternal," "The Genesis of Modern Times."

The Atlantic Monthly. The last five numbers are on hand, full of the graceful and interesting articles that, amid the keen competition of magazine literature, have kept this favorite periodical abreast of the times. Devoid of the illustrations that add so much to the fame of its competitors, it depends, and successfully depends, upon the ability of its contributors.

The Baptist Quarterly Review discusses in its January number, "Aristotle's Conception of God," "Some Elements of Pulpit Power," "The Economics of Higher Education," "The New Humanity," "Church Offices," "Christianity and the Saxons," and "The Apostles' Creed." To these are added a "Homiletic Department" and a department that deals with "Current Literature." The number is well up to a high average.

The Quarterly Review of the United Brethren still maintains the character which we have given it in former notices. The articles in the opening number of the present volume deals with questions of great interest which are discussed in an able and scholarly manner. The articles which will probably attract most attention are the one on "The Christocentric Idea in Theology" and that which deals with "The Higher Criticism."

The Reformed Quarterly Review for January opens with an interesting and instructive article in which the question "What is the Bible" is discussed. This and the third article, on "The Inspiration of the Bible," are the articles which will attract most attention, though there is much more in it which will well repay perusal.

The Quarterly Review of the Methodist Episcopal Church South, so far as its general character is concerned, is too well known by the readers of this QUARTERLY to need to be particularly described. The article on "The Denominations" will probably be read with as much interest as anything else in it, as a contribution to the discussion of living questions.

IT is not given to every theological magazine to occupy a well defined position in the realm of literature—too often there are some for whose existence there seems to be no valid reason whatever, as they neither enhance the sum of human knowledge, nor discuss in an intelligible manner the knowledge they have acquired. Thus it has come to pass that outside of the ranks of the ministry “a theological magazine,” in the mind of the ordinary reader, is a synonym for dullness. Yet there are theological magazines that occupy a front rank in periodical literature, not merely for the range of subjects dealt with, but from the suggestiveness of their thought and the beauty of their literary style. And one of the very best of these is the *Andover Review*. Here, not alone the Christian minister, but the thoughtful layman, will find all that is newest in theology, all that is best in literature, calmly and intelligently discussed from many standpoints. The *Andover Review* stands for “freedom of faith,” and is one of the ablest exponents of the “Higher Criticism.” In an editorial in the January number, it lays down the principle that “Christianity shall be made to represent to the classes of barren and joyless life, something of that which it represents to the average member of a Christian congregation.” Without doubt, Christianity means something more than “conversion.” It means all those influences which educate and refine, the inward life being continually reinforced and built up by helpful circumstances—a Christianity that is concerned not alone with the souls but with the bodies of men. Christianity should mean to every man all the good he is capable of receiving. In giving prominence to such ideas as these from time to time, the *Andover Review* is accomplishing a vast amount of educative and formative work for the next generation—that generation by whom the problems of the seething mass of wickedness and corruption, in great cities, must be solved. The Rev. Philip Moxon has a keen, incisive article in this number, on “The Mediating Function of the Christian Minister To-day,” which ought to be reprinted as a tract, and scattered broadcast among the clergy; or, perhaps the publishers of the *Andover Review* could not do a wiser thing than send this January number as a specimen copy to ministers who have not subscribed for this review. Here in brief is Mr. Moxon’s line of thought: The minister’s training in college and school is subordinate to that which he should do for himself by his pastoral experience, or the value of what is done for him at college can only be measured by the “self-training” he does outside. A recognized function of the Christian minister is to preach; that is, to announce clearly and constantly the facts of the Gospel. Another function is to teach. The teaching of the Christian pulpit must be a rational explanation of the truths of revelation, and the application of these truths to life. [It is our opinion that there is a greater demand for the Christian minister as a teacher than as a preacher, in this age.] Then it is the business of the Christian minister to lead. There is the beneficent and fruitful service which he renders to his people in the close and tender relation of pastor. But never before has the Church had such an opportunity to justify its existence, and to prove its divine mission as now. The solution of several problems lies in the genuine Gospel of Christ. The leadership which shall bring this Gospel into direct saving influence with the multitude is the one required. But beyond all these functions, there is a special function for the Christian minister of to-day, which may be termed the mediative. In an important sense the Christian minister is called upon to mediate between Christianity and culture; or, more explicitly, between Christian thought and that thought in philosophy, science and literature, which, while not often essentially anti-Christian, often through some misunderstanding is named “non-Christian.” Chris-

tianity is really hospitable to every sincere and honest thought, and is capable of enhancing every truth, and is antagonistic to nothing that is true. Let the Christian minister reconcile these seemingly opposite truths. Let the Christian minister mediate between the Church and those earnest, thoughtful, benevolent people accomplishing real, practical Christian work, and who are yet, through prejudice or ignorance, opposed to the Church. Let the Christian minister endeavor, by mediation, to bring these into organic relation to Christ's Church. Then the Christian minister should mediate between the various denominations, so as to bring about unity of action against common enemies. But the most important feature of the mediative function that belongs to the Christian ministry to-day, is that which concerns the relation to each other of the social classes. Here Christian ministers are called upon to mediate between conflicting interests, and to render the most effective aid in solving the social problem. He must endeavor to know the facts of the economic condition of society, and have the courage to apply the principles of Christian ethics to the marketplace, as well as the saloon. Thus will he help to bring about that kingdom of heaven on earth, of which the Hebrew prophets prophesied, and the Grecian sages dreamt. This article is, perhaps, the most stimulating and suggestive of all the articles published in the January monthlies. The contents of the February number are: "Ethic Religion in its Relation to Christianity," by Professor Gerhart; "Our Ethical Resources," by President Hyde; "The Duty of Scientific Theology to the Church of To-day," (Translated by permission) by Professor Pfeiderer; "The Figures of Homer," by Miss Fulia H. Caverno; "Rembrandt as Educator," by H. C. Bierwith, Ph.D.; "Life in Himself; A Meditation on the Consciousness of Jesus Christ," by Professor Tucker; and of the March number: "The Christ and the Creation," by Rev. John Coleman Adams; "The Dualeian Lecture for the Year 1891," by Professor Emerton; "Views of Dr. A. Baer on Drunkenness," by Dr. Arthur MacDonald; "Reflections of a Prisoner;" "Pessimism's Practical Suggestions to the Ministry," by Mr. Gerald H. Beard; "Missions Within and Without Christendom," by Rev. Charles C. Starbuck; "Eudæmonistic Ethics; A Reply," by Rev. Chauncey B. Brewster.

The Monist, January, 1892.—Contents: "Mental Evolution; An Old Speculation in a New Light," by Professor C. Lloyd Morgan; "The New Civilization Depends on Mechanical Invention," by Dr. Wm. T. Harris; "Religion and Progress; Interpreted by the Life and Last Work of Watkin Wilks Call," by Moncure D. Conway; "Facts and Mental Symbols," by Professor Ernest Mach; "Professor Clifford on the Soul in Nature," by F. C. Conybeare; "Are There Things in Themselves?" by the Editor; "Literary Correspondence;" "Diverse Topics;" "Book Reviews." A varied table of contents on living themes, ably handled, and making, like all the preceding issues, a very able and readable Quarterly.

The Fleming H. Revell Company, New York and Chicago, are issuing a series of popular brochures in neat vellum cover, of which the following are excellent samples:—

Wanted—Antiseptic Christians. In this dainty booklet, from the daughter-in-law of General Booth—Maud Ballington Booth—we have the overflowing of a rich spring of true experience. The study of "Qualifications for Service," in which no small knowledge of the medical art is shown, will be of inestimable value to those who, mindful of the children of God, are desirous of applying a balm to heal the wounds of sin.

"Wanted—Antiseptic Christians" is eminently a practical work, composed by one of the most energetic Christian women of the day. In the simplicity of the language, manifestly intended for the most lowly, is another evidence of the force of pure Anglo-Saxon which, even when dealing with science, is sufficient to express Mrs. Booth's thought clearly. To Christian philanthropists—and in this order we would class all of Christ's followers—we heartily recommend this short essay with the hope that, as our Redeemer came into the world to save sinners, so our lives may not be spent in vain in this journey through life.

The Dew of Thy Youth. Dr. J. R. Miller is among the best devotional writers of our day. His carefully trained intellect is such as permits utterance only when speech is necessary. "The Dew of Thy Youth" applies the knowledge of nature, as found in the Bible, to the attainments most worthy of our pursuit. Written for the young, it can only inspire their zeal, and will lead many readers to purity of life as found in the brilliant crystal—the morning dew. The text is a lofty one for consideration, and when handled by this excellent author, is certain to appeal to many over whom this strength exerts such a beneficent influence. This little booklet will certainly hold the reader's attention, and may it wring from him a decision to cling to purity of walk.

Temptation. The temptations of young men were never greater than to-day. With evils lurking in every hiding place, it is well that an occasional light-house flashes forth its rays and points out to the helmsman the rocks that lead to ruin. "Temptation" is from the tried pen of Dr. Stalker, of Edinburgh. Of the well-known authors of to-day, perhaps none hold a more enviable prominence than this valuable and suggestive writer, and, with an experience of many years, is fully capable of assuming the role of teacher to those who will hearken to his kind advise. By nature affable, by attainment scholarly, we find in this booklet the ripe fruit that grows upon the carefully planted tree. May the shadow so sweetly cast unfold upon the earth an image of respect as will lead the reader to ennoble himself, and to reach those heights from whence observation will be an inspiration and not a cause for pain.

The Startled Sewing Society, by MRS. R. H. CRANE, shows what can be done by consecrated women. This story would provide very profitable entertainment for a ladies' meeting.

Cranston & Stowe, of Cincinnati, and Hunt & Eaton, of New York, also issue some excellent pamphlets, of which the following are on our table:—

Wesley on Oratory. The editor of the *Christian Advocate* declares this as having been more helpful to him than any other composition on the same subject. Price, 10 cents.

The Methodist Episcopal Church in the South. By DANIEL STEVENSON, M.D., is a justification of the M. E. Church entering, establishing and extending itself in the once slave States. Price, 15 cents.

A Chart Illustrating the Life of Our Lord. By GEO. P. PERRY. This is a most unique and useful aid to the Bible student. It is a vademecum for the Bible teacher. Price, 40 cents.

Reply to Dr. Townsend's Clerical Politics in the Methodist Episcopal Church. By S. MCCHESENEY, D.D. In view of the interest excited by Dr. Townsend's charges in the Boston Preachers' Meeting and his recent pamphlet, this reply is timely. Price, 25 cents.

FIFTEENTH ANNUAL MEETING OF THE THEOLOGICAL
UNION OF VICTORIA UNIVERSITY,

Held in JACKSON HALL, May 16, 1892.

SECRETARY-TREASURER'S STATEMENT FOR 1891-92.

Receipts.

Balance on hand per last statement	\$26 87
Subscriptions and Donations to QUARTERLY	1455 61
Advertisements	319 46
Book Room for Merchandize	32 04
Sale of Theological Union Publications	40 25
Total.....	\$1874 23

Expenditure.

William Briggs, on Publication Account	\$1413 82
Expense of Annual Meetings	67 00
Commissions on Advertisements and Sales	38 24
Office help and Office expenses	197 47
Donation to General Manager	200 00
Total.....	\$1916 53
Balance of Expenditure over Receipts..	42 30

Assets.

Due on Subscriptions to end of 1891.....	\$804 50
Due on Subscriptions for 1892.....	1215 00
Due on Advertisements for 1892.....	230 00
Due from Book Room for Credit Receipts	32 45
Total.....	\$2281 95

Liabilities.

Balance due Secretary-Treasurer	\$42 30
William Briggs on Account	737 91
Estimate for April, July and October issues.....	850 00
Office help and expenses	240 00
Total to end of 1892.....	\$1870 21
Balance of Assets over Liabilities	\$411 74
To this may be added Stock on hand, valued at....	650 00
Total.....	\$1061 74

Subscriptions paid at Conference are for the then current year, and not for the next ensuing year, unless the current year has been previously paid for.

From the above statements it will be seen that if the subscriptions in arrears were paid up, and the publications on hand could be turned into cash, the QUARTERLY would be in a sound financial condition.

The subscription list is as follows, according to the Conferences: Ministers—Montreal, 163; Toronto, 162; Bay of Quinte, 148; Guelph, 123; Niagara, 101; London, 118; Manitoba, 107; Nova Scot' , 75; New Brunswick and Prince Edward Island, 71; Newfoundland, 52; British Columbia, 22. Laymen in all the Conferences, 382. Total, 1524.

The action of the Executive in assigning "An Inductive Study of the Minor Prophets" to the Conference Branches—a prophet to each Union as the subject for the Lecture before the Conference—was endorsed, and ordered to be continued for 1893.

The following resolution was unanimously adopted :—

Whereas it is very important that the young men in preparation for our ministry, the members of our Young People's organizations, and the members of our Church generally, should be encouraged and aided in the systematic study of the Bible, and believing that OUR QUARTERLY might be utilized to a very great degree in such study,

Therefore be it Resolved,—That a department be opened in the QUARTERLY for the Inductive Study of the Books of the Old and New Testaments, and that the Editors be instructed to make arrangements for the same.

It was decided that the Branches be requested to contribute an amount equivalent to ten cents per member to the funds of the General Union, toward the expenses of Annual Meetings and other incidentals. Such amount to be raised by collection at Annual Meeting, or direct contribution from the members.

A resolution *in memoriam* of Rev. E. A. Stafford, D.D., LL.D., was passed, and ordered to be sent to Mrs. Stafford.

Rev. Chancellor Burwash, S.T.D., was elected to fill the vacancy in the Editorial staff, caused by the death of Dr. Stafford.

Arrangements have been made with Chancellor Burwash by which an Inductive Study of the Acts of the Apostles will be begun in the July number of the QUARTERLY, and run concurrently and continuously with the Sunday School Lessons. The studies in the July number will cover Chapters I. to VIII. inclusive, and be specially helpful to Bible classes, Sunday school teachers, probationers for the ministry, and private students generally. The QUARTERLY will be issued at the end of June, so that it may be available for Sunday School workers at the beginning of their study in the Acts.

The Biblical Department is to be made one of the most important features of the QUARTERLY in the future, it being the intention of the Editors to secure the co-operation of other Biblical scholars as contributors.

Read the Manager's Notes.

OUR circular appeal on behalf of the funds of the QUARTERLY brought in a host of encouraging and prompt responses. The almost universal verdict was the QUARTERLY must be sustained. Many paid up back arrears, and a large number gave extra contributions.

While all this is very encouraging, yet, from the great majority, we have heard nothing. These, no doubt, will level up with the others at the Annual Conferences. *Please do not forget.* Have you done your very best to make OUR QUARTERLY a success? Have you tried to get any new subscribers? Do the local preachers, class-leaders, and Bible students know its advantages? Words of praise are pleasing, but let us have your works. The opening of the Inductive Bible Study Department will add special interest. Chancellor Burwash will give a study of Acts I.-VIII. in the July number.

Let us know at once how many subscribers you will guarantee, that we may know the number to issue for July.

The Lecturers and members of the Theological Union in connection with Victoria College, will remember that the subject for the lectures for 1892 is "An Inductive Study of the Minor Prophets," assigned to the Conferences as follows: *Montreal*—"Hosea;" *Bay of Quinte*—"Joel;" *Toronto*—"Amos;" *Niagara*—"Obadiah;" *London*—"Jonah;" *Guelph*—"Micah." Each member is expected to study the prophet assigned his Conference, so as to be able to join in an intelligent discussion of the paper read by the lecturer.

Tracts on "Organizing the Church for Work," \$1 per hundred.

Volumes I, II. or III. of the QUARTERLY, bound, at \$1.40 per volume, or the three volumes to one address for \$3.25.

We can furnish the *Klip Binder*, advertised elsewhere, complete, including klips, key and cover for the QUARTERLY, for 35 cents. Send in your orders—it is a capital arrangement. Do your own binding.

Always mention the CANADIAN METHODIST QUARTERLY when writing to any of our advertisers. You might assist us to secure advertisements. Try it, and you will have a little more sympathy with the Business Manager.

Bell making has been advancing as an art for hundreds of years, and when one hears the sweet church chimes, or the clear, vibrating note of the modern town clock, he is apt to think the point of perfection has been reached. Time, however, makes many innovations, and what is now looked upon as perfect, may be the subject of ridicule a hundred years hence. The Blymyer Bells, made by the Cincinnati Bell Foundry Company, Cincinnati, Ohio, rank with the most perfect now being made, and their strength and sweetness of tone have given bells of American manufacture a world-wide reputation. This company leads the bell making industry of the United States, and their church bells, school bells, etc., are ringing their own praise everywhere. So much for bell making as an art.

The Bible Study Publishing Co., Boston, Mass., are this year publishing as Volume II. of *Outline Inductive Bible Studies* for Sunday Schools and Bible classes, *The Apostolic Church*, being forty-eight studies in the Acts, the Epistles, and Revelation. Issued in quarterly numbers, at 40 cents per year.