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THE CANADIAN Methodist Review.

[NEW SERIES.]

Vol. VI.] SEPTEMBER-OCTOBER, 1894. [No. 5.

ANTHROPOLOGY UNDERLYING REDEMPTION; OR, A PSYCHOLOGY OF REGENERATION, SANC- TIFICATION AND RESURRECTION.

GENESIS OF THE THEME.

WHEN I commenced to consider this theme I had the purpose of writing on the psychology of sanctification, but I found that that necessitated a psychology of regeneration, on the one side, as its antecedent, and a psychology of resurrection, on the other side, as its consequent and consummation. I concluded from my study of scripture that sanctification, in its broadest sense, is that work of grace which fills the interval between regeneration and resurrection, and touches both of them. "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame unto the coming of our Lord Jesus Christ." The blamelessness of the whole man is preserved by sanctification unto Christ's coming. Psychology grew into the broader field of anthropology. Psychology is the science of mind. Anthropology is the science of man. I found man a better basis than mind, because a more comprehensive and more scriptural basis for studying this theme.

IS THE THEME SCRIPTURAL?

The subject of the work of divine grace is man, and in an important sense he is a co-operating agent in the work, while God is the supreme agent. Man is a co-operating actor in the

work of grace, in a sense, before his regeneration, and, in a much larger sense, after his regeneration. This broad fact, that after regeneration God and man are co-operating agents, should never be lost sight of. Many plain passages of scripture refer to the work of sanctification as *of God*, as *divine* (1 Thess. v. 23, 24), and many other equally plain passages refer to it as *of man* (*i.e.*, the regenerated man), as *human* (2 Cor. viii. 1; Heb. vi. 1).

The work of regeneration, on the other hand, is only referred to as *of God*, and not as *of man*. Since man is the subject of the work of grace, and, in a large measure, a co-operating agent, it cannot be otherwise than that the *nature of man* will, in an important and continuous sense, determine the nature of the work in its *initiation, progress and perfection*.

It will be noticed that justification does not come within our view in this theme. Justification is defined as a change of relation to God, while regeneration is the term applied to a change of nature or condition in man.

Anthropology is concerned with the nature and condition of man, and therefore is intimately concerned with the regeneration, though not so much with the justification. It seems clear, however, that the divine pardon must always be accompanied immediately, inseparably and effectively with a work of renewal, *i.e.*, when man's relation to God is changed, man's nature also is really, fundamentally and effectively changed. If this is departed from in any measure the result is some form of imputation (*i.e.*, counting us what we are not) that does dishonor to divine grace by making it a fiction and not a force—an expedient and not an experience.

The man in whom the work is to be done, and partially *by whom* the work is to be done, is an important factor. The wise farmer will study the soil as well as the seed, and the wise student of the Word of God will study man as well as God. I conceive then that the anthropology of redemption is an important scriptural theme.

ANTHROPOLOGY OF SIN.

I must now mention one other field into which the subject broadened, *viz.*, an anthropology underlying sin. Sin and redemption are related as disease and remedy.

Is the nature of sin psychological (mental) exclusively, or ethical (moral) exclusively, or both, or wider than both, being physical as well? Did the first sin seriously affect the essential elements of manhood, or did it leave them perfectly intact and simply weakened in their action or deteriorated in their condition?

Is the work of divine grace in the man psychological (mental) exclusively, or ethical (moral) exclusively, or both, or wider than both, being physical as well?

As the work of grace is a full and perfect remedy for sin, for all there is of sin, the solution of one of these questions answers the other.

Our view, from the study of the scripture, is that both the work of sin and the work of grace are anthropological, *i.e.*, over the entire man in all his parts.

More particularly, both the work of sin and the work of grace are psychological first, and ethical and physical afterward and in consequence, *i.e.*, that the ethical and physical effects flow from the spiritual or psychological disturbance. Both sin and grace in their works are psychologically instantaneous, but ethically and physically progressive.

If sin and grace only made an ethical alteration in man, the one deteriorating and the other elevating, there would be no room for a psychology underlying redemption; indeed, the terms of scripture *death* because of sin, and *new birth* as the initial remedy for sin, would seem to be entirely out of place.

But such a subject is possible if the work of grace in remedying sin and its effects "penetrates and changes fundamentally, newly creating and newly moulding the essential elements of our inner and outer manhood."

RACIAL ANTHROPOLOGY.

"The universal provisions of the atonement enter at every point into Mr. Wesley's anthropology as well as into his soteriology.

"He knows nothing of a human race without a provided salvation in Christ."—*Burwash*.

The anthropology underlying redemption is partly *racial* and

partly *individual*. Man is a race; man is an individual. The two are intimately related in the process and progress and consummation of redemption.

What is racial is universal.

Sin is racial and universal as well as individual. The free gift of God looking to individual justification and life is racial and universal.

Prevenient (preventing) grace, the grace that keeps up true conditions of probation, the striving spirit, the light that lighteth every man—all this is racial and universal. What is racial is not only universal, but also absolute or unconditioned; while on the contrary that which is individual is conditioned, is founded in true probational conditions, and therefore necessitates personal responsibility. The death of the body is racial, universal and absolute.

Resurrection is racial, universal and absolute.

There are two important remarks that fit in here:

1st. The racial view of redemption does not override and destroy individual responsibility.—There are those who hold the racial view so strongly and allow it to predominate so completely that they end in universal restoration. God made the race and predestinated its destiny before He made it. Dr. Herron, for instance, says “predestination should never have been made a battle-ground for creeds, for God would not have made the race if He had not predestined it to be conformed to the image of His Son.” In such a view, the predestinated race destiny necessitates ultimately the destiny of every individual. It is impossible for the individual man, in the exercise of his personal freedom, to take himself outside the race destiny.

We have not presented the racial redemption in such a strong light, because we do not find it so presented in scripture.

The racial redemption, as the racial sin, is concerned with capacity and possibility and responsibility. The racial sin makes no man's eternal hell, and the racial redemption makes no man's eternal heaven. The *racial sin* would have materially interfered with probational conditions, and made every man's hell or ended the race; but *racial redemption* intervenes from the first and restores probational conditions. This is the force of the fifth chapter of Romans.

Where sin abounded and sin and death were universal, there grace much more abounded and was universal, "for the free gift came upon all men to justification of life."

2nd. The racial redemption is antagonistic to narrow views as to operations of grace here or its results hereafter.—In other words, it is opposed to the teaching that only some are effectively visited by divine grace, and opposed to the view that only a few will be saved. It holds with Paul that "as through one man's disobedience the many were made sinners, so through the obedience of the One shall many be made righteous."

In view of the racial redemption, "*total depravity*" is something that we know nothing about. It is a non-scriptural term—a term invented by theologians and a most unfortunate one, because inapplicable either to the race or the individual. The race is not totally depraved, for it has been a redeemed race from the time that it sinned in Adam; and the individual is not totally depraved, for the racial redemption holds him in a probation of grace. The term cannot be used without being half explained away and apologized for. All the total depravity that exists is man's insufficiency for his own salvation. It is *radical depravity* and *racial*, not total.

The instances of the racial view, as interwoven with the individual view, are frequent. The first gospel is cast in racial form. It takes the form of a conflict between the seed of the woman and the seed of the serpent, which was to issue in victory for the former.

The picture is racial as well as individualistic.

The gospel, as it appears in Abraham's call, still keeps the universal view. Abraham was not called to a special work in human history for his own sake, but for the sake of the race. "In thee and thy seed shall all the nations of the earth be blessed." The racial significance of redemption is proclaimed by John the Baptist in the words: "Behold the Lamb of God that taketh away the sin of the world." Paul extends the racial view so as to include a participation of the racial creation, or cosmos, or home, in Rom. viii. 20, 21, 19.

"For the creation was made subject to vanity, . . . the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

"The earnest expectation (eager looking forward) of the creation waiteth for the manifestation of the sons of God."

INDIVIDUAL ANTHROPOLOGY.

(DICHOTOMY OR TRICHOTOMY.)

Do spirit (pneuma), soul (psuche), and body (soma) stand for three natures? Delitzsch stands for trichotomy, and Weiss for dichotomy.

Delitzsch says: "There is a scriptural dichotomy that is opposed to a false trichotomy, and a scriptural trichotomy that is opposed to a false dichotomy."

In my judgment he does not make it clear what the true and the false forms are on each side. The false trichotomy one can understand. It is an attempt to find a *tertium quid* between matter and spirit that is neither. It is difficult to understand what the false dichotomy is. Weiss says: "The nature of man is conceived of as dichotomous, and all distinctions between psuche and pneuma in the sense of trichotomy, such as Delitzsch especially has recently adopted, are arbitrary. The soul is just the pneuma which has entered man; in man, pneuma becomes soul (psuche)."

Our judgment is that while Delitzsch makes too much of the trichotomy implying three natures in man, Weiss, on the other hand, makes too little of the trichotomy, for there is a trichotomy of function and life in man. The pneuma, while it does become psuche in man, nevertheless remains pneuma in nature and possibilities. In other words, the inner and immortal man is viewed in two lights, in two relations, in two departments of life. The inner and immortal man in godward relation is *pneuma*, and in earthward relation (or more definitely in relation to the material organism) is *psuche*. The capacity and activity of the spirit in the two spheres is so distinct and distinguishable that clearness of thought is only preserved by using distinct terms.

Our interpretation of scripture language then is that it favors dichotomy of nature but trichotomy of function, the latter necessitating the three terms, pneuma, psuche and soma. It may be illustrated in this way: In a growth of grain there are

essentially but two natures, viz., what is preserved, *kernel*, and what is cast off, chaff and straw. That is the essential dichotomy. Yet there is a functional trichotomy, and for the sake of clearness in thought and accuracy in speech, we speak of the *root*, the *stalk* and the *ear*. This trichotomy does not make three distinct natures, but it does make the three terms indispensable if we would understand either the growth of the grain or the development of man.

ANTHROPOLOGICAL TERMS IN THE SCRIPTURES.

There is no strict and elaborated science of man attempted in any part of the Bible, but terms are used with sufficient precision to make many distinctions possible.

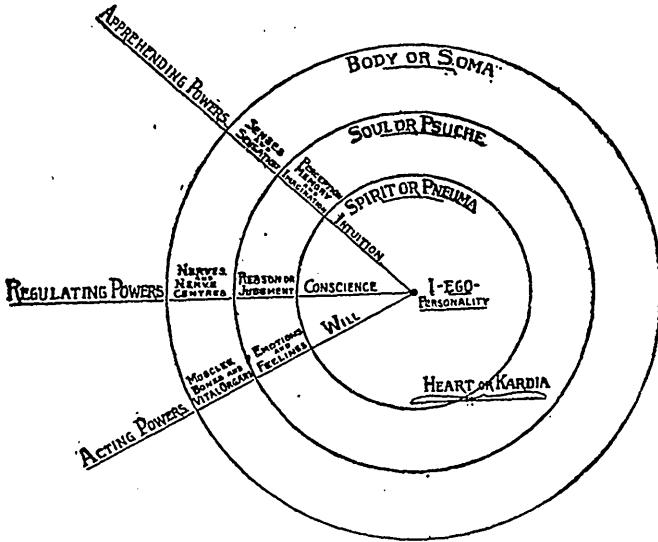
Body (*soma*) and soul (*psuche*) are distinguished. "Fear not them that kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

The *ego*, the person, is identified with the soul and not with the body by both Peter and Paul. Peter says: "Knowing this that I must shortly put off this my tabernacle" (2 Pet. i. 14), and Paul uses similar language in 2 Cor. v. 1.

1. *The soma, the body*, is easily determined. The body is not the corpse. The corpse is matter only, the body is capacity, function and life. Human life is threefold in its manifestation, viz., *apprehending*, *regulating* and *acting*. I attach importance to that threefold manifestation of life in man, for I believe that it holds good for body, soul and spirit. As far as the body is concerned the matter is very plain. The apprehending life is in the senses. One of the very first themes that a psychologist discusses is sensation. The regulating life is in the nerves, especially in the nerve centres. Here the marvellous mechanism of the body astonishes us. I quote from Prof. Bain's "Senses and Intellect."

Nerves are divided into cerebral and spinal, the cerebral nerves proceeding from the brain, and the spinal nerves issuing from the spine in pairs, one pair between every two vertebrae, and one of the pair for the right side and the other for the left side of the body. The most remarkable thing is that each of

DELITZSCH—"The essential condition of man subsisted in three concentric circles. The innermost was his spirit; the inner, his soul, and the external, his body. With his spirit man lived and moved in the love of God." ("Biblical Psychology," p. 147.)



DELITZSCH—"The body is neither the precipitate of the spirit, nor the spirit the sublimate of matter." ("Biblical Psychology," p. 108.)

DELITZSCH—"The spirit is the in-breathing of the Godhead, and the soul is the out-breathing of the spirit." ("Biblical Psychology," p. 118.)

these nerves has a double root in the spinal cord, a *posterior* and an *anterior* root. Nerves exist for two distinct ends, viz., for causing action, and for causing feeling. For action, the influence must proceed outwards from the centres to the active organs. For feeling, the action must proceed inwards from the sensitive surface to the centre. Now, it has been demonstrated, in the opinion of Bain that the anterior roots are the motor or out-carrying nerves, and the posterior roots are the incarrying or sentient nerves. So there is the double provision, the one for apprehension and the other for regulation. The *acting life* of the body is in a mechanical combination of muscles, bones, joints and vital organs. The regulating nerves and nerve centres control this living machinery and action becomes possible. The very structure of the body made as a tabernacle for the spiritual man, indicates what the life of the man is to be—

apprehension (senses), regulation (nerve centres) and action (muscles). We pass now from the soma, or body, to the psuche, or soul.

2. *Psuche, or soul*, is used in the New Testament in two senses, a lower and a higher. In the lower meaning it designates merely the life which animates the body and distinguishes man and the animals from lifeless nature. In the higher meaning it is the personal life; it is identified with the inner man, the *ego*, and partakes of its indestructibility. Both uses are found in Luke xii. 19-21: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Here the soul is the animal life. "But God said unto him, Thou foolish one, this night is thy soul required of thee." Here the soul is indestructible, immortal man. The threefold manifestation of life, viz., apprehending, regulating and acting, holds good here in the functions of perception, judgment and emotion. Perception is an apprehending power higher than sensation. Judgment is a regulating power higher than automatic nerve control. Emotion is an acting power higher than appetites or instincts.

3. *Pneuma, or spirit*, designates the immortal man in a higher life still, viz., in divine origin and nature, function and action. Here the threefold manifestation of life holds good again in the forms of intuition, conscience and will. Intuition is an apprehending power higher than perception. Conscience is a regulating power higher than judgment. Will is an acting power higher than emotion. Let me quote two brief sentences from Phillips Brooks, which will show how this constitution of human nature fits into divine requirements: "Every word of God is both truth and duty, both revelation and command. He who takes any new word of God completely gets both a new truth and a new duty."

It is intuition that grasps the revelation of God as truth—God is love, God is light. It is conscience that grasps the revelation as duty. It is conscience that has put the distinction between right and wrong into every language, and "ought" and "ought not" in every heart. It is the will that puts into execution the truth that has been translated into duty.

4. There is one other scriptural term that should be briefly

determined, viz.: *Heart* (kardia). Popularly, the heart is used to designate the feelings as distinct from understanding and will, but in scripture it has a much wider use. It is the seat of reasoning (Mark ii. 8), the source of evil thoughts, passions and actions (Mark vii. 21), the seat of doubt or trust (Mark xi. 23), the seat of unrest, fear, sadness and joy (John xiv. 1, 27; xvi. 6, 22).

5. We are prepared now to present in condensed form the results of these considerations.

Pneuma marks the divine potentiality in the human person as related to the higher heavenly sphere, and the *pneuma* elements are intuition, conscience and will.

Psuche marks the human individuality in the person as related to the earthly sphere, and the *psuche* elements are perception, judgment and emotion.

Kardia includes both of these as inward sources of life.

Soma marks the living human tabernacle, and the *soma* elements are senses, nerves, muscles, bones and vital organs.

With these definitions before us, we should be able to discern the meaning of such terms as *psukikos anthropos*, psychic man, and *pneumatikos anthropos*, spiritual man.

The *Pneuma Hagios*, the Holy Spirit, works through the human pneuma. Paul's statement in 1 Cor. ii. 14, 15 is thus made very plain, viz., "Psychic man (*psukikos anthropos*) receiveth not the things of the Spirit of God; for they are foolishness unto him and he is not able to know them because they are pneumatically (spiritually) judged. The pneuma man (*pneumatikos anthropos*) judges all things, but himself is judged of no man." The pneuma elements, intuition, conscience and will, receive directly the things of the Spirit of God. *Psuche* elements and *soma* elements are not able to do so.

WHAT HAS SIN DONE IN THIS HUMAN CONSTITUTION?

Sin began in the pneuma—the spirit. It began when the spirit was disturbed in its relation to God, its true life centre and source. Suspicion of God's love and wisdom was the beginning of sin. The pneuma elements were not life-deter-

mining with Adam, but they were with Jesus; hence Paul says, "The first man Adam became a living soul (psuche), the last Adam became a life-giving spirit (pneuma)." Delitzsch states clearly the difference between man's sin and Satan's. Satan's sin was self-originated, was self-executed, was the summit of all sins, and the result was obduracy. Man's sin was not self-originated; it was due to temptation. It was self-executed, however, and therefore was not to be excused. It was only the beginning of all sin, and not the summit. The result, therefore, was not obduracy, but shame because of nakedness, and fear because of God's presence. Satan is a better example of total depravity than man.

The intuition in man failed to hold the truth of God's love, the conscience failed to interpret the truth into duty, and the will willed the man out of God. Evil, therefore, may be defined as the product of the will that wills itself out of God. The first result of sin is thus made clear—it is in the *pneuma*, the spirit. The *pneuma* elements fail to be life-determining. In that sense the spirit is dead. "In the day thou eatest thereof thou shalt surely die." The God-resembling substance remains, but the God-resembling life is not attained. Death in the *pneuma*, then, is the first result. That is not all. When the spirit fell away from God, who is life, light and love, the soul (psuche) fell away from the dominion of the spirit.

The psuche and soma now determine themselves, which they were never intended to do. The result is the *sarkikos anthropos*, the carnal man. It is soon recorded: "Every imagination of the thoughts of his heart were only evil continually." This is the proper place to determine the force of the term *sarx*, flesh, another anthropological term in the Scriptures.

The word flesh (*sarx*) is used in the New Testament without any moral force, as when Christ says, "A spirit hath not flesh and bones as ye see me have," where it is used to designate a part of the body. It has a fuller meaning in the passage, "And the word became flesh." It does not refer now to a part of the body, but to the whole human nature, including every part of a true man, body, soul and spirit. To the fulness of this significance add a strong perverse moral quality, and Paul's

sense of the word is reached. *Sarx* is the whole human nature in the sinful condition. There is mind of flesh (*phronema sarkos*) (Rom. viii. 6); and the desire of the flesh (*epithumian sarkos*) (Gal. v. 16); and the intelligence of the flesh (*nous sarkos*) (Col. ii. 18); and the willings of the flesh (*thelemata sarkos*) (Eph. ii. 3). The *sarx*, or flesh, is such a condition of the whole human nature as makes it capable of the variety of works described in Gal. v. 18-22—partly *sensual*, as fornication and drunkenness; partly *religious*, as idolatry and sorcery; partly *social*, as envy and jealousy; and partly *mental*, as factions and heresies. The *sarx*, or flesh, is not an entity or essence in the human nature to be eradicated, but a condition of the whole human nature to be changed.

The central evil of the carnal man is stated by Paul in Rom. viii. 7: "The mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed is it able to be, and they that are in the flesh are not able to please God." The central evil is non-subjection, it is lawlessness. Thus we reach the point of beginning, viz., when the *pneuma* fell away from God and became dead, the *psuche* and *soma* fell away from the *pneuma* and became fleshly (*sarkikos*). This carnal condition of man constitutes human depravity. We sometimes speak of it as sin in the nature as distinct from sin in act, but it is better defined as depravity. So Paul refers to it in Titus i. 15: "To the pure all things are pure, but to them that are defiled and unbelieving is nothing pure; but both their mind and their conscience is defiled." In the seventh chapter of Romans, however, he does designate it as "sin that dwelleth in me." (Verse 17.)

The general view of sin, from the standpoint of anthropology, may be summed up briefly thus: *Sin is psychological* in its radical nature, it is spiritual (*i.e.*, in the *pneuma*), it is the failure of the *pneuma* to be life-determining, it is death to the *pneuma* because it is out of relation to God, the source of its life. It is, therefore, a fundamental disturbance of the human constitution.

Then sin is ethical in its results. Without the control of the living *pneuma*, human nature—both soul and body—deterior-

ates through lawless life into a depraved or inferior moral condition. This process is progressive, and constitutes depravity.

Then sin is physical in its results. The body is irrevocably sentenced to death.

KOSMO-SABBATON; OR, THE SABBATH BEFORE MOSES AND AFTER CHRIST.

II.

After the Resurrection.—I have shown that our Saviour established the new Sabbath by the legislative act of His resurrection, but He made His intention still plainer by His repeated appearances to the disciples on the first day of the week. The first occasion is described in John xx. 19, 20: "Then the same day at evening, *being one of the Sabbaths*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord."

The Sabbatarians object that, as the Jews counted their Sabbaths from sunset to sunset, this evening referred to was a part of the next day, the day after the Resurrection. The Roman civil day, however, and the Jews at that time were under the dominion of the Romans, was reckoned from midnight to midnight. Matthew says that the Marys came to the sepulchre "in the end of the Sabbath;" and yet Luke says it was "very early in the morning," and Mark that it was "at the rising of the sun." This shows that Matthew regarded the day as extending from sunrise to sunrise, and some eminent scholars suppose that the Jewish civil day had been modified by the Babylonian, which was reckoned from daybreak to daybreak. Meyer says on this point: "By *late on the Sabbath* we are not to suppose Saturday evening to be intended, but far on in the Saturday night, after midnight, towards daybreak on Sunday, in conformity with the civil mode of reckoning, according to which the ordinary day was

understood to extend from sunrise till sunrise again." Nothing can be more evident, then, than that this first religious assembly of the Christian Church was held on the very day of our Lord's resurrection, which marked the beginning of a new series of Sabbaths.

Any opinion as to the purpose for which the disciples were gathered together can be little more than a conjecture; nor can it have any bearing upon the argument. It is very unreasonable, however, to maintain, as some have inferred from Acts i. 13, that the eleven disciples had their home in this "upper room." The probability is that one or two of the disciples lived there, and entertained their friends with a humble meal, of which broiled fish and honey formed a part. But the important point is this: Christ hallowed the day and the gathering by His presence and blessing; and, if it was not a religious meeting in its commencement, it was before it closed.

It does not appear whether it was upon this occasion or a subsequent one that our Saviour instructed His disciples as to the observance of the Lord's Day. That such a command was given it seems impossible to doubt, although the withholding of it would not prohibit the apostles against instituting the Lord's-day Sabbath in commemoration of the Resurrection. If Christ's rising upon that day, His repeated appearances upon that day, and the outpouring of the Holy Ghost upon that day, would be sufficient justification to us, when we hold it sacred, and hallow it as the Sabbath of the Lord (and I hold that they would, although we have other grounds for the observance besides these), how much more to the apostles, to whom were given a greater authority and discretion? We can easily imagine with how little surprise the new command would come to those who had heard the Saviour sum up the whole Decalogue in love; who had heard Him say, "The Son of Man is Lord of the Sabbath day;" and whose hearts were so "glad when they saw the Lord," that no event could seem more worthy of a weekly commemoration than the joyous one of His resurrection. One would suppose from the reasoning of some, that our Lord never gave any commands to His disciples except what are recorded in the Gospels. Luke says plainly that

between the Resurrection and the Ascension, He gave "commandments unto the apostles whom he had chosen." (Acts i. 2.) We have the testimony of Justin Martyr, who died between sixty and seventy years after the apostle John, that among the commandments then given was one relating to the Sunday Sabbath. "Sunday," he says, "is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Saviour, on the same day rose from the dead. For He was crucified on the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration." ("Ante-Nicene-Fathers," V. 1. p. 186.)

On the following Sunday, Christ appeared to His disciples again. "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Then it was that the doubts of Thomas were dissipated, and he confessed the risen Redeemer, "My Lord and my God."

A Seventh-day Adventist writer says: "This is not the eighth day, but after eight days, an indefinite expression. If this were a definite expression it would carry the meeting over beyond Monday of the next week." Wesley, Adam Clarke and Whedon do not regard it as an indefinite expression. The expression will lose its indefiniteness, however, if we compare it with a similar expression in Mark viii. 31. Jesus told His disciples that the Son of Man must "be killed, and after three days rise again." Now, all will agree that our Saviour did not lie in the grave for three full days and over, but only on all of Saturday and parts of Friday and Sunday. Dr. Whedon says: "Our Saviour was not in the tomb three days and three entire nights, according to our modes of calculation. He expired on Friday afternoon and rose on Sunday morning. He was therefore entombed but the nights of Friday and Saturday. But the Jews reckoned the entire twenty-four hours in an unbroken piece, as a night and a day. They counted the odd fragment of a day, in computation, as an entire night and day."

As to the purpose of this meeting, I am inclined to agree with Lange and Luthardt, that the disciples "were gathered together for the celebration of the Resurrection-day;" and with Hengstenberg, "that Jesus desired by His appearance to sanction this solemnity." Dr. David Brown, in his commentary, says: "They probably met every day during the preceding week, but their Lord designedly reserved His second appearance amongst them till the recurrence of His resurrection day, that He might thus inaugurate the delightful sanctities of the Lord's Day." Dr. William Smith, in his "New Testament History," says: "Facts are sometimes of themselves strong arguments; and such is our finding the disciples again assembled on the *first day* of the following week, and our Lord again appearing in the midst of them. Their mere meeting may have been continued from day to day, but our Saviour's blessing this meeting with His presence goes far to mark the Lord's Day as sacred."

There was another memorable meeting between the disciples and their risen Lord, at which, according to Paul's statement, over five hundred persons were present. This meeting, also, it is extremely probable, was held on the first day of the week. The record does not say so; neither does it affirm that it was held on any other day. If Christ had already sanctified two successive first-days by His appearance and blessing, as has been plainly shown, we are justified in concluding, unless the narrative contradicts it, that the larger and, in some respects, more impressive gathering was held upon the first day as well. Says a thoughtful writer: "In the seven weeks between the Resurrection and the Ascension, Jesus appeared to Christian gatherings on seven separated days, the first two of them surely, probably all of them, being the *first day of the week.*" ("Sabbath for Man," p. 376.)

The Day of Pentecost.—The Father sanctified the first day of the human week by resting upon it; the Son sanctified the first day by His resurrection; and I have now to show that the Holy Spirit sanctified it by the blessings which He bestowed upon the Christian Church on the day of Pentecost.

"And when the day of Pentecost was fully come, they were

all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 1-4.)

When Paul speaks of the risen Redeemer as "the first-fruits of them that slept," he seems to have alluded to the sheaf of barley waved before the Lord on the second day of the Passover, and to have regarded this barley-sheaf as a type of the Resurrection. It was from the day when this wave-offering was made, "the morrow after the Sabbath," that the date of the feast of Pentecost was to be reckoned. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days." (Lev. xxiii. 15, 16.) At Pentecost, two loaves, of fine flour, baked with leaven, were waved before the Lord as an offering. The barley-sheaf was offered at the beginning of the harvest, the loaves of wheaten flour at its close; and the fifty days afforded sufficient time for the whole harvest to be gathered in. It will readily appear that the day when the miraculous baptism of fire and grace was poured out upon the infant Church—when "the Spirit descended with the things of Christ to show them with power to the souls of men"—was related to the resurrection of our Lord as the feast of Pentecost to the waving of the barley-sheaf.

What a day was this, the eighth Christian Sabbath! Peter preached the first Gospel sermon. But Peter was not the only preacher. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And the multitude were confounded, "because that every man heard them speak in his own language." Some mockers said: "These men are full of new wine;" but it was wine from heaven, the grace and power of the Eternal. As the result of that day's preaching, three thousand souls were converted, and "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

It is the opinion of several able commentators that it was on the day of Pentecost, or its equivalent, that the tables of the Decalogue were given from Mount Sinai. This was John Wesley's view: "At the Pentecost of Sinai, in the Old Testament, and the Pentecost of Jerusalem, in the New, were the two grand manifestations of God, the legal and the evangelical; the one from the mountain, and the other from heaven; the terrible and the merciful one."

It is certainly remarkable that so many circumstances should combine to give prominence to this first day of the week, under an economy whose weekly festival was fixed, at least from the time of Moses, upon the seventh day; and it is not difficult to recognize a beneficent arrangement by which God's people were never left without prophetic types of the Christian Sabbath. No other day in the septenary cycle has been so honored as the first. On it the Creator, having ceased from His creative labors, commenced His Sabbatic rest; on it the miracle of the manna, prophetic of our Saviour, began; on it the law was given from Mount Sinai; on it was the Sabbath of the first-fruits; on it was the great Jewish Sabbath of Pentecost; on it the Redeemer arose from the dead, and "led captivity captive;" on two successive first-days the risen Saviour appeared to His disciples; and on it the Holy Ghost first descended upon the Christian Church.

The Resurrection-Day called a Sabbath.—If we examine the accounts of the Resurrection in the different gospels in the Greek text, we shall find that the day on which our Saviour rose from the grave is called a Sabbath in every case.

Matthew's record, according to the authorized version, reads: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." (xxviii. 1.) A Seventh-day Adventist writer says: "Matthew wrote his gospel six years after the resurrection, yet calls the day before the first day the Sabbath." ("Bible Readings," p. 38.) But Matthew in this passage applies the same word to both days. If he calls the seventh day a Sabbath, he calls the first day a Sabbath; if he refuses the title of Sabbath to the first day, he refuses it to the

seventh day. It certainly violates a most important law of translation to render the same word in two different ways in the same sentence. *Οπσε δὲ σαββάτων, τῇ ἐπιφωσκουσίῃ εἰς μίαν σαββάτων* (literally, "at the end of the Sabbaths, as it dawned towards one day of the Sabbaths"). This is good Greek turned into good English and good sense. What more can we ask? It is not necessary to look for Hebraisms to remove a difficulty which does not exist. The old Sabbaths had come to an end; the new were now to begin. (See Beardsley, "True Sabbath," to which work I am indebted for the suggestion developed in this part of my lecture.)

Martin Luther, in his German New Testament, transfers the word *σάββατον* in every case but one. In that single case, he renders it "week": "I fast twice in the week." (Luke xviii. 12.) But even here it is not necessary to so translate it. It was customary among the Jews to fast twice in the week; their days of fasting were the second and fifth, Monday and Thursday. There would be no cause for self-gratulation in doing what all the rest did; the Pharisee seemed to think he had special claims to the Lord's notice; so there is nothing improbable in the supposition that he fasted "twice on the Sabbath."

The passage in Matthew, quoted above, Martin Luther renders: "But on the evening of the Sabbath, which dawned toward the first festival of the Sabbaths, came Mary Magdalene, and the other Mary, to behold the grave."

The parallel passages in two of the Gospels, Luther translates as follows: In Mark xvi. 2, "And they came to the grave on one of the Sabbaths very early, when the sun arose;" and in Luke xxiv. 1, "And very early on one of the Sabbaths, came they to the grave."

John, according to the A. V., says: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre." (xx. 1.) The Sabbatarian writer quoted above is not altogether satisfied with John, because he does not mention that the day before was the Sabbath; but he accords him credit, however, for giving "no title of sacredness to the first day." Even this is more than John deserves, for what he does say is: "On one of the Sabbaths cometh Mary Magdalene early."

So Luther translates it. And the nineteenth verse of the same chapter he renders: "Now on the evening of the same Sabbath, when the disciples were assembled, and the doors were shut, for fear of the Jews, came Jesus, and stood in the midst, and said to them, Peace be unto you."

In this connection, I may refer to two passages outside of the gospels, in which the A. V. has rendered the plural of *σάββατον* by "week." The first is Acts xx. 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Here Luther's rendering is: "And on one Sabbath." The other passage is 1 Cor. xvi. 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The Greek is, *κατὰ μίαν σαββάτων*. *Κατὰ* with the accusative has a distributive sense. *Κατὰ σάββατα* would mean, "every Sabbath," and *κατὰ μίαν σαββάτων* means, "on every single day of the Sabbaths." Luther's translation is: "On every one of the Sabbaths let every one among you lay by him, and collect, what seems good to him, lest, when I come, there be first of all the contributions to gather."

There is one other passage in which *σάββατον* is translated "week" in the A. V. It is found in Mark xvi. 9. Here, and in Luke xviii. 12, the singular is used; in the other cases the plural *σάββατα*. "But Jesus, when he was risen early on the first day of the Sabbaths, appeared first to Mary Magdalene, out of whom he had cast seven devils." So Luther renders it. But the phrase here is somewhat different, *πρώτη σαββάτου*; the ordinal number being used instead of the cardinal. Literally, it is, "On the first day of the Sabbath," by which, I suppose, must be understood the first day of the new Sabbath, the Christian Sabbath, which indeed it was.

It is proper, however, to draw attention to the marginal remark in the Revised Version, with reference to this verse and those following it: "The two oldest Greek manuscripts, and some other authorities, omit from verse nine to the end. Some other authorities have a different ending to the Gospel."

Even if it were conceded that the singular of *σάββατον*, in

two passages, one of them of doubtful authority, may properly be translated "week," the argument built on the plural *σάββατα* is not invalidated; for it is the opinion of certain eminent scholars that, while the singular may sometimes denote "week," the plural never does.

No authority for the rendering which I oppose can be found in the Septuagint. According to Cruden, the word "week," or "weeks," is found only twelve times in the A. V. of the Old Testament, and only once in the Apocrypha. In every case but one, the Greek word used in the Septuagint is *ἑβδομάς*, and in that one case two words are used, *ἑπτὰ ἡμέραι*, or "seven days."

In Lev. xxiii. 15, the Septuagint renders the Hebrew equivalent of *σάββατα* by "weeks," and, in the following verse, the same word in the singular by "week," but here the English A. V. gives "Sabbaths" and "Sabbath."

From the Greek text, then, in the different accounts of the Resurrection, it seems plain enough that the four evangelists called the first day of the week a Sabbath. All four called the day of the Resurrection, "one of the Sabbaths;" Mark called it, besides, "the first day of the Sabbath;" and John called it, besides, "the same day, being one of the Sabbaths." We have authority no less decisive than the example of the four evangelists for calling the first day of the week "the Sabbath."

"*Sabbaton*" in the New Testament.—I have shown that in no single case where the word *σάββατον* is translated "week" in the New Testament does the sense require it to be so rendered. I have shown that, according to a literal rendering, the day of the Resurrection, which was the first day of the week, is termed a Sabbath no less than six times in the Gospels. Let me go a step further, and see whether it cannot be as clearly shown that where the word *σάββατον* is translated "Sabbath" in the A. V. of the New Testament, it does not always refer to the Jewish Sabbath.

In the four Gospels, either in the singular or plural, the word is found fifty-three times. Once in the singular (Mark xvi. 9), and five times in the plural (Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 1, 19), it refers to the day of the Resur-

rection. And five times, in the singular, it refers to the Sabbath in the abstract, without reference to the day on which it may be observed. (Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5.)

In the Gospels, however, except in the brief narratives of the Resurrection and the events that followed it, we do not look for any mention of the Christian Sabbath. Although written, probably, from twenty to sixty years after the resurrection of our Lord, they describe events that transpired before it, and so before the Jewish Sabbath was displaced by the Lord's Day.

Luke employs a phrase which is not to be found in the other evangelists. They speak of the Jewish Sabbath simply as "the Sabbath," sometimes using the singular and sometimes the plural—John always the singular. But in four places in his Gospel, Luke calls it "the day of the Sabbath," or "the day of the Sabbaths." The purity and elegance of Luke's style, as compared with the others, are evidence, perhaps, of more accurate habits of thought. It would appear that he discriminated between the Sabbath itself and the day of its observance. In one passage in John (xix. 31), the same distinction, perhaps, is indicated, but not so clearly.

This view is strengthened when we remember that the New Testament never speaks of "the seventh day," except once, in Heb. iv. 4; and in that chapter it is argued that, since the Jews failed to enter into the rest of the seventh day, through unbelief, Christ gave to His people another day. "There remaineth, therefore, a Sabbath-keeping (*σαββατισμός*) to the people of God." (Verse 9.)

In the Acts of the Apostles, the Greek word under consideration is found nine times. Five times (xiii. 14, 27; xv. 21; xvii. 2; xviii. 4) the connection proves that it refers to the Jewish Sabbath, to occasions when Paul and his fellow-workers took advantage of their Sabbath gatherings to preach to the Jews the Gospel of Christ. "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." (Acts xvii. 1, 2.) This was politic, generous and commendable in Paul and his companions, and by

so doing they did not in the least compromise their fidelity to the day of the Lord.

In the remaining four passages, the reference seems to have been to the Christian Sabbath. The first passage may be found in the thirteenth chapter of Acts. Paul had been preaching to the Jews of Antioch on their own Sabbath. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them on the Sabbath between." (Acts xiii. 42.) The Jews would have asked Paul and Barnabas to speak to them on the next Sabbath, the Sabbath after, if at all; but the Gentiles, who had no love for the Jewish Sabbath, asked them to preach on "the Sabbath between." This could be none other than the Christian Sabbath, the very next day.

The second passage is in the same chapter, at verse 44: "And on the approaching Sabbath came almost the whole city together to hear the word of God." This was the Sabbath between, the day that had been fixed upon for the service. The coming or approaching Sabbath cannot mean the next Jewish Sabbath, a whole week distant. The impatient Gentiles would not want to wait until then, and there is no apparent reason why Paul should keep them waiting. It is evident that it was for the Christian Sabbath the appointment was made, and on the Christian Sabbath the meeting was held. Luke called the first day of the week "one of the Sabbaths" in his Gospel (Luke xxiv. 1). Why should he not use the same title of sacredness here in reference to the same day?

Moreover, why should the Jews be filled with envy when they saw the multitudes, as the historian affirms? Why, if not at the slight that was put upon their own Sabbath, for which they were so zealous, by the holding of this great religious convention for the Gentiles upon another day? "It was necessary," said the apostles, "that the word of God should first have been spoken to you: but seeing that ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." This was a meeting for the Gentiles, on the Kosmo-Sabbaton, a little Pentecost, "and the disciples were filled with joy and with the Holy Ghost."

The third passage occurs in the sixteenth chapter of Acts: "Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath (day of the Sabbaths) we went out of the city by a river side, where prayer was wont to be made (where used to be a place of prayer); and we sat down and spake unto the women which resorted thither."

The narrative does not imply, as Sabbatarian writers assume, that the apostles waited several days until the Jewish Sabbath. Their abiding certain days probably included all their experiences before they left the city. Paul had heard of this riparian *προσευχή* or place of prayer, a building used for worship where there was no synagogue, and he thought it would be convenient for his purpose. The service held was unique in its way, as only women were present. We do not read elsewhere of synagogue services from which the men were excluded. I have seen several ingenious explanations of this circumstance. It has been said that the men had nearly all been killed or deported by the Romans, but the context seems to disprove that. It has been supposed that the women were the Jewish wives of pagan husbands, or that they were assembled before the hour for synagogue service. These are only partial solutions of the difficulty. It does not seem probable to me, according to the narrative, that the women had gone to the river for worship at all, or that the day was the Jewish Sabbath. They may have resorted to the spot for clothes-washing, or bathing their faces, hands and feet, and, their special business ended, have been enjoying a friendly chat when the apostles drew near. The historian says the meeting, which seems to have been of an informal and conversational character, took place on the Sabbath; so I suppose he means the Christian Sabbath.

There remains to be considered another passage in Acts, in the twentieth chapter: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This passage has already been referred

to in the list of those in which *σαββατον* has been translated "week." The literal rendering is, "on one of the Sabbaths;" so it must be proven upon other grounds that this interesting service was held upon the first day of the week.

There are two circumstances that, taken in connection with other meetings of the disciples, appear to furnish conclusive evidence that the meeting under consideration was held on the Lord's Day. It was the day on which the disciples were accustomed to come together and break bread. The Syriac version, which is assigned by some to the end of the first century, reads: "When the disciples came together to break the eucharist," that is, to celebrate the Lord's Supper, which it was their custom to do on every Lord's Day. In addition to this, they may have had a common meal together. The words, however, must not be interpreted by an arbitrary reference to Acts ii. 26, "And breaking bread from house to house" (or "at home"), where an ordinary meal may be intended; but rather to Acts ii. 42, where the "breaking of bread" is manifestly a religious exercise.

Then Paul was "ready to depart on the morrow." While I do not suppose that Paul would have considered it a violation of the Sabbath, either Jewish or Christian, to walk fifteen or twenty miles, from Troas to Assos, on an errand of salvation, yet no doubt he would prefer to make the journey upon another day. And as there is no record elsewhere of the Christians meeting together for religious worship upon the Jewish Sabbath, we are shut up to the conclusion that this meeting was held upon the Lord's Day.

Paul, in his epistles, mentions the Sabbath in only two places. In one of them, Col. ii. 16, he says: "Let no man judge you in respect of . . . the Sabbaths: which are a shadow of things come; but the body is of Christ." In the other, 1 Cor. xvi. 2, he says: "On every one of the Sabbaths let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." If the first of these allusions is to the Jewish Sabbath, as cannot be doubted, the second must be to the Sunday-Sabbath. The taking up of a collection for the poor was to be a feature in the weekly meetings of the

Christians. A Sabbatarian writer appeals to a long list of authorities to prove that "by him in store" means at home. The money of course would be laid aside before it was brought to the sanctuary, but if no public collection of it were made, there would still be the gathering of the contributions after Paul came, which was the very thing which he wished to prevent.

Paul gave as a reason for his delay in coming to Corinth, the impending festival of Pentecost at Ephesus, which he expected to "open unto him a great door and effectual." The baptism of the Holy Ghost which the Church received at Jerusalem upon the day of Pentecost seems to have invested this first-day feast with a peculiar sacredness in the estimation of the early Christians, coinciding as it did, moreover, with their weekly Sabbath. It was not upon any seventh-day Sabbath, but upon the first-day festival of Pentecost that Paul looked for special manifestations of the power of the Gospel to save; although he himself had not been one of the number upon whom descended the first pentecostal baptism.

Paul's words in Col. ii. 16 ask for a more particular notice: "Let no man therefore judge you in respect of the Sabbaths." "For not observing the weekly Jewish Sabbaths," says Wesley. And Watson says: "St. Paul speaks of the Jewish Sabbaths as not being obligatory upon Christians, whilst he yet contends that the whole moral law is obligatory upon them."

Dr. David King, in the "Imperial Bible Dictionary," says: "This passage perfectly accords with a superseding of the Sabbath-day as distinguished from the Lord's-day, embodying substantially all that prior sabbatical observance had shadowed. In the same relation we would use the same language still." It is not necessary, however, to multiply quotations. If we are careful to preserve the distinction between the Sabbath itself and the day of its observance, these words of Paul will present no difficulty. He clearly teaches that the Christians were under no obligation to keep the Saturday-Sabbath; but he gives no countenance to the notion that the Sabbath itself was abolished. The Sabbath, in all its essential features, was preserved in the Lord's Day.

I have reached the end of the passages in the New Testament where the singular or plural of *σάββαρον* is used; but there is one passage, in the epistle to the Hebrews, where a derivative, *σαββατισμός*, is found, to which it will be proper to draw attention here: "There remaineth therefore a keeping of a Sabbath to the people of God." The writer of this epistle, whether Paul or not, seems to entertain the same views touching the Jewish Sabbath. He argues that, since the Jews, through their unbelief and rebellion, had failed to enter into the full enjoyment of the Sabbath-rest which was fixed, for them, upon the seventh day, Christ removed the Sabbath from the day which had been so profaned and neglected by them, and established it upon a new day which would celebrate the new creation of the world in the Resurrection; "for he (that is, Christ) that is entered into his rest, he also hath ceased from his own works, as God did from his." "Let us labor therefore to enter into that rest (to make the most of this new Sabbath) lest any man fall after the same example of unbelief."

Upham, N.B.

M. R. KNIGHT.

ZEPHANIAH, A LEADER OF AN ANCIENT FORWARD MOVEMENT.*

VIII.

PLAN OF THE CONTENTS.

KLEINERT (in Lange's "Commentary") says: "On looking over this prophecy, we discover at once, as its chief objects, both the fundamental problems of all prophetic announcement, viz., (1) the great day of judgment, to the description of which the first chapter is devoted; and (2) the salvation connected with it, the announcement of which forms the subject of the third chapter, from the eighth verse onward. The whole structure of the prophecy is, accordingly, closely modified after that of Obadiah:

* In the Lecture as delivered before the Theological Union, the following order was observed in the discussion of the subject, but for the sake of brevity the matter coming under the first seven sections is here omitted: I. The Time of the Prophet. II. The Times of the Prophet. III. The Prophet himself. IV. The Campaign Literature. V. Literary Character of the Prophet's Work, and the General Significance of the Book in the Prophetic Canon. VI. The Foreground of the Prophecy. VII. The Place of Prophecy in the Old Testament Economy.

(1) Judgment, i. 1; ii. 3; (2) Moving cause (of judgment), ii. 4; iii. 7; (3) Salvation, iii. 8-20. But it is evident that in the judgment there are several distinct parts: (1) The immediately impending separate judgment upon the heathen nations, ii. 4-18; (2) the final judgment upon the heathen, iii. 8; (3) the judgment upon Israel, i. 7-14; iii. 1-8. All three parts together form the great world judgment which is presented to view, i. 2f, and in their totality they form the *condition* of the salvation." In our analytical study of the contents of the prophecy we will accept this *general* outline as substantially correct. Principal Douglas (in "Handbooks for Bible Classes") says, with regard to the contents of Zephaniah: "He begins with all mankind in a state of sin and misery—first the Gentiles, and next the Jews—and he ends with a state of grace and glory which embraces both Jews and Gentiles, apparently incorporated; no longer two, but one. His breadth of vision and his order of arrangement remind one of Paul's Epistle to the Romans; but he had less to say than almost any other Old Testament prophet regarding the person and work of Christ, at least directly." Our analytical study of the prophecy yields the following results:

SECTION I.—The Announcement of the Judgment, i. 1-7. This section includes: 1. The Title of the whole Book, v. 1. 2. The Judgment Announced is Universal, vv. 2, 3. 3. The Relation of this Judgment to Israel and the Reasons thereof, vv. 4-7.

Sub-Section I.—The Title, etc., v. 1. Zephaniah gave a personal testimony. He told forth the word of the Lord which came unto *him* individually. Religion is life; and this life must be supported by constant and direct communication with the source of life (John xvii. 3). The Church should be careful, lest in her zeal to have everything decently and in order she blunts the edge of that tremendously aggressive weapon, individual testimony. Some provision must be retained in the Church services whereby he, unto whom the word of the Lord has come, may give his testimony, governed only by the general law that he speak to the edification and comfort of others (1 Cor. xiv. 26-31). To be in the "exact succession" (Jos. c. ap. 1-8), in "the goodly fellowship of the prophets," consists not in

the method of the utterance, but in the substance and spirit of the declaration. Preaching is not the moralizing upon ancient history, or drawing fine-spun theories from ancient records, but real heart-talk concerning what the Lord has said to us.

Sub-Section 2.—The Judgment Announced is Universal. vv. 2, 3. The language here reminds us of Gen. vi. 7, concerning the flood, so that Zephaniah seems to be announcing a new deluge, because the national life in the new typical kingdom of God, founded by the call of Abraham, had been infected by the godless influences which had flowed in unchecked upon it. A new beginning was to be made with a godly remnant saved from this second deluge, in which the agent of destruction is “the fire of His jealousy” (i. 18). These words can have no complete fulfilment until the final day of judgment. All other fulfilments are earnestings of this; they speak to men’s consciences, attesting the existence of a divine law, and so of a future complete manifestation of that law. The seed of the judgment dwells in the law, and there is an inalienable connection between the course of nature and the progress of the divine kingdom, and religious ideas expressed in language drawn from natural phenomena mean more in scripture than mere poetic coloring. There is a repetition in verse 3 of the threat on man, showing that man is the proper object of the wrath of God, and the creatures suffer because connected by a community of interests with mankind.

Sub-Section 3.—The Relation of this Judgment to Israel and the Reasons thereof (vv. 4-7). We find here the judgments on the heathen world and the judgments on the covenant people standing in close connection with one another. The relation of the two seems to be that the judgment on the covenant people precedes that of the nations of the world, the deliverance of the former being wrought by means of the latter. Israel has been held up to the world as an example of how God loves, so it seemed just that it should first bear witness how He punishes. Jehovah, then, as Judge of His own people, can be a witness against the heathen. Judgment is thus proved to be an outflow of the theocracy, and the nations of the world are to be punished in the last judgment, not so much for their transgressions

against natural law, as for the position they occupy against the covenant people, and so against the God of Revelation. This is proved to be a general principle of universal application in its transference to the New Testament, when it is declared (Matt. xxiv. 14) that before the final judgment "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." This seems to imply that before "the end" comes, all the rest of the world will have attempted to resist the kingdom of God. "Let not the rebellious exalt themselves," for the power, which, after being used as an instrument of judgment against Judah, was itself made the object of a general judgment.

The *reasons* of God's judgment on His people are given in a list of six particulars (vv. 4-6), which shows a gradual progress from gross external to a refined but deadly internal idolatry. Looking at this list we discover (1) that judgment was not only upon that which was intrinsically evil, but on the good which corrupted itself into evil (v. 4b), the unworthy is associated in the judgment with the unlawful; (2) that a corrupting deposit (v. 6b) of complete indifference is the very climax of godlessness; and when one is too indifferent to ask after God, he is to be classed with those who are in open hostility to Him; (3) that falseness to God bears all its bitter fruit in the realm of morals, the heart becoming insensible to motives drawn from eternal things; (4) that the majesty and kingdom of God, does not consist in any visionary splendor, but in *duties*, and when an attempt is made to satisfy all the desires of the flesh and of the mind by erecting some altar to their honor, it is sure to end in a weakening religious syncretism, which is a premonition of judgment.

Modern idolaters (v. 5) there are, too, who worship and serve the creature more than the Creator. Talking of "nature," and its "laws," not as laws imposed upon matter, but as inherent in it; idolizing their own intellect and their discoveries made thereby, they make this world their exclusive object. This worship "upon the housetops" individualized the public idolatry—it was a rebellion against God, family by family,

SECTION II.—The Description of this Judgment in more

General Terms, i. 7-18. This section includes: 1. The pivotal verse, turning from the general section (I.) to the more particular (II.), (7). 2. The Description of the Judgment as to its objects (8-13). 3. The Description of the Judgment as to its Dreadfulness (14-18).

Sub-Section 1.—The pivotal verse (7). This verse is a mosaic, compiled by adoption and adaptation of phrases and symbols from at least three of Zephaniah's predecessors. These fragmentary allusions were as keynotes to the literature of his subject, and were helpful to those who knew the prophets. V. 7a is Habakkuk's call to a hushed submission before God; 7b is Joel's word of warning (i. 15); the image of the "sacrifice," which God had prepared of those who incorrigibly rebel against Him, is from Isaiah xxxiv. 6; the remarkable word "consecrated" (A. V. *bid.*), used with regard to the nations whom He employs to execute His judgment upon Israel, and who are as His invited "guests" to the "sacrifice," is probably from Isaiah xiii. 3. (Let the critic remember that these allusions, like some in this article, are unacknowledged). When a man will not offer himself a "living sacrifice," God rejects all outward oblations, and the sinner himself becomes the sacrifice and victim of his sins.

Sub-Section 2.—The Description of the Judgment as to its Objects (8-13). The first act of punishment (8, 9) comes upon those dignitaries of state (v. 8, "princes") whose opposition to needed reforms and desire to inaugurate a fresh period of license and self-indulgent laxity might surpass even that of the "king's sons" or the royal princes.

God *seems*, sometimes, to be away from His own world—in a "far country," which is taken advantage of by His servants, who abuse the trust reposed in them and begin to act an unworthy part; but "things are not as they seem," and God, using our own language to us, says, "I will visit" (A. V., *punish*), inspecting, sifting, reviewing, and, if necessary, allowing the weight of His displeasure to rest upon their sins.

The law contained what would now be called "sumptuary legislation" on the subject of clothing, not regarding it as an indifferent subject morally. A contempt of the distinctive badge

of the Israelite (Num. xv. 38-41) meant a decay of the national spirit, and was an external sign of an internal apostasy from the worship and service of the true God. With Paul (Eph. iv. 24) dress becomes an image of the spiritual mind; so here, an oddity in apparel became an estranged heart.

Sins against the second table of the law (wrongful dealings as to our neighbor's goods) are reprov'd in v. 9, as sins against the first table in v. 8. Dishonorable servants of the king, who thought that they could best serve their master by extorting treasure from their dependents, found that all that remained of wealth gained by fraud and extortion were the sins themselves, which filled the house of the fraudulent to their destruction.

The second act of punishment falls upon the *rich*, who, settled on their lees, have confidence in a continuance of the present condition of things so advantageous to themselves, and depend upon their natural or acquired resources to resist all seemingly dangerous innovations (vv. 10, 11). Where they thought their natural defence lay, there God's judgments found them, and when the Lord ceased to be "round about His people," "the mountains round about Jerusalem" were an insufficient defence, and their natural strength became thus their weakness, tempting them to an irrational resistance. The *maklesh*, or "mortar," seems to have been a portion of the valley which intersected Jerusalem from north to south, full of houses, and the scene of petty merchandise, where the occasions on which men could and did break the law were the more continual, because they entered into their daily life. Industrial activity and commercial progress are good things, but on them alone a kingdom cannot stand firm (Isaiah xxxiii. 6).

The third act of punishment (12, 13) comes upon the *spiritually obdurate*—those who have not guarded against the increase of the corrupt deposit of indifference, and have now "settled on their lees." The "lees" are the refuse of the wine, yet stored up with it, and the wine, resting upon it, becomes harsh and unpalatable; so do men of ease rest upon things defiled or defiling.

These careless despisers have reached such a point that they can practically deny the agency of God in the world, and resting

in the opinion that chance governs the world, they despise both warnings and exhortations.

The "therefore" with which v. 13 begins in A. V. should be the common "and" of continued narrative, and indicates the simple sequel in God's providence—what the law and the prophets predicted—that which will happen in every such case, viz., God will interfere in men's affairs.

Atheism has always its baneful effect on practical life (Ps. xiv). "The fear of the Lord," constant recognition of Him in all our ways, "is the beginning of wisdom;" so the denial, not of the existence but of the *judgment* of God, is the beginning and end of folly. The inspection of the Lord goes beneath the surface (12a), and will bring to light every hidden thought, motive, and purpose and plan. The analysis of the Lord will be unsparing. If "the candle of the Lord" discovers to us any hidden "chambers of imagery" (Ez. viii. 12), in which are cherished doubts and moral crookedness which may cause dry-rot in the Church, remember God says, "I will visit."

Sub-Section 3.—The Description of the Judgment as to its Dreadfulness (vv. 14-18). Here are given in graphic detail some features of "*dies irae, dies illa*" (i. 15 Vulg.) (vv. 14, 15, 16). The sound of the trumpet (v. 16) (1) introduces God's holy festival (Num. xxix. 1); (2) is the signal for God's proclamation of power over the sinner (Hos. viii. 1); (3) is the war, signal of desolation (Am. ii. 2). As men practised their atheism so to convince them of their folly God must practise His judgments. They are accustomed to look upon every result as the necessary product of laws, either of nature or trade, for God (say they) "will not do good, neither will He do evil" (v. 12), and so disregard the factor of divine power or grace at the foundation of the whole; so God must vehemently break into their lives, and so convince them not only of His mere existence, but also of His righteous activity. So great is their dismay that "the mighty men cry bitterly" and "walk like men;" in other words, their courage fails them, and their ingenious plans miscarry, "because they have sinned against the Lord." They walk in darkness and stumble, because they have not the light of life. There is no escape by ransom, for (v. 18a) "neither

their silver nor their gold shall be able to deliver them" is a general expression indicative of the fact that all those who had (vv. 8-13) rendered themselves obnoxious to the divine judgment, were, in some way, entangled in silver and gold. Neither is there any escape by flight (18b) from the penetrating judgment of God.

With man the idea of the living, holy God is so easily vaporized into an abstraction, that the attitude of God to men in their different relationships to His law is expressed often in the language of the human emotions, in order to keep wakeful and strong such a consciousness. The divine jealousy manifests itself as divine wrath; for both jealousy and wrath are manifestations of the divine holiness. The wrath of God is the most intense energy of the holy will of God, the zeal of His wounded love. The occasion of the display of divine wrath is a breach of the covenant, or a malignant interference with the aim of the covenant, whereby the divine uniqueness is assailed. The measure of the divine wrath is not the sway of blind passion, but is outlined by the general aim of salvation; but if man denies and rejects the testimony of the holy God, justice must be exercised upon him in his resistance to God's will, which alone is right. Well may "the mighty man cry bitterly," when "the fire of his jealousy" is kindled, lest "a speedy riddance" be made of all his boasted defences.

SECTION III.—Exhortation to Humility and Repentance during a period of respite (ii. 1-3). This section is properly a hortatory conclusion to the subject matter of chapter one, and should be placed in close connection therewith. It includes: 1. Exhortation to sinners to repent (vv. 1, 2). 2. Exhortation to the righteous to persevere, and also advance in those dispositions and activities which forward the conditions of their safety (v. 3).

Sub-Section 1 (vv. 1, 2).—The prophet calls to repentance at a time when men should be easy to persuade, viz., when terrified by the prospect of destruction, from which neither flight nor ransom (i. 18) can secure them. The stoutest bulwarks of the heart may be expected to give way before the sound of God's trumpet (i. 16), and when the things with which man is

accustomed to plan and act (i. 18b) refuse their service, and every ingenious device is, in its futility, as the groping of a blind man (i. 17).

The reason for this fervent appeal is given in verse two. The original "decree" (Gen. i. 11) declared that everything will "bring forth . . . fruit after his kind;" the law will "bring forth" what is in it as a germinant seed, viz., "the day of wrath and revelation of the righteous judgment of God. (Rom. ii. 5.)

Sub-Section 2 (v. 3).—Three times (v. 3) is the significant term "seek" here used. First, the comprehensive direction is given, "Seek the Lord." The object of their search was to be a personal acquaintance with a personal God; then, under this duty, they are urged to secure and manifest the moral qualifications ("righteousness," meekness") which will secure them safety in the "*dies irae, dies illa*" (i. 15). Not only shall those having such moral qualifications "be hid" or guarded (a reference to the prophet's own name), but only such, like the righteous men sought for in Sodom, shall be of use in turning aside His judgments. "Ye are the salt of the earth." (Matt. v. 13.)

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(To be Continued.)

THE NATURE OF CHRIST'S ATONEMENT.

A CONTRIBUTION TOWARD THE FORMULATION OF A CONSISTENT ARMINIAN THEORY.

ARTICLE VI.—*Continued.*

TREATING of the Scholastic Age, Dr. Shedd finds the same views dominant. He says: "The doctrine of vicarious satisfaction, or substituted penalty, was the *general* form of doctrine among all classes of minds within the pale of the Church, as it was in the patristic period. All profess to adopt it, and its explicit denial or rejection was deemed heresy."¹ In reading

1. "History of Christian Doctrine," Vol. II., pp. 317 and 318. We take it for granted that the phrase, "substituted penalty," is explanatory of "vicarious satisfaction," as used by Dr. Shedd. We do not regard them as equivalent. We most heartily subscribe to the one, but as emphatically deny the other.

Dr. Shedd's elaborate review of Anselm, and the extravagant encomiums he lavishes upon that writer, one would surely think that the "scientific development" of the doctrine he has been so long promising had been reached at last; but no, for it is in substance intimated that Anselm was like a solitary star shining amid unbroken darkness, for the general treatment of the doctrine, we are given to understand, was not unlike that of his own theological ideal, Augustine, which Dr. Shedd himself declares to be disappointing. If Anselm's is the true theory, as Dr. Shedd contends, Dr. Shedd is our witness that the Church had not moral or intellectual muscle sufficiently strong to retain it when discovered. He says: "The doctrine of vicarious substitution was not maintained in this pure and unqualified form by the successors of Anselm."¹ We confess our inability to reconcile this with the quotation above from the previous page of Dr. Shedd's volume. It is a sad picture this with which Dr. Shedd presents us. For eleven hundred years the Church was without an adequate theory of Atonement, and then, when Anselm produced it, she let it slip from her cold heart and palsied hand. The good time is, however, coming, and we must be patient.

It was in the days of Calvin and the Synod of Dort, with its packed membership and its persecuting spirit, that the doctrine advocated by Dr. Shedd was developed into scientific symmetry and accuracy. This was the "point at which it received its fullest expansion, and became entirely free from those foreign elements which we have seen mixing with it in its preceding history. The doctrine was now that of pure and complete satisfaction of law."² True we are told that "there is a difference between" Anselm and the doctrine of the Protestant Reformers, "but this difference is formal and not material."³ Now, we have already dealt with this subject in our review of Anselm, and, therefore, content ourselves here with reversing the sentence of Dr. Shedd, for then it will be

1. "History of Christian Doctrine," Vol. II., p. 318.

2. *Ibid.* p. 345.

3. *Ibid.* p. 330.

far more in harmony with the fact: the "difference between Anselm and the Protestant Reformers is material and not formal."

That the doctrine of penal satisfaction has not been the generally received faith of the Church, Dr. Shedd is himself the witness in his long and labored sections on Socinus, on Grotius, and the Papal soteriology, not to mention his utter silence regarding the Greek and other Oriental Churches. What Dr. Whedon said of Dr. Shedd's "History of Christian Doctrine" in general, is most emphatically true of his "History of Soteriology" in particular: "Dr. Shedd's great art consists in bringing out into monstrous prominence the narrow and exceptional, so that church doctrinal history consists largely of a history of doctrines which the Church did not hold."¹ While it is a pain to write thus, we appeal to foregoing articles of this series in proof of what we have here affirmed.

Dr. A. A. Hodge, in the nineteenth chapter of his work on "The Atonement," pursues a course similar to that of Dr. Shedd, with the added elements of imperious dogmatism and gross uncharitableness. The title of the chapter itself—"The Reformed Doctrine as to the Nature of the Atonement proved to have been the Faith of the entire Christian Church through all ages"²—is historically untrue; and the chapter unchristianizes the millions who have been of a faith different to that of Dr. Hodge. His words are, "If truth be an essential pre-requisite in order to holiness, the general fact that a given system of belief has been found in association with all the vital godliness that has ever existed, is strong presumptive evidence of the truth of that system."³ We admit the importance of truth to the correctness of life; but we most emphatically deny the inference of Dr. Hodge, "All the vital godliness that has ever existed" has not been found with those who have held the doctrine of penal satisfaction; nor exclusively with any theory whatsoever. The Romish Church has had its saints—in the New Testament sense—in every age. The Greek Church

1. "Statements Doctrinal and Critical," Vol. II., p. 218.

2. "The Atonement," p. 265.

3. *Ibid.* p. 265.

furnishes us with some of the grandest specimens of a Christ-like life upon which the eye of man has ever rested. Wesleyan Arminianism, with its millions of adherents in all parts of the world, has surely produced some few instances of "vital godliness." Now, none of these churches hold opinions on the Atonement held by Dr. Hodge. We are not disposed to undervalue correct conceptions of the nature of atonement; but we are still less disposed to anathematize all who do not accept those views which seem to us most consonant to reason and to Scripture. The Bible has not made a *rationale* of the Atonement an essential to salvation. It inculcates a belief in the fact of atonement, a personal appropriation of the benefits it has provided for us all.

We leave the advocates of the moral influence theories of atonement to deal with Dr. Hodge's strictures on those theories in his historical chapter. It were, however, quite easy to show, from some of the greatest names in the history of the Church, that his assumptions on pages 267 to 269 are contrary to fact. Dr. Hodge is equally dogmatic when he speaks of the governmental theory; but his terms are ambiguous. Indeed, the former part of this chapter lacks the clear strength of the rest of Dr. Hodge's book. If Dr. Hodge means us to understand by the words, "The whole Church from the beginning has held the doctrine of Redemption in the sense of a literal propitiation of God by means of the expiation of sin,"¹ the theory of atonement as propounded in his book—and this is what we understand him to mean—then we deny the truth of his assumption, and point with confidence to the foregoing articles of this series for the historic proof. Many in every age have held the doctrine of a real expiation in Christ's death who would by no means assent to the signification attached to that word by Dr. Hodge. When Dr. Hodge intimates that his has been "the doctrine of *all* the representative church teachers of all ages,"² the boldness of the statement astonishes us. Now, he either has or has not examined the evidence. If he has, it surely must have been with his eyes closed to everything opposed to his own conception, or with a determination to read into every writer his own peculiar theory. If he has not

1. "The Atonement," p. 269.

2. *Ibid.* p. 272.

examined for himself, he stands convicted before the world as guilty of reckless statements he has not even taken the trouble to verify. What is the fact? Nearly every one of his quotations, covering a period from the Apostolic to the Scholastic age, are second-hand, and chiefly from Dr. Shedd. Many of his quotations are partial. This may be easily verified by referring, for instance, to the quotation from Neander, on page 274, and to the quotation from Justin Martyr, through Neander, on page 277. It would in each instance have completely demolished the position assumed by Dr. Hodge had he given the paragraph in full.¹ Then many of the quotations of Dr. Hodge are quite as applicable to the theory held by the writer of this article as to that taught in Dr. Hodge's volume. The Scriptural idea of expiation is not discarded because the particular form in which Dr. Hodge has clothed it is denied. Far be from us the arrogance to even think, much less to declare, that we alone have the truth, and that outside of the pale to which we belong there is no true piety. We can but regard this chapter of Dr. Hodge's as a serious blemish to his able volume.

ARTICLE VII.

THEORIES INTO WHICH THE THOUGHT OF THE CENTURIES HAS CRYSTALLIZED.

SECTION VI. THE GOVERNMENTAL THEORY.

IN the earlier years of our ministry, like many of our brethren we used the terminology of the penal satisfaction theory. As the years passed we found this to be an incongruous element in

1. We give the portion of Neander quoted by Dr. Hodge in italics, and what he has left out in ordinary type, that the reader may judge for himself of the statement in the text: "*As it regards the work of Christ as the Redeemer of mankind, we find already in the language used by the church fathers on this point, in the period under consideration, all the elements which lie at the basis of the doctrine as it afterwards came to be defined in the Church—elements grounded in the Christian consciousness itself, and indicating how Christ manifested himself to the religious feelings and to the intuitions thence resulting, as a deliverer from sin and its consequences, a restorer of harmony in the moral order of the universe, a bestower of divine life to human nature. But on this point no antagonisms were as yet presented, by which men would be constrained to distinguish and separate more accurately what lay in their conceptions. We, or the most part, hear only the language of immediate religious feeling and intuition; and hence, in comparing the expressions of these church teachers with the later doctrines of the Church, men were liable to err on both sides, in ascribing to them more, and in finding in them less, than they really contained.*"—*Neander*, "History of the Christian Religion and Church." Vol. I., p. 640. For the quotation from Justin Martyr, and Neander's interpretation thereof, see *Ibid.*, p. 642.

our soteriology, and it became continually more and more apparent that adjustment was needed somewhere. Turning to Holy Scripture for a solution of our difficulties we found there two facts which no Arminian will deny: *First*, that while Christ's atoning work made salvation possible to every man, it does not necessarily save any man. *Second*, that actual salvation is, truly and properly, conditioned on repentance and faith. Firmly fixed on this scriptural foundation we found ourselves compelled to abandon the idea of penal satisfaction; because, retaining that, we saw that consistency would compel us to let go the provisory character of Christ's atonement, and regard it as absolutely securing the salvation of those for whom it was offered. In the face of Scripture we were compelled to look upon the claims of the advocates of this theory that salvation was conditional, as unfounded and illusory. We looked at the standard writers of Methodism, and found most of them in the very predicament from which we were striving to extricate ourselves. Upon the universality of the atonement, and upon the real conditionality of personal salvation, they insisted as clearly and strongly as could be desired; but running through the most of them there was the incongruous element of penal satisfaction. It is true that here and there are found phrases that suggest a truer and more harmonious theory. Rev. Richard Watson has some expressions that look in the right direction;¹ but his teaching on the subject, as a whole, leaves us poised between the theories of penal satisfaction and a modified form of that of Grotius. Bledsoe, as we judge, comes nearer to the truth in his "Theodicy" than any Methodist writer.

Dr. Pope's attempt to amalgamate the moral, penal and governmental theories was exceedingly attractive to us when his learned volumes first appeared, but mature reflection has convinced us that his attempt is a failure.² In our judgment the penal and the governmental theories are mutually exclusive, hence both cannot be true; while the moral influence theories mistake the natural results of atonement for the atonement itself, and cannot, therefore, be scientifically classed among the

1. See "Institutes," Vol. II., p. 140.

2. "Christian Theology," Vol. II., pp. 250 and 314.

theories of atonement at all. Dr. Miley's book fell into our hands after our own opinions had assumed definite shape.¹ The word substitution is sometimes used in this connection, but while both parties lay claim to it, we venture to think that it is of itself inadequate to give expression to the Scripture doctrine of atonement. There is need of some qualifying term that we may know in what sense Christ is man's substitute in atonement. For instance, had the substitution of Christ for man been at once universal and absolute, its logical sequence would have been universal salvation. Scripture, however, is as emphatic in its denial of the latter as it is in its assertion of the former.² If we say that the substitution of Christ was penal, as even some Arminian writers have done, we have seen in foregoing articles that penal substitution, properly speaking, is impossible. But waiving, for a moment, that important fact, penal substitution is utterly subversive of the provisory character of the atonement. If Christ has become the penal substitute for all sinners, then the salvation of all infallibly follows: if but for a portion of mankind, then for that portion salvation would be infallibly certain. This brings us into conflict with those Scriptures which make man's participancy in the benefits of Christ's death to depend on His individual action.³ The fact that salvation is thus conditional we take as demonstration that Christ's sufferings and death were not penal. The very idea of substitution, in itself, implies a difference between what man deserved and what Christ suffered. Surely that view of the Gospel is radically defective, which regards sin merely as a wrong to be punished. Christ's atonement was designed as a remedy for sin and the evils sin had wrought.

1. Some years ago an article of ours on the Atonement appeared in the *Southern Methodist Review*.—The editor did us the honor to say that our theory was substantially the same as that of Dr. Miley. We regret that we have no copy of the *Review* at hand to give date and page. Now, at the time the said article was written and published (and it was written years before it was published), we did not know who Dr. Miley was, or that any such work as his on the Atonement had been published. Justice to ourselves demands this much, because our thought often runs parallel with that of Dr. Miley, and we find ourselves perpetually crossing his path. Our modest articles make no pretensions to the ability and strength manifest in his exceedingly valuable book, "Atonement in Christ."

2. John i. 29; iii. 16; iv. 42; vi. 51. 2 Cor. v. 19. 1 John ii. 2; iv. 14. 1 Tim. ii. 6; iv. 10. Heb. ii. 9; Luke ii. 10. Mark xvi. 15; Matt. xi. 28. John vii. 37. Rev. xxii. 17.

3. Ezek. xxxiii. 11. Matt. xxii. 3; xxiii. 37. John v. 40. 2 Peter ii. 1.

All the facts carefully considered, and the Scriptures searched in the spirit of humility and prayer, we find ourselves among the advocates of, if we must use the technical phraseology of theology at present in use, what is called the governmental theory of atonement. It must not, however, be concluded that it is that theory as propounded by Grotius on the one hand, or by the New England divines on the other; but the governmental theory wrought out in harmony with the Word of God and the principles of a genuine Arminian soteriology. *The atonement, as we understand it, is the sufferings Christ voluntarily underwent, and the sacrifice of Himself which He offered for sinners, thereby making the forgiveness of sin perfectly consistent with the honor and majesty of the law of God, and the perfections of His divine nature, both as they relate to man and the universe.* The early Arminians abandoned the penal satisfaction theory to which they had fallen heirs through the Reformed Church, to which they formerly belonged; but they held fast to the scriptural idea of sacrifice, and in this particular followed the example of the Apostolic Fathers. Curcellceus says, "It was not needful for our redemption that Christ should bear the same punishments which we had merited; but there was need only of a sacrifice by which He might render God placated toward us. Therefore He gave Himself to death for us, and this oblation was accepted by the Father, so that because of it He willed to remit to us all our sins freely and without any payment, provided only we should renounce them for the future, and walk in newness of life."¹ In pointing out that the truth on this subject lies midway between Socinianism and Calvinism, Limborch says: "That our Saviour Jesus Christ was a sacrifice for our sins, truly and properly so called; since He suffered most grievous torments, and the accursed death of the cross, and after His resurrection entered by His own blood the celestial tabernacle, and there presented Himself before the Father; by which sacrifice He appeased the wrath of God, reconciled us to Him, and averted from us the punishment we deserved."² This writer, with peculiar clearness and force, points out that a sacri-

1. Book V., Chapter 9, quoted by Sheldon, Vol. II., p. 144.

2. "Body of Divinity." Translated by Jones. Book IV., Chap. 5, Sec. 5. Vol. I., p. 295.

fice is not a "discharge" of the guilty party on the one hand, nor "a plenary satisfaction"¹ on the other: or, to use the phrase of Hagenbach, the sacrifice of Christ "is not *plenaria satisfactio pro peccatis*, but only the condition of the *gratuita peccati remissio*."² From a genuine Arminian standpoint, then, we contend that while the element of penal satisfaction is excluded from the atonement, it is essentially an expiation. This expiation, however, is not to be regarded as the payment of a debt; it is, properly speaking, a sacrifice substituted for the penalty human sin had merited—a sacrifice of such infinite worth that God deemed it adequate to meet all the requirements in the case. The sacrifice of Christ "was such as God the Father was pleased to accept of; not that it did in all things equal the offence and misery from whence we are thereby redeemed."³

For the purpose of throwing discredit upon this aspect of Arminian soteriology, it has been not very ingenuously intimated that it is of the same nature as the *Acceptilatio* of Duns Scotus.⁴ Now, even Dr. Shedd does not pretend that the self-same penalty as sin deserved was inflicted upon Christ. In his case, and the school he represents, there was the substitution of one penalty for another, not the exact penalty, but one equivalent to it. Surely, then, Dr. Shedd cannot deny that in this there must have been, not only the relaxation of the rigorous claims of law and justice, but also the exercise of sovereign prerogative in the acceptance of an equivalent. Turretin (an unexceptionable authority with Dr. Shedd), frankly admits this.⁵ Of course no consistent Arminian can for one moment admit that the sacrifice of Christ derives its efficacy from the mere fact of its acceptance by the Father. That He has been pleased so to accept it is a blessed truth upon which special emphasis ought to be laid; but that is not the whole truth. "To be truly expiatory, the substituted offering must have a moral force, a power to impress the mind, not inferior at least to what

1. "Body of Divinity." Translated by Jones. Book IV., Chap. 5, Sec. 5. Vol. I., p. 292.

2. "History of Doctrine," Vol. II. p. 362. See also Pope, Vol. II. pp. 312, 313.

3. Limborch's "Divinity," Book III., Chap. 5, Sec. 4. Vol. I., p. 294.

4. Shedd's "History of Christian Doctrine," Vol. II., p. 373.

5. "On the Atonement of Christ," pp. 16, 17.

would result from the execution of the original award. Nothing certainly can accomplish this object, which is not adapted to repress all calculations upon a probable repetition of the offering."¹ We know of no Arminian, certainly no Wesleyan Arminian, who has spoken, or even thought, of the atonement in the way represented by Dr. Shedd.² The sacrifice of Christ is at once "the divinely appointed condition" on which sin is forgiven, and is the satisfaction of justice so far as the nature of the case admits. It has also in itself an exquisite fitness, efficacy, and adaptability to accomplish the purposes for which it was offered; for it honors law, exhibits the righteousness of God's moral administration, and manifests His compassionate regard for sinful men. Its acceptance by God is the recognition of its validity rather than the ground of its efficacy; and to overlook or confound things so profoundly distinct as the acceptance and the fitness of Christ's sacrificial work is to close our eyes on those Scriptures which speak with such emphasis of the peerless dignity of the Victim. So far, then, as the mere question of substitution and acceptance of Christ's sacrificial offering goes, the penal satisfaction theory has no advantage over our own. In the former case there is the substitution of an equivalent penalty for the one merited by the sinner, which God graciously accepted; in the latter case there is the substitution of a sacrifice of infinite worth instead of the merited penalty which God graciously accepts as sufficient.³

It is sometimes said that this view of atonement ignores justice as an attribute inherent in the Divine nature; and we are compelled to admit that, as presented by some of its advocates, there is room for the charge. What, then! Are we to conclude that, because some advocates of the governmental theory have excluded or understated the relation of atonement to God's ethical nature, the theory necessarily excludes such an element? The inference does not follow from the premises that, because the atonement is regarded as a measure of administration, it can have no relation to the ethical nature of the Divine Administrator. Indeed, we know of no

1. Gilbert. "The Christian Atonement," p. 108.

2. See "History of Christian Doctrine," Vol. II., p. 371.

3. See "Compendium of Christian Theology." Dr. Pope. Vol. II., pp. 312, 313.

administration of the eternal God which is not intimately identified with, or which does not grow out of the infinite perfections of, His own nature. In discussions of this nature, it is well to remember that God is merciful as well as just; that He has other relations to sinful men than that of judge; and that atonement brings into play the whole of God's moral perfections, not merely His justice. In the atonement, to use the language of Limborch, God "has given us sufficient occasion to tremble at His justice, even whilst He embraces us in the arms of His mercy."¹ The relation of Christ's atoning sacrifice to the justice of God has been already discussed; all, therefore, that it is needful to say in this connection is that we recognize that relation, and are prepared to emphasize it as strongly as any advocate of the penal satisfaction theory can do, though our method of treatment may not be in accord with the notions he entertains. If, as a consistent Arminian, I choose to emphasize what is called God's public justice rather than His retributive justice, is it any the less Divine justice on that account? Much of the reasoning on this subject, by the advocates of penal satisfaction, is based on irrelevant premises, and is, therefore, logically ruled out. Dr. Crawford may be taken as an illustration. In attempting to demolish the distinction between public and distributive justice of God (for which he claims there is no room), he triumphantly asks: "If that 'distributive justice,' *which consists in rendering unto all their dues*, be not displayed in the administration of His government, I am at a loss to conceive where or when it can be displayed."² As a general popular statement this language might pass unchallenged; but as a scientific treatment of the relation of atonement to Divine justice, it is at once defective and misleading, because it is contrary to each and all the facts in the case. Had God rendered to sinners "their dues" (which is Prof. Crawford's definition of Divine justice) there had never been an atonement. Did God, the Father, render the Only Begotten Son His "dues," when in Gethsemane He sweat.

1. "Divinity," Vol. I., p. 232.

2. "The Scripture Doctrine of the Atonement," p. 335. The italics are ours. The thought of Turretin is almost identical. See "On the Atonement," p. 25.

great drops of blood, or hung in agony upon the cross? Had there been at work in the case of sinful men, nought but the distributive justice of God, as propounded by Dr. Crawford, salvation had been impossible. In the lurid light of that aspect of the question, it is clear that guilt must have been visited with the punishment it deserved: for, as Dr. Wardlaw has shown, "*retributive justice* does not admit of substitution. It issues a righteous law with a righteous sanction. It passes its sentence of condemnation against the transgressor of that law. It makes no mention of any possible satisfaction but the punishment of the guilty themselves."¹ Public justice admits of the exercise of clemency toward the sinful so far as it may be compatible with the general good. But it is said that God's "rectoral justice" necessarily pre-supposes "absolute justice" as the basis on which it rests."² That is in itself a truism: but if Dr. Crawford wishes it to be understood that when the advocates of the governmental theory regard the atonement as a satisfaction of the rectoral justice of God, they in any way minify this attribute in its retributive aspects, or make God untrue to its claims; the inference is most emphatically denied. Again it must be stated, that atonement is as much a work of mercy as of justice. As a work of mercy, the atonement, for the time being, holds the office of retributive justice with its penalties in abeyance, so as to give the sinner an opportunity to avail himself of its gracious provisions; which, if he refuses or neglects to do, retributive justice, with its penal claims, is still in full force against him; this we contend would be unjust if Christ had satisfied the claims of retributive justice in the sinner's stead.

Dr. Crawford caricatures rather than represents our position when he says, "We are told that, while 'distributive justice' requires that the full punishment of sin should be inflicted, 'public justice' may dispense with it for something else that answers the purposes of government as effectually in the way of restraining and discouraging sinners from future offences."³

1. "Discourses on Atonement." Jerram's "Treatise on the Doctrine of Atonement" contains language almost identical.

2. "The Scripture Doctrine of the Atonement," p. 386.

3. *Ibid.*

We know of no writer of eminence who has represented the Divine Being as divesting Himself of justice in any of its manifestations or offices. Dr. Wardlaw, whom Prof. Crawford quotes, certainly says the very opposite. His position is this, the claims of distributive justice cannot be met by a substitute; but in the atonement "Its demands are, for a special purpose, and by an act of divine sovereignty, suspended, superseded, overruled." And then, in order to guard against any such misconception as that of Prof. Crawford, he goes on to say (and Dr. Crawford quotes the very words), "In another sense, however, justice *was* satisfied, all its ends having been *virtually* and to the full effected by other means."¹ That Dr. Crawford cannot see "that the ends of 'public or rectoral justice' are thus answered than that the requirements of 'absolute justice' are thus satisfied,"² is no more the fault of Dr. Wardlaw than it is our own. We see clearly enough that by the atonement of Christ the claims of God's retributive justice are held in abeyance, (not "dispensed" with, as Dr. Crawford says; for, as already shown, its claims are as strong as ever against the man who rejects or neglects Christ, and will be ultimately inflicted with the utmost rigor), that mediatorial mercy may work out its beneficent ends in harmony with the facts of man's moral nature. Hence, we find that God proclaims an amnesty to a race of rebels, but pardon is assured to none who do not lay down their arms and return to loyalty and love. While men look at the atonement in the light of any single perfection of the Deity, or of any single relation in which He stands to man, they are doomed to a one-sided and partial conception of it. It must be viewed from every standpoint at the same time if we hope for a full-orbed and consistent conception of its nature. Thus, in his elaborate work on "The Fatherhood of God," Prof. Crawford, when he looks at both sides of the question, makes statements which logically destroy his theory of atonement. There we are correctly taught that "the rectoral character" of God is as intimately concerned with the atonement

1. "Discourses on Atonement." The whole passage is worthy of careful thought, and may be found in Prof. Crawford's volume, pp. 381, 382.

2. "The Scripture Doctrine of the Atonement," pp. 386.

as His "paternal character." In fact, we are told that "It is in this capacity (the rectoral) that an atonement is required by God, to harmonize the dictates of mercy with the demands of justice, and to vindicate His rectitude and holiness in the remission of sins."¹

We dare not say that Christ satisfied the claims of justice by bearing the penalty of human sin, because we regard such a theory as unscriptural; but we do say that the sacrifice offered by Christ, on behalf of mankind, was satisfaction to the justice of God as moral administrator of the universe. And behind us we have the buttress of Holy Scripture, as well as the experience of the redeemed millions from among men. Surely this is not such a theory as Prof. Jowett ought to have characterized as "a moral illusion," and which Dr. A. A. Hodge quotes with such approbation.² Dr. Crawford goes so far, indeed, as to say that this view "*represents the atonement as nothing more than a hollow and unreal exhibition of principles, which are not truly and substantially involved in it.*"³ I venture to affirm that in all literature you cannot find a more outrageous misrepresentation of an opponent's views than in the paragraph of which the above is the heading. It is too long to quote, but may be epitomized as follows: It is said that on this theory, atonement was not a necessity; that God might have pardoned sin on the exercise of mere prerogative, but that atonement is a ruse to hide this fact from God's intelligent creatures; that atonement was designed to make an erroneous impression of rational creatures, that sin and penalty are inseparably connected; that erroneous as this impression is, it is most salutary because it leads the mass of mankind to "think" that God is doing the very thing He has not done. Lest the reader should think I have been following the example of Dr. Crawford, I beg him to turn to the page and verify what I have said for himself; for it is scarcely credible that so respectable a writer should be guilty of such misrepresentation. The governmental theory, as advocated by some, may

1. "The Fatherhood of God," third edition, pp. 53, 54. See also on to p. 59.

2. "The Atonement," p. 339.

3. "The Scripture Doctrine of the Atonement," p. 388.

appear to be a mere dramatic picture; it may, or it may not, be the true theory; but assuredly no genuine Arminian advocate holds any such notions as Dr. Crawford has ascribed to them. This simple denial is all that such writing demands. To set up a man of straw and then knock it down deceives no one but a child in thought, whatever he may be in years.

"Atonement on this theory," says Dr. Crawford, "is not a necessity." Why, the question of its necessity lies at the root of this theory, and very largely determines its nature. The advocates of the penal satisfaction theory rest their whole case for the necessity of an atonement on the justice of God. God, as just, must punish sin. Every consistent Arminian must have a broader basis than that. He fully admits all that the advocate of penal satisfaction has to say concerning the demerit of sin, and God's right to punish it; yet, as we strove to show in the second of these papers, he does not believe that punishment is absolutely irremissible. God has other attributes than that of justice—attributes which, to say the least, shine as conspicuously in Christ's work of atonement as His justice; and to us it does seem partial and one-sided to build up a theory exclusively on the justice of God, while we ignore the office and manifestation of His other attributes. If fallen man is, through the atonement, to rise to the dignity of a divine sonship, he must not only realize that God is a stern judge, but that He is also a wise Governor and a loving Father. Any theory regarding the necessity of atonement which does not recognize all the attributes of Deity in harmonious working, must be radically defective, if not absolutely false. We find the necessity of atonement in the rectoral purposes it was intended to serve, rather than in the personal character of God; in His relations to man and other races of responsible agents, than in any antagonism between the claims of His justice and the exercise of His mercy. "Hence the vicarious sufferings of Christ are an atonement for sin, as they reveal God in His justice, holiness and love; in His regard for His own honor and law; in His concern for the rights and interests of moral beings; in his reprobation of sin as intrinsically evil and utterly hostile to His own rights and to the welfare of His subjects."¹

1. Miley, "Atonement in Christ," p. 237.

It will be seen at once that the atonement, as thus defined, is something infinitely beyond a "mere governmental display"; and instead of being "an illusive example of punishment,"¹ it is in perfect accord with the facts of the moral nature of God as well as of man, and takes in every relation in which God stands to man, or man to His Maker. Sin is not condoned, but branded as malignant and abominable; law is not abrogated, but magnified and honored; penalty has not been dispensed with, but for every impenitent man is as immanent as though no atonement had been offered. God is not less holy, or wise, or good; but the sacrifice of Christ has made the forgiveness of sin possible on conditions which are at once demonstrative of the Divine righteousness and the Divine love. This we regard as a conclusive, as it is to us a satisfactory, answer to the challenge of Dr. A. A. Hodge, when he says: "Let it be shown precisely how His (Christ's) sufferings, which by hypothesis is not penalty, takes the place and secures the end of the literal punishment of persons whose identical legal obligations do not rest upon the person suffering."²

The relation of atonement to law is one to which, I venture to say, Arminians have not given the attention they ought, nor has it been stated with that precision its importance demands. The usual method has been to say that it answered the ends of law as well as the punishment of the transgressors would have done. True, the high purpose of Christ's mediatorial mission to earth was, as the Scriptures put it, to "magnify the law and make it honorable." But pushing the question further back, it is well for us to ask upon whom was this estimate of law to be produced? Upon the mind of God or upon the minds of His intelligent creatures? It would, we think, be a rash and unfounded conclusion to say that atonement had changed the mind of God concerning His holy law. We must look to the mind of the creature rather than to that of the Creator. "In the minds of creatures alone could there be danger of dishonoring its requisitions and of rejecting its authority. Having by them been contemned and trampled upon, it was amongst them

1. A. A. Hodge, "The Atonement," p. 333.

2. "The Atonement," p. 333.

that it required to be raised to due veneration and appropriate efficacy."¹ Beside, we must be careful not to fall into the error of some, and regard the atonement as a mere substitute for penalty incurred by human sin. This is the defect of the governmental theory as advocated by sub-Arminians and many New England divines. Atonement is emphatically a substitute for penalty; it is also infinitely more than that. "It is a great advance beyond the regularly instituted province of executed law. In its final issues it is incomparably more efficient as an instrument of administration; and it exerts this virtue by introducing both motives and principles of obedience, of far intenser energy. It brings distinctly before the view of creatures parts of the Divine character which mere law could never unfold, and which are of surpassing attraction and glory. It blends with the awful severity of unfailing rectitude in God, the sweet, the melting influences of pity, love, mercy inimitable—a regard most tender and touching for the well-being of His creatures. These attributes it expresses with an emphasis which eternity, with all its duration, can never impair."² And we claim this is at once a higher and holier office than a mere substitute for penalty could possibly be.

This also is answer sufficient to the objection that the theory of atonement we are advocating is prospective rather than retrospective, designed to prevent the commission of future sin rather than to secure the forgiveness of past sin. Having exhausted the space allotted to this article in the REVIEW, we must leave it with this naked affirmation.

Another point we had purposed to develop must, for the same reason, be crowded into a line or two. To whom was atonement made? Was it to God as the injured party, or was it to Him as the Supreme Administrator of moral law? For what was atonement made? Was it to make God placable, or was it the medium for the exercise and manifestation of a love He already felt toward fallen men? These inquiries, answered in the light of the foregoing articles of this series, will give the reader the conclusions to which we have come on these vital matters without any further words of ours.

1. Rev. Joseph Gilbert, "The Christian Atonement," p. 162.

2. Rev. J. Gilbert, "The Christian Atonement," p. 168.

There is yet another statement before we close ; it is this : The theory embodied in the definition contained in this article, contains every element of truth there is in the theory of penal satisfaction, while at the same time it includes and harmoniously interprets every term the inspired writers have employed, either in regard to the actual work of Christ, its application to the human race, or to the individual man. And while we deeply regret the brevity of the statement, it is the utmost for which we have space.

Perth, Ont.

W. JACKSON.

Sermonic.

HAS THE CHURCH LOST FAITH IN CHRIST?

Mark vi. 5 : "And He could there do no mighty work."

"THERE," in "His own country," where the people ought to have known Him best, and where Jesus was doubtless disposed and wishful to display His power as Healer and Saviour. What was the reason of Christ's failure to work mighty acts amongst His own countrymen and kinsfolk ? It is found in the unbelief of those whom He longed to bless, an unbelief so remarkable and dense, that it excited our Lord's surprise : "And He marvelled because of their unbelief."

It is one of the most pathetic facts in the life of Jesus that He was unwelcomed and opposed by those to whom He had every right to look for sympathy and assistance. How simply, and yet with what pathos, John tells the story of Christ's treatment by those who ought to have been the first to flock to His standard : "He came unto *His own*, and His own received Him not." His own Church, for He was born into the Jewish Church ; His own countrymen, for there was a little tract of land which Jesus could call "His own country" ; His own brethren after the flesh withheld from Him the greeting which was His due. The noblest and most cheering evidences of faith in His mission and power came from those who were farthest removed from Him by ties of national association. It was His continual pain to witness the withholding or withdrawal from

His standard of the "children of the kingdom," while converts flocked to him from the east and the west, the north and the south.

Have the times changed since then? Is Jesus received by "His own" to-day? Has His own Church lost faith in Him? It is roundly asserted that Jesus is crucified afresh in the unbelief of His followers. That "the Church has lost faith in Christ" is one of the cries of the times, a charge repeated so often and so glibly that we are in danger of losing sight of its serious nature by reason of our familiarity with it. Helen Hunt Jackson puts this complaint against the Church into verse in her exquisite poem, "My Legacy":

"The one named Christ I sought for many days,
In many places vainly:
I heard men name His name in many ways,
I saw His temples plainly:
But they who named Him most gave me no sign
To find Him by or prove the heirship mine."

Now, is this charge true? Has the Church lost faith in Christ? May we be led by the Good Spirit Himself into truth on a question of such moment.

Before proceeding further, it is necessary that we should give a little time to the definition of the terms that will be used in the progress of the sermon.

What is meant by the Church? Certainly no one denomination of Christian believers. The height of ecclesiastical impertinence is reached when any one body of Christians ventures to enclose itself within the narrow limits of its particular dogmas and ritual, or absence of dogmas and ritual, and assert, "The Church, the Church are we." Neither do I mean by the word Church that indefinite and undefined quantity, scattered throughout the world, and called "believers." By the Church of Christ we are to understand throughout this discussion the various denominations of Christians who, nominally at least, confess His headship, and this not in their separate capacity, but as parts of one great organization. This may not be a strictly scientific definition, nor one available for other purposes, but it will answer our present need better than a more elaborate or possibly accurate one.

What are we to understand by faith in Christ? Not mere

opinions concerning Christ, though there is no good reason why opinion and faith should be regarded as opposing terms. Right opinions certainly strengthen and develop intelligent faith. Opinion is only mischievous, if it is right opinion, when substituted for vital faith. Manifestly, however, one may entertain correct opinions in regard to Christ without believing in Him unto salvation.

That faith in Jesus is something more than *profession*, is too obvious a truth to call for lengthened demonstration, yet profession and faith should be the complements each of the other; faith should express itself in profession. This truth has been put with marked emphasis by one who has done much to give currency and popularity to the statement that the Church has lost faith in Christ. Prof. Herron thus writes: "There is a subtle moral dishonesty in the attempt to do the things Christ tells without calling Him Lord, as profound as the hypocrisy which calls Him Lord without obedience. He who appears to be keeping Christ's commandments without allying himself both inwardly and outwardly with Christ, deceives himself and his fellowmen as much, if not more, than the hypocrite who professes what he does not practise." ("The New Redemption.") Profession is worthless, and worse, when it is divorced from true faith; it then becomes the vilest hypocrisy, and deserves the condemnation that all honest men pronounce upon it.

Vital faith is that which expresses itself in obedience. Obedience is the fruitage by which the character and genuineness of our faith are tested. There is no truth upon which our Lord lays greater emphasis than this, the faith that saves is the faith that obeys. "Not every one that saith unto me, Lord, Lord, shall enter into thy kingdom of heaven, but he that doeth the will of my Father who is in heaven." True faith has hands and feet, and moves forward to duty under the impulse and inspiration of love.

Accordingly, the problem before us may be restated: *Judged by her works*, has the Church lost faith in Christ?

1. Before we advance to a further discussion of this question, and with no wish to prejudice the answer, one preliminary remark may be made. The discovery of evidence of the

Church's unbelief will be the occasion of profound sorrow to the true disciple of Jesus Christ. No true Christian can experience any other emotion than pain in witnessing signs of failure on the part of the Church to realize her Lord's ideal of what she ought to be. For is not the Church "the Lamb's Bride," the wife of Christ? If she is that, she is the believer's mother, and discovery of imperfection in her should be as sad a thing as the discovery, by a loving, dutiful son, of fault or wrong-doing in his beloved mother. It is one of the most distressing things imaginable to hear Church members speak of the Church's failings in harsh or bitter terms. Christ loved the Church and gave Himself for her, and though we may well believe that His holy indignation has often burned against her by reason of her infidelities toward Himself, it is unthinkable that He would speak of the Church in the sneering, cold-blooded, censorious manner in which the children of the Church, their spiritual mother, sometimes indulge. While loyalty to Christ will make His disciples sensitive to any wrong-doing on the part of the Church for whom He died, love for His Bride should make any facts that tell against her purity most unwelcome.

2. *History testifies to eclipses of the faith of the Church in the past.* How early the tide of warm, living, loving faith in Christ seems to have receded! This is evident to every student of ecclesiastical history. The messages to the Seven Churches of Asia offer important evidence of this sad fact. Of all the Churches addressed, only one is spoken of in terms of unqualified approval, and the early extinction of more than one is threatened. Paul's epistles afford additional proof of the early loss on the part of the primitive Church of her first love. Note particularly the epistles to the Corinthians and Galatians. Peter testifies that the time has come when judgment must begin at the "house of God," and expresses alarm lest "the righteous" shall "scarcely be saved." A prolonged and almost total eclipse of faith occurred in pre-Reformation times. So too, in England, before the Wesleyan revival, the Church's faith was ready to die.

3. *Now this backward glance prepares us for the possibility of an eclipse of faith in our own days.* If we find an absence

of vital, conquering faith in Jesus in the Church of to-day, we are confronting no unparalleled circumstance. And as light followed darkness in other and earlier epochs, may we not hope for a speedy return of the reign of faith, though we may now lament the spread of unbelief?

But what is the evidence in favor of the alarming declaration that the Church has lost faith in Christ? In this, as in other things, we shall find what we look for and possess the capacity to see. We must first disabuse our minds of prejudice if we would weigh the evidence in our possession aright. To commit ourselves to a theory first of all is fatal to honest investigation. Two men hold opposing theories regarding the moral condition of the world. One believes that this poor old world is becoming worse and worse, and that nothing can save it from the ruin which is its due. The other holds that the world is making progress, very slow perhaps, but very real, to the establishment of right relations between God and man, and man and man. Both men, having previously made up their minds, will find the proof they seek for. But neither is an honest investigator, and the conclusions of neither must be trusted. So, if we are already persuaded in our minds that the Church has, or has not, lost faith in Christ, our study of the facts will profit us little. God give us the open mind which will seek for and recognize *truth* everywhere as the chief treasure.

As we proceed in our investigation, candor will compel us to admit the existence of damaging and lamentable evidences of the absence of a strong, vigorous faith in Jesus Christ on the part of His Church. Take as our one illustration of this truth that which recent discussions have made so familiar: the attitude of the Church, in many quarters, toward moral and social reform in general, as, for example, her relation to temperance reform, the labor problem, political corruption, oppression of the poor, unrighteous legislation, and questions of a similar character.

Let a minister of the Gospel speak out his whole mind; let him, like a prophet of old, declare the whole truth, and what reception is given to his message? not by the world at large, but by the Church? Is he not often remonstrated with and piously urged "to preach the Gospel, and let politics alone"?

Is he not made to feel, like his Master in the incident before us, that mighty works are impossible because of the Church's unbelief? What is the cause, the origin, the source, of the half-hearted attitude of the Church on many of those problems which are dividing false men from true, and the cowards from the courageous, "like as a shepherd divideth the sheep from the goats"? Is it not lack of faith in Jesus? Is it not a practical unbelief either in His *right* to exercise dominion in the affairs of earth, or in His *power* to conquer His foes? To surrender politics, business, and a large portion of the social life of the nation to Mammon, to say piously and contentedly, "this world lieth in the arms of the wicked one," as though that were a divine decree against which it were vain to fight, is to give clear proof of absence of faith in Jesus and the presence of faith in the superior power of the evil one. *Why* does the world lie in the arms of the wicked one? Is it because he is more powerful than Christ, or is it because the unbelief of Christ's followers restrains His hand from doing wonders? If Christ cannot wrest this world from the hands of the devil; if Christianity is weaker than sin; if the Church of Christ exists on sufferance on the devil's territory, instead of the devil being a usurper in the King's land, let us know it, and if Satan be more powerful than Christ on earth, we have some reason to fear that he may be more powerful in the unseen world whither we hasten. For myself, I believe nothing of the kind. Satan lied when he professed to have the right to make over the kingdoms of this world to Jesus Christ. "We are marching through Immanuel's ground," where Satan and his kingdom are trespassers. If the new Canaan be in the hands of the King's enemies, let us in the King's name drive them out, singing as we fight:

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise to set no more."

But when we have admitted the sad truth that the Church's faith in Christ is weak in the direction just considered, are we justified in concluding that the Church has *lost* her faith? That

suggests the thought that there was a time when her faith in Jesus as Ruler of this present world was strong, when there was a wide-spread and confident expectation of a speedy answer to the petition, "Thy kingdom come, thy will be done on *earth* as it is in heaven." What are the facts?

We turn to ecclesiastical history for our answer. Naturally and properly we begin our study at the fountain-head, the New Testament scriptures. The more I study these the stronger the conviction becomes, that the inspiration of the early Church by reason of which she won such splendid victories and endured with sweet and unflinching patience her severe persecutions, was the confident expectation that Jesus Christ would speedily return to the earth. That which sustained the early martyrs, comforted the bereaved when they laid their dead away in the catacombs, quickened the steps of the early missionaries as they hastened into "the regions beyond" to tell the Gospel story, was not so much the conviction that the world would sooner or later be redeemed through the proclamation of the glad tidings of salvation, as that the Lord Himself would soon return in glory. The appeal is again and again to this hope. The time is short; let the sufferer be patient. (1 Cor. vii. 29; James v. 7.) The bereaved must not despond; the Lord will soon come again and bring His own to glory. (1 Thes. iv. 15, *et seq.*) Paul, in his earlier ministry, seems to have looked for the coming of the Lord before his own death. All through the New Testament this faith is manifest, and for the first century, if not longer, it was the hope of the Church and the inspiration of her heroism and zeal. That Jesus should triumph and reign in the universal spread of righteousness through the ministry of the Church was not, so far as I can interpret the sacred writings, the belief of the apostolic Church. As the years went by, faith in the speedy return of the Lord in bodily presence to receive and perfect His own and visit fitting punishment upon evil-doers became weaker, and in that sense the Church may indeed be said to have lost her faith, nor has she ever wholly recovered it. Gradually another conviction seems to have arisen in men's hearts, a conviction that Jesus was to establish His kingdom upon earth in the triumph of righteousness, and that the instru-

ment for the accomplishment of this great purpose was the Church.

This truth, which I receive as the will and purpose of Jesus, too soon assumed a corrupt form. The headship of Christ was interpreted to mean the headship of the Church, and the evils of papal interference with national, civil, social and personal liberties became so intolerable that, in the good providence of God, the Reformation occurred. In throwing off the perverted form of the Kingship of Jesus on earth, Protestantism in large measure threw overboard the truth which Romanism had corrupted. And so for centuries the doctrine that Jesus is King of earth, that it is His right to rule in all the affairs of this life, has been driven to the background, in part because that section of the Church which held it has abused it, and in part because the Protestant Church has buried it deep down under the doctrine of "other worldliness." If the Latin Church has interfered too much with the liberties of men, and laid too heavy burdens upon them in relation to human conduct, the Protestant Church has swung over to the other extreme, and between them both a false and harsh distinction has arisen between secular and sacred, and both branches of the Church deserve the censure of the witty lines:

"The parish priest of austerity,
Climbed up into a high church steeple
To be nearer God,
So that he might hand His word down to the people.
And in sermon script
He daily wrote
What he thought was sent from heaven,
And dropt this down on his people's heads,
Two times one day in seven.
In his age God said, 'Come down and die,'
And he called from out the steeple,
'Where art thou, Lord?'
And the Lord replied, 'Down here among my people.'"

Now if our backward glance has been correctly taken, the Church has not really lost faith in Christ. It is hard to lose what one does not possess, and my reading of ecclesiastical history does not show me a period when this faith was held in

a purer form or by a larger section of the Church than to-day. The fact is, much of this talk of the Church's lost faith is an illustration of the almost universal tendency to idealize the past. The mountains were higher in our boyhood, the grass greener and the apples sweeter. There is no evidence of a stronger faith in some bygone golden age. Each age has had its own doubts, and ours is not singular in this regard.

That the faith of the Church is far too weak, that there is much justice in Dr. Parker's word that we shall do wisely to let the masses go for a while and give heed to the Church, that Dr. Herron only exaggerates an unpalatable but needed truth when asserting that in order to the salvation of the world, the Church herself must first be saved, no thoughtful and well-informed man will deny. But that the Church of to-day occupies a less advantageous position than the Church of the past, that her faith is less vigorous or her piety less practical, is more than the testimony of history warrants us in believing.

Nothing is easier, and in many circles nothing is more popular, than to direct broadsides against the Church. And at the same time unprejudiced and candid investigation reveals the fact that the Church of Christ, weakened and distracted as she is by her divisions, held back from victory over her foes by her worldliness, corrupted by her alliance with evil, is *the* great power in the world to-day. She is mother and nurse of reforms which are sweeping over the land, and which, but for her, would never have been born, or would have died in the very agonies of their birth. So far from having lost faith in Christ, I am of the opinion that she never believed so intelligently in Him as now. That there is a weakening faith in dogmatic forms, that interrogation marks are arising in men's minds regarding the value of a good deal of the ecclesiastical machinery in which we hitherto have been disposed to trust, that with the growth of intelligence there is a distinct abandonment of beliefs and practices which bygone days regarded as notes of godliness, is most patent to all observers. But if there is any fact more plain than another, it is that Christ is a greater and brighter reality to this age than to the ages immediately preceding it. Those who are familiar with the religious literature of our

time are impressed with the number of books, dealing with the life and teachings of Jesus, now issuing from the press. Every week adds to the list. Since that epoch-making book, "*Ecce Homo*," was published, lives and studies of Jesus have multiplied till a careful and diligent student can scarcely keep himself acquainted with the titles of the works, to say nothing of their contents. Many of these books present theories touching our Lord which orthodox Christianity would not receive. But they all indicate a desire to get into proper relations of knowledge with the real Christ. As a consequence, theology is revising her position. Dr. Fairbairn's work, "*The Place of Christ in Modern Theology*," marks an epoch. No theology will survive the critical spirit of the age which does not assign to Christ the place which belongs to Him as the ultimate authority, as the supreme teacher, the Saviour of the world.

I am presenting my opinion based upon the study of facts, and must do so modestly, but also with the emphasis of profound conviction. As I interpret the facts which I have studied, I grow in the conviction that the Church never believed in Christ so sincerely, so heartily, so unreservedly as to-day. She believes in herself less, she holds her theories about Him less tenaciously, she is less certain than of old that her dogmas are infallible; but she is believing in Christ, the "Word made flesh," with a growing confidence which will, when the occasion demands it, express itself in deeds of sacrifice and service more heroic and unselfish than the world has hitherto witnessed.

Before we leave our theme, it is well that we should give it a personal and practical application. Instead of asking after the Church's faith, let us make inquisition into our own: "Have I lost faith in Christ?" This is the question for every one of us. "Did I ever possess it? Do I possess it now?" The test of all faith is obedience. There is no orthodoxy that is worth possessing which is divorced from obedient, loving service, and no heresy can be fatal to salvation, which does not render obedience to Christ's commandments impossible.

Montreal, 1894.

S. P. ROSE.

The Itinerants' Round Table.

ERRORS OF PRONUNCIATION.

Few things, perhaps, disclose more quickly the nature of one's training, or the character of one's association, than the manner in which one speaks one's native language. Those who have very little education themselves can easily detect in others anything peculiar in their pronunciation of the ordinary words in daily use. Even the boys and girls in our primary schools are able and ready to say respecting a public speaker who constantly transgresses the rules of good pronunciation, "Thy speech bewrayeth thee." Not only do they notice such mistakes, but also they are influenced by them, in that they regard him who makes them with less confidence, if not with less respect, than they would regard him were his use of language more correct.

Pronunciation, therefore, has its moral side. By his habitual mispronunciation of the words he employs, a public speaker, in addition to betraying his special want of cultivation, produces on the minds of those who listen to him an unfavorable impression, an impression that often prejudices them against him. Whatever their own defects of speech may be, people generally like to hear their mother-tongue well spoken, and they naturally hold those who speak it in public responsible for pronouncing it properly. For this reason, if for no other, teachers and preachers ought, in their use of language, to be patterns of correctness to those whom they teach, or to whom they preach.

But there are other considerations of equal, if not of superior, importance. Persistent mispronunciation has a tendency to corrupt our language, as well as to destroy our ability to distinguish its finer shades of sound. Most cockneys in old London have practically lost the power to utter a pure long *o* sound, just as many of the Southerners and some of the Northerners in the United States seem to have lost the power to pronounce the letter *r*, especially at the end of a word.

The great majority of Canadians are comparatively free from dialectic or provincial peculiarities of speech. As a rule, they have very little brogue of any kind. All who have had the advantage, therefore, of a higher education, or who endeavor to promote the cause of higher education, are under an obligation to preserve, so far as possible, the purity of the English tongue, not only for the sake of themselves, but also for the sake of their language.

Because of their prevalence amongst Canadian people, I shall venture to direct the attention of the readers of this review to some unfortunate errors of pronunciation. In this contribution I shall confine myself to the discussion of a few of the sounds of the vowels that are commonly mispronounced. For the purpose of illustrating the true sound in each case, I shall adopt the system of notation employed by the editors of "Worcester's Dictionary."

With the long and short sounds of the vowels very little difficulty is experienced by most people. Excepting long *u*, these sounds are easy to make, whether the voice has been trained or not. Simple as they are, however, some speakers are prone to dwell too much on both long and short syllables, so that instead of saying *âte*, *êl*, *shîne*, *shōwn*, *êlm*, *whêlm*, *hêlp* in one syllable, they prolong the sound in each instance to a syllable and a half or two syllables. In the case of long *u*, one generally hears it mispronounced, as *tôdn* for *tûne*, *lôôt* for *lûte*, *sôôt* for *sûit*, *sôôdent* for

stüdent. When *i* is preceded by *r* in the same syllable, it has the sound of *oo* in *fool*, as *rüle*, *trüe*, *rüde*, *brüte*, pronounced *rööol*, *trööb*, *röööd*, *bröööt*; but whenever it begins a syllable, or is preceded by any letter other than *r* in the same syllable, this vowel must receive its full long sound. Hence, one should say, *Tüesday*, not *Tööösdäy*; *düty*, not *döööty*; *evölütüion*, *restitütüion*, *exclüüüive*, not *evölööötion*, *restitööötion*, *exclöööüive*. The number of such long *u* sounds in the language that are mispronounced is very large.

With the obscure sounds of the vowels a great want of uniformity exists among public speakers. Some do not distinguish between the obscure sound of one vowel and that of another; others very properly make a distinction. In the last syllable of words ending with *r*, there is no perceptible difference in this sound, which is indicated by a dot placed underneath a vowel. In *briar*, *reader*, *nadir*, *actor*, *sulphur*, *zephyr*, for example, the final syllables are practically undistinguishable in pronunciation, although many persons incorrectly, if not affectedly, give the *o* of words ending in *or* a broad instead of an obscure sound, saying *actör*, *editör*, *spectatör*, etc. In all such endings the *o* should receive an obscure sound, unless the syllable containing it has the accent, as *lessör*, *mortgageör*.

One chief beauty of well-spoken English is due to laying special stress on the accented syllables of words, and to passing lightly over the unaccented ones. Some speakers, especially in the United States, have a tendency to accentuate each syllable of a dissyllabic word, thus disregarding altogether the obscure vowel in all such words. They say, for instance, *ävüüüy*, *ämöööünt*, *ägüün*, instead of *awüüy*, *amööünt*, *again* (*agën*), etc. In many cases, the obscure sound of a vowel is equivalent to a slight long sound of it, as in such words as *Sunday*, *carbonate*, *emerge*, *obey*, *ebony*, *follower*, *duplicity*, *educate*; but in most cases, the obscure sound of any vowel is equivalent to an indistinct short sound of it, as in *mental*, *travel*, *peril*, *idol*, *forum*, *carry*. The general rule for such vowels is, therefore, to give each one its appropriate short sound slightly articulated. Hence, one should say, *abilità*, not *abil'üty*; *civilize*, not *civ'ülize*; *renégade*, not *ren'ügäde*; *salvütüion*, not *säl'vütüion*; *Africa*, not *Af'rikë*; *Canada*, not *Cän'ädë* or *Cänädë*. In all words like the last two, which contain an unaccented *a* at the end, the sound of this vowel approaches its grave or Italian sound, as in *für*.

This latter sound ought to be given to a considerable number of words which do not generally receive it. Instead of giving the Italian sound, for instance, to the *a* in such words as *bülm*, *cülm*, *psülm*, people too commonly give it a flat sound, as *bülm*, *cülm*, *psülm*. Some persons incorrectly give the Italian *a* in *füther* this flat sound, pronouncing it *fäther*, while other persons just as incorrectly give it a broad, saying *fäther*.

Another sound of *a*, lying between its flat sound and its Italian sound, and called in consequence *a* intermediate, is very generally disregarded. In many words this sound of *a* should be given when it is followed by *f*, *s*, or *n*, as *äft*, *äft'er*, not *äft*, *äft'er*; *fäst*, *läst*, *päst*, not *fäst*, *läst*, *päst*; *gräss*; *müss*, *päss*, not *gräss*, *müss*, *päss*; *commänd*, not *commünd*; *enchänt*, not *enchünt*.

There is still another sound of *a* that is frequently ignored, that is, *a* long before *r*. When this vowel is followed by the letter *r*, its sound, though modified by the consonant, often remains long. Hence one should say, *cäre*, *däre*, *füre*, *pärent*, not *cüre*, *düre*, *füre*, *pürent*. When followed by *r*, the diphthong *ai* sometimes, and the diphthong *ai* always, has the same modified long *a* sound. Hence *beür*, *peür*, not *bür*, *pür*; *fäir*, *hüir*, *läir*, *päir*, not *für*, *hür*, *lür*, *pür*.

The letter *r* exerts a qualifying influence on the sound of all the vowels. A few of its effects, because of their importance, should be indicated. In a monosyllable, or in an accented syllable, each vowel, when followed by *r*, has its short sound slightly modified; but, when the succeeding syllable begins with *r*, or the sound of *r*, the vowel has its proper short sound. These two short sounds may be best illustrated together, as *bär, bärrow, mär, märrow; err, erring, hër, hërring, pèr, pèril; mürth, mürrow; bürder, bürrow; bür* or *bür, bürrow; hür, hürry; mürh, sürup* or *sürup*.

Before concluding these remarks, there are a few peculiar sounds of the second vowel that ought to be noted. In several words such as *hër, thère, whère*, the sound of *e* is the same as the sound of *a* in *färe*. In two words, *clerk* and *sergeant*, its sound before *r* is the same as that of *a* in *därk*. Before *w* this vowel has the sound of long *u*. Hence, one should say, *deü; feü, neü, neüs, leüd, steüed*, etc. In all this class of words, instead of the *ö* sound so frequently heard, the *ew* should receive a full long *u* sound.

Toronto, Ont.

GEORGE COULSON WORKMAN.

PREPARATION FOR EFFECTIVE PREACHING.

Preaching is the chief factor in the world's evangelization, and it is the most inspiring work of man. No other public speaker has such themes to dwell upon, neither lawyers, lecturers nor legislators.

To succeed at preaching, it must dominate the life of the preacher. He must have a passion for his work, and he must be thinking of it all the time in the sense of observation and the laying up of materials for pulpit work. The true preacher must be producing constantly in one form or another. The best of every week should be given to pulpit preparation, embracing general and special preparation. The mind must be stored and saturated with the highest of all pulpit matter, the Word of God. The effective preacher is able to quote the Scriptures largely and correctly.

It is often said, "Burn your old sermons." There may be something in old sermons worth keeping. They should be re-thought and re-written, strengthening and beautifying them with the added intelligence and spiritual experience of the preacher.

Quality rather than quantity should be the aim of the preacher in pulpit production. In general pulpit preparation, subjects and texts should be held in solution for weeks and even months, if justice is to be done to great themes and passages of the Word of God. In ordinary pastoral work a new sermon should reach the people every Sunday. It is well to choose the text or topic early in the week, and the week's study and reading should revolve around it. About the middle of the week it will be taking shape in the mind, and should be outlined on paper in the form of a rough draft. Then there should be positive work put upon it, either mentally or in written form. I have found it good to write fully and then prepare a brief, not for pulpit use, but for general mastery of the subject. I would say to our young preachers, prepare in the best way for you; that you must find out for yourselves. But whatever be the mode of preparation, put your soul into your sermon. Preach the best you can every time you enter the pulpit. One day you shall enter it for the last time, and for some of those who hear it may be the last opportunity to be saved.

It is said, "It is the truth that saves." I venture to say that much depends upon the medium of conveying it. Character is a mighty power behind preaching. John Fletcher said, "It is the unction that makes the preacher." Every preacher every time he preaches ought to pray that he may be able to say in the spirit and words of Christ: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel."

There never was a grander opportunity to preach in Canada than to-day. The man who is willing to reach the pulpit by way of a life of hard work and earnest spiritual consecration, shall have the joy of success in soul-winning, which is next to the joy of Christ himself.

Toronto, Ont.

JOHN POTTS.

ACTS III. 19.

One of the most important instances in which the revised version of the New Testament differs from the authorized version is Acts iii. 19. The difference centres around the little word "when," of the authorized version. According to this rendering, "when" the Lord sends times of refreshing from His presence, then men may expect their sins to be blotted out. But this idea is diametrically opposed to that of Peter as expressed in the revised version. Instead of the word "when," the revised version has the word "that." The passage as amended means, not that men may expect the blotting out of their sins when the times of refreshing shall come from the presence of the Lord; but, that men are to repent and be converted and seek the blotting out of their sins, "that," or, in order that, times of refreshing may come from the presence of the Lord. The revised version is unquestionably correct. I would prefer "in order that," to "that," as the former is the stronger expression and the more adequate rendering of *ὄπως*.

See Luke ii. 35; Acts xv. 17, etc., where the Greek is correctly rendered "that," and where "when" would, as in the case before us, present a meaning distinctly opposed to that of the inspired writers.

Is not this an instance in which the translators of the authorized version were unconsciously influenced by their Calvinistic predilections?

Barrington, N.S.

C. JOST.

EXPOSITORY PREACHING.

The great need of our Church is a deeper spiritual life. Of the human means to this, nothing stands higher than effective preaching, and nothing at the present time, I conceive, will contribute more to effective preaching than careful, systematic and candid exposition.

Topical and textual preaching have a value. The former is often the most scientific and instructive way of treating a virtue or a sin, a doctrine or a duty. The latter must, perhaps, always be the common method of preaching.

But these methods have prevailed almost to the exclusion of the more systematic, comprehensive study of the paragraphs, chapters and books of the Bible. And the books of the Bible were for the most part given as books, and meant to be studied as books, not as miscellaneous collections of texts. Compilations of extracts, "gems," "golden thoughts," and the

like, from the writings of the poets and essayists, have a certain value, but to a thorough student of Ruskin or Carlyle they are painfully fragmentary and incomplete.

Emerson found that the carol of the song-sparrow and the delicate sea-shell lost their beauty when detached from their natural surroundings. In such literature as Paul's letters, the Apocalypse, the prophecies and the drama of Job, no one can rightly understand a text unless he understands the chapter, or the chapter unless he understands the book.

Our people have reason to complain that in this respect the ministry gives them little help.

Again, expository preaching widens a preacher's range. It corrects his one-sidedness. We all have our favorite classes of texts and subjects. If we were compelled, though exegetical preaching, to cultivate a greater breadth, perhaps our laymen would no longer be generally of the opinion, as they seem to be at present, that ordinarily in three years a change of pulpit diet is desirable.

Yet again, expository preaching enables the preacher to touch on delicate subjects, subjects to which it would be inexpedient to give the prominence of a special discourse; subjects which might be thought, in a small congregation, offensively and unjustly personal, but whose introduction and discussion are freed from all suspicion of unjustifiable personality when they come in the natural course of the exegesis.

I would suggest R. W. Dale's plan of making the morning sermon expository, and taking a congregation through Paul's letter to the Romans, for example, in six or eight months, sometimes passing over a paragraph with a few explanatory comments, sometimes allowing the stream of exposition to broaden into a lake at some striking text.

Cornwall, Ont.

S. G. BLAND.

THE BURLINGTON PLAN OF CHURCH WORK.

HISTORICAL.—During February, 1894, a series of revival meetings was held in Burlington under the lead of Rev. J. Chapman, D.D., with very favorable results. A large number of Christian people made profession of Christian faith, and many additions were made to the various churches of the city. It was evident to all who were engaged in the work connected with Dr. Chapman's meetings that his method of organization and of enlisting a large number of individuals in various phases of the work had much to do with the successful results. It seemed to some of the members of the First Church that the principle upon which Dr. Chapman's organization was based was applicable to regular church work. It was decided to take up the matter and see what could be done in organizing the work of the First Church along similar lines and on the same general principles. The result was that the following plans were recommended to the church by a committee appointed to take the matter into consideration, and were unanimously adopted by the church. The basis of the organization was a band of personal workers who, during Dr. Chapman's meetings, acted as visitors, ushers, etc. These were organized by the choice of a chairman and an executive committee. Afterwards, the general oversight, in connection with the pastor, of all the new work, was given by the Church into the charge of this committee, and upon them comes the principal responsibility.

THE UNDERLYING IDEA is to enlist a large number of persons, and so divide the work that it shall not be a burden to any. It is believed by thus doing that the general interest in the church will be largely increased, and that many will find a new interest in the church, and a new joy in Christian service because of their increased activity. Heretofore a large number of churches have failed of their divinely-appointed mission because only a small proportion of their membership have been engaged in active, personal, Christian service. Churches have died of "nothing to do," not because there was no work to be done, but because there was no way of showing the members what to do and just how to do it. Pastors here and there have devised plans by which a portion of their church members were set to work, but the success of these plans has depended on the time and strength which the pastor could put into them in addition to his regular pulpit and pastoral work. The feature of the Burlington plan is that the initiative is taken by the lay members of the church, and while nothing is done without the pastor's approval, he is not burdened with details, nor directly responsible for the success of the work. The Burlington plan does not present anything novel or untried. It lays no claim to originality, except in gathering into one harmonious system various lines of work that, singly, have had large success in many churches. In system lies success. The Burlington plan concentrates attention upon those things which must ever be centre and soul of the church work: the Sunday preaching services, the mid-week prayer meeting, and personal contact with those whom we are sent to win. It is not necessary that all the branches of work should be started at one time. The work may begin with one or two branches, and others may be added as opportunity offers. The mainspring of the movement is the Executive Committee.

THE EXECUTIVE COMMITTEE is made up of a chairman, with three gentlemen and three ladies, and the pastor *ex-officio*. This committee meets weekly to plan for the work, make appointments, and to counsel with the pastor. It is chosen by the church at its annual meeting, and serves one year. The pastor is *ex-officio* member of all committees. The Executive Committee enlist members in the Personal Workers' Band, and appoint the members of the Welcome Committee, Outlook Committee, Mid-week Prayer Meeting Committee, and District Committee. The Committee will especially seek to keep in touch with the work of the Personal Workers' Band, aiming to be leaders in that work. Its members should keep in mind individuals to whom some one of the Band can be sent, and have such assignments made by the pastor or chairman. Care will be needed in the appointment of committees, and the members must be ready to explain to the committees their duties, and to persuade them to undertake them. The district organization will need helpful supervision, the ladies keeping informed of the work of the visitors, and the gentlemen of that of the leaders. The key of the whole scheme of church work is in this Executive Committee. With wise directions by this committee the plans will be successful, and great good will result. The different departments of work are as follows:

PERSONAL WORKERS' BAND.—This consists of persons who have signed a statement that they are willing to undertake such personal work as the pastor or Executive Committee may request; also that they will endeavor to do such personal work with individuals as opportunity may offer, and that they will by study and reading endeavor to make themselves more effective workers. The Band meets regularly, for fifteen minutes, after the week-day prayer meeting to receive assignments of work, for reports of work done, and for conference. A member of the Executive Committee presides at this meeting.

WELCOME COMMITTEE.—This committee consists of four gentlemen appointed to serve for one month. They are to be in the church vestibule Sunday morning to welcome all comers, giving especial attention to strangers. They should be on duty after the service to invite strangers to whom they may have spoken, to attend the session of the Sunday School, and see that they are welcomed there. When those are found who are about to make this city their home, their names and addresses should be given at once to the chairman of Executive Committee. A similar committee may also be appointed for the evening service to welcome strangers at the door, and invite them at the close to the after meeting.

THE OUTLOOK COMMITTEE.—This committee is furnished with the following suggestions from the Executive Committee: The purpose of this committee is to have someone who shall have an "outlook" over the particular part of the church in which he is located, and so be able to report to pastor or Executive Committee any facts that should be known regarding cases of sickness or absence. To carry out this purpose, the church is divided into sections of five or six pews, and in each section two persons, gentleman and his wife, preferably, are appointed to act on this committee. This committee will seek to know personally every individual whose regular seat is in their section; to be able to see at a glance who is absent, and to have a word of welcome, a nod of recognition, or a grasp of the hand for each person. If anyone is absent more than one Sunday, inquiry should be kindly made for the reason, and a friendly word sent if possible. Cases of serious illness should be at once reported. When strangers are seated in the section, an especial effort should be made to extend a cordial greeting with an expression of pleasure at their presence and an invitation to come again. This is all simple and easy if a person will only go forward and do it, but it does require a little resolution at the first to overcome the diffidence many feel in speaking to strangers or those known but slightly. It is an important and very helpful service, and will soon come to be a very pleasant and easy thing to do. The members of this committee should be alert as soon as the benediction is pronounced. If necessary, they should move at once out of their own pew to such position as will enable them to most easily speak to the people of their section, and they should try to speak to as many as possible before they pass out.

MID-WEEK PRAYER MEETING COMMITTEE.—This committee is to co-operate with the pastor in arranging for special meetings for the week-day service, and to seek to promote the interest in, and attendance upon, that service. The Committee has power to appoint sub-committees to assist in preparing for special meetings as may be required.

DISTRICT ORGANIZATION.—In this the plan suggested by Dr. Chapman for the visiting in connection with his meetings is followed. The city is divided into districts, each having from twenty or thirty church families. No part of our new plan of church work is of greater importance than this of district organization. It not infrequently happens that families who have perhaps come to the church for a time, and then because of sickness or other reason have dropped out, are entirely lost sight of. They will often feel that the church does not care for them, as no one has become acquainted with them and no one calls. Other families have children in the Sunday School, but do not care to come to the church themselves. A kindly invitation, a little care in providing sittings, and a manifestation of a friendly spirit would often win such families and bring them back to the church. It is in such work as this, and in the cultivation of a real friendly

and neighborly spirit that the great value of the district work will be apparent. The work will be in charge of a district leader and a visiting committee of three ladies. The leader will have general charge of the church's interest in his district. The visitors will report to him, and he will endeavor to keep informed of the condition, as to church relations, attendance, etc., of each family. He will also try to know personally each man in the families of his district, and endeavor to call on the men as the ladies of his committee call on the families. He may often find opportunity to speak on religious subjects, and will in many ways serve the interests of the Master and the Church. The visitors will call at least as often as once a quarter on all the families in the district, and oftener when it seems desirable. These are not to be "official" calls, but real friendly calls, for these districts are really just First Church neighborhoods, and everyone is to be on an equality, because all belong to the First Church. In addition to this work, the visitors are to seek to promote calling and acquaintance among all the families in the district, and in this way forward the growth of a real First Church *esprit de corps*. They will frequently find opportunity to converse on the subject of personal religion, and such opportunities should be improved with care and good judgment. Inquiries should be made for families that do not attend church, or have recently come into the district, and friendly calls on such should be made to see if they cannot be brought to the church. A helpful and friendly attitude should be maintained toward other churches, by reporting to them any families who would naturally go to them. In this way this organization can be made of great value to the church and to the religious interests of the city. The leader should arrange for district prayer meetings at least once a quarter at some convenient place. These meetings will have a friendly, homelike spirit which will be very helpful, and many persons will come to these that would not go to the regular church prayer meetings. Occasional district sociables should be given in the homes of some of the families of the district, where all can come together in the most neighborly way. Care should be taken by the visitors to see that the children are in the Sunday School, and that any cases of sickness, special need, etc., are reported to the pastor or Executive Committee. When families move from one district to another, it should be reported by the leader to the Executive Committee, and to the leader of the district into which they go. Of course friendly calling is not confined to the limits of the district. These are set simply to define the responsibilities of the different committees. A directory of the families of each district will be printed, which will give the boundary of districts and lists of the families in each. These will be furnished to each family, so that all may know who their church "neighbors" are. Any additional names that should go on the list, or any removals, should be reported at once to the Executive Committee. If possible, prayer meetings should be regularly held in each district, and reports should be given by the leader to the chairman of the Executive Committee.

Burlington, Vt.

W. J. VAN PATTEN.

PREACH CHRIST.

Preach Christ from history. Preach Him from prophecy. Preach Him from type and shadow, from Jewish ceremony and ritualistic pomp. Preach Him from the ancient altars and sacrifices, and from the modern sacraments. Preach Him from the patriarchate, the interregnum of the judges, and David's estate and glorious kingdom. Preach Him from the priests that made offerings, the prophets that instructed, and the kings that ruled. Preach Him from the law, the government and the worship of God's

ancient people. Preach Him from tabernacle and temple, from burning bush, scapegoat and brazen serpent. Preach Him from Sodom and Gomorrah, from cities of refuge and from Z on, the city of our God. Preach Him from Adam, Abel and Melchizedek; from Isaac, Aaron and Moses; from Joshua, Samuel and David. Preach Christ from justice, judgment and truth. Preach Him from love, wisdom and grace. Preach Him from creation, preservation, beneficence. Preach Him from exterminated nations, overthrow and punishment. Preach Him from the bursting heavens, and from the throbbing, teeming earth. Preach Christ from natural religion and revealed; from providence, redemption and administration. Preach Him from the conscience, reason and consciousness of men and from the responsiveness and suggestiveness of nature, humanity and God. Preach Him from philosophy, science and art; from commerce and the amity and comity of nations. Preach Him from our sin, our conviction and condemnation; from our guilt, need, misery and despair. Preach Christ from the joys of those that have found Him our abiding and abounding peace, our holy triumph and perfect rest in faith.

Preach Christ! What a theme! What subject does not shed light upon it? What does it not transfuse with its own glory? What do we want of little essays here, or half-hearted sermonettes? Christ with whom the Scriptures are all aglow, the nations all astir, events all alive; what a fountain on which to draw! what a domain to traverse! what a mine to explore and possess! Here is repose of conscience; here is force of conviction; here is height of attainment; here is breadth of view; here is vigor of thought; here is wealth of affection; here is demonstration of life! What a rock on which to build; what a light to flash from the tower and cast its radiance afar! No wonder a robust faith has little sympathy with a Cardinal Newman in his nice sentences, "Lead, kindly light, amid the encircling gloom," a hymn that should never have been in our devotional books: the moanings or gropings; trilling on plaintive harp the doubts and difficulties of a poor soul—I had almost said sickly—in threading his way by twilight from one uncertainty to another. Why did he not shake off the mists and damps and leap into the light? The glimmer may disturb, but quiet comes to the distressed eye in densest shade, and they call it rest. Why should we, if our human nature were not so weak—why should we not indulge almost a scorning for a man like Dr. Alexander seeking an earthly pope? Renouncing ritualistic Protestantism and admitted to the Roman Catholic Church, he wails forth as his explanation, "the impossibility of arriving in the Anglican communion at anything like certainty of faith." The toleration within its pale of so many different schools of thought representing religions essentially opposed to one another; the consequent party strife; the fierce controversies perpetually raging around holy doctrines, especially the doctrine of the Holy Eucharist; the spectacle of men ever learning, but never seeming to arrive at the knowledge of the truth. This is his trouble. But he is happy now. His doubts, he says, are at an end. He has found, he avers, "that one Christian body, the Roman Church, the divine source from which the truth may be fully and infallibly drawn." Poor man. His foundation is not in Christ and His word, which he might find in Anglicanism, at least, as well as in Romanism; but in the Pope, the visible head who settles all questions in faith and morals. He finds rest, not in Christ, but in the great usurper, supplanter and apostate. They talk about the rant and cant of the illiterate, but here is the arrant nonsense of the learned. When the blind lead the blind, both fall into the ditch. Preach Christ; not church, or form, or ceremony, or assumption, or criticism, but Christ the Church, Christ in the

ceremony, Christ in the investigation, Christ mighty to save, Jesus, only Jesus.

"In one of our cities on the show-stand of a junk-shop," says Bishop Atticus G. Haygood of the Southern Methodist Church, "a hunter after old books and curios read these words: "'Robert Elsmere'" and a cake of soap for twenty-five cents.'" Only a few years since, this unchristian novel of Thomas Arnold's granddaughter had a run advertisers called phenomenal. Presses ran night and day, and book merchants could not keep up with the demand. What did it mean? One thing only: to the thinking that antagonizes Jesus Christ the world in the long run will not give place. There is no room for such books in a busy, God-recognizing world. Whether in romance, philosophy or science, that which does not harmonize with the Divine Teacher of Galilee must go down and out, even unto death. It was Jesus who said: "He that falleth upon this stone shall be broken; but upon whomsoever it shall fall it will grind him to powder." Such books as "Robert Elsmere," no matter in what shape they come to us, cannot abide, because they give no bread to hungry souls. The Gospel abides forever, because it forever meets the needs of the human soul. It suits man's soul as the light suits the eye. It is light and it is life. It meets all his wants in this world, and provides for all that are possible in any world.

Preach Christ! Preach Him in His person, His character, His work, His offices, His achievements. Preach Him in His existence and essential relations to the Godhead, and His covenanted, inseparable and irrevocable relations to the human race. Preach Him in His majesty and His miracles, feeding thousands. Preach Him in His hunger and humiliation. Preach Him in the omnipotence and omniscience of eternal being. Preach Him in the manger of Bethlehem, by the well of Samaria, and on the cross of Calvary. Preach Him in His infinite holiness and hatred of sin. Preach Him forgiving iniquity and lifting up even the vilest in His arms of power and love. Preach Him as the fulness of the Godhead bodily, and preach Him as filling the humble, faithful human heart. Why should we think of any other gospel? Why should an angel from heaven preach any other gospel? Preach Him as the only, the present, instant, perfect, perpetual and eternal Saviour from sin. What do we want of any other Saviour? Why should we dishonor or disparage this One? Is it any wonder that men that try anything else, chase their own vagaries, foster their own inventions, are plunged into doubts and uncertainties, and miserably perish into everlasting darkness? Preach Christ.

Belleville, Ont.

A. CARMAN.

REVELATION XIV. 13.

"And I heard a voice from heaven (not of the angels in mid-air, but of the Father in the highest heaven) saying (repeating), Write (record), Blessed (happy, a congratulation followed by the reason why one is to be pronounced blessed) are the dead (departed, those whose souls are in hades) who die (are dying) in the Lord" (in fellowship with and trusting in the Lord, i.e., are "dead to sin" [Rom. vi. 2, 11]; "dead with Christ" [vi. 8]; "dead to the law" [vii. 8; Gal. ii. 4]; "are faithful unto death" [Rev. ii. 10]. The converse of the text is, "Blessed are the living that live in the Lord"), from henceforth (from now, i.e., "blessed" from now, from time of dying. The meaning is, "those dying in the Lord are thenceforth and forever blessed," i.e., the end of a holy life is the commencement of an eternal bliss, hence the destiny of the unshrinking faithful is not TORMENT but BLESSEDNESS, and

that not after the resurrection in the second coming of Christ, but in the intermediate state. Quick as the soul of those "dying in the Lord" leaves the body, it mounts to its possessions of rest and blessedness—"to be absent from the body is to be at home with the Lord," said the apostle. "To-day (*this day, σημερον*) shalt thou be with me in paradise," saith Jesus. "Yea (truly, even so) saith the Spirit (the spirit seems to be a responding or confirmatory voice ratifying the affirmation of happiness to the blessed dead, immediately at death—Father, Son and Holy Ghost are all represented in this grand revelation and its consummation), *that* (in order that, to the end that; "that" depends on "die," *i.e.*, those "dying in the Lord" must DIE "in order that they may rest from their labors.") It expresses how the goal of heavenly blessedness, held forth by the promise is to be obtained, *i.e.*, by "dying in the Lord") *they may rest* (refresh, *i.e.*, to cease from labor in order to recover and collect strength; hence, the sweet repose one enjoys after toil. The *rest* is not weird inactivity, for the heavenly powers "rest not day nor night." It is not non-existence or unconsciousness, for "they serve him day and night in his temple." It is rest in the sense of fulness, harmony and satisfaction of life, *i.e.*, it is exemption from that which gives life its weariness and unrest) *from their labors* (toils, *i.e.*, intense labor united with trouble, toilsome labor, labor unto weariness in mind, then, as here, of the laborious efforts of Christian virtue; hence, "rest from their labors" = exempt from the hardship of their toils, *but their works* (employment, that with which anyone is occupied, deeds. "Works" is not to be resolved solely into that of the reward itself, or merely into result or influence from works, but the thought is that the works wrought by believers in the Lord are themselves an eternal good; 1 Cor. xv. 58: "Your labor is not vain or void in the Lord." *τα εργα* here denotes "what a man is and how he acts," *i.e.*, the man proves what he is by his acts or works, hence "works" means labor enjoined by and done for Christ, *viz.*, the spreading His gospel and the furthering of His Church. In the 185 times the word occurs in the New Testament not once is it used for reward or influence. Therefore "their works" as sanctified men living in the Lord while they lived, and dying in the Lord when they died—all the operations that spring out of love, faith and new obedience—by no means cease with bodily death. The works of the saints, even in this life, are of such a kind as all to merge into those of the future; illustrated by the services in the Lord's temple and tabernacle described in Rev. vii. Beginning here, they are carried on more fully and actively hereafter) *follow* (accompany) *with them, i.e.*, their good deeds, occupations, will go along with them into the state of blessedness to the presence of God as witnesses of their righteousness and as one great source of heavenly happiness. Notice it is "but" or "for" "their works," not *and*. "But" opposes or contrasts the "rest from their labors" with "their works," to which the "labors" (toils) themselves belong, *i.e.*, "their works" will continue along with those "dying in the Lord," but not "their labors." Labor literally becomes rest.

"For" assigns a reason for their blessed *rest*, namely, that "their works do follow with them."

Observe that the "rest" belongs only where there have been previously "toils," *i.e.*, toilsome, exhaustive labors, not for self, but for the Lord. "Their works do follow along with them" when they "die in the Lord." And *they* "die in the Lord," who have *lived in the Lord, i.e.*, whose works have been "wrought in God." Nothing else passes the gates of the grave. His pomp shall not follow the man of pride, nor his wealth the man of riches; but of toil, time, talents, substance devoted to Christ, none of these things are lost—all become the powerful means of toilless labor when the soul enters paradise.

Editorial Reviews of Books and Periodicals.

A Help for the Common Days, being Papers on Practical Religion. By J. R. MILLER, D.D., author of "Come Ye Apart," "Week-day Religion," etc. Edinburgh and London: Oliphant, Anderson & Ferries. Toronto: William Briggs. 12mo, pp. 320. 90 cts.

This belongs to a class of books for which there always is room—books that may be safely multiplied, that carry a blessing with them, and can scarcely fail to do good. It is said that what comes from the heart goes to the heart; and the author tells us that these chapters were, as we can well believe them to have been, written out of his own experience. "The book is practical, without a line that is not intended to bear upon the actual life of the common days." It is not designed for Sabbath reading, or to promote Sabbath-day religion, but to promote a religion which shall turn all our days into Sabbaths, hallowing all time, and diffusing the Sabbatic spirit through the whole week. "It is not meant," as the author tells us, "to show people an easy way of living; there is no easy way to live worthily, but to seek to show why it is worth while to live earnestly at whatever cost." To those who want a book for daily reading that will do them good and not evil, it may be safely recommended. The headings of two or three of the chapters will indicate its drift: "The Sweet Odor of Our Prayers," "The Blessedness of Quietness," "Ye Have Done it unto Me," "Transformed by Beholding," etc.

Religion for the Times. By LUCIEN CLARK, D.D., Assistant Editor of the *Christian Advocate*. New York: Hunt & Eaton. Toronto: William Briggs. 12mo, pp. 421. \$1.25.

If one were disposed to find fault with anything about this book, it would be with the title. Of course, the learned and able author did not intend to imply in the selection of this title that these times require a religion different from any other time. Christianity is the religion of all times, of all forms of society, and of all stages of human development. It teaches men to do justly, to love mercy, and to walk humbly with God; to love God supremely and their neighbors as themselves, and to do unto others even as they would that they should do unto them. And it does what no other religion has ever been able to do, prepares men for doing all this by shedding abroad the love of God in their hearts, by the Holy Ghost given unto them. This is what is meant by salvation in the Christian sense of the term; and there never was a time in the past when this salvation was not needed, neither will there ever be a time when this need will no longer exist. And what society needs—what the world needs—is men and women who are the partakers of this salvation. They are the light of the world; they are the salt of the earth; they are the spiritual forces by which alone, as the instruments and agents of the Holy Spirit, human society is to be illuminated, purified and elevated. All this is brought out plainly enough in this book; it is only to the title, or rather to what is implied in it, that exception can be taken. The author deals with "Christianity and Secular Pursuits," "The Best System of Morals," "Culture in its Relation to Christianity," "The Debt of Civilization to Christianity," "The Pillar of the State," "The Christian Home," "Light in Darkness," "The Friend of the Poor," "The Fountain of Benevolence," "The Guide and Protector

of Youth," "The Consolation of Old Age," and "The Conqueror of Death." Christianity has ever been and ever will be all this to all men who will accept it. The duty of the Church is to bring men under this benign influence, and then leave them pretty free to work out this divine question in their own way.

Systematic Theology, by JOHN MILEY, D.D., LL.D., Professor of Systematic Theology in Drew Theological Seminary. Vol. II. \$3.00. New York: Hunt & Eaton. Toronto: Wm. Briggs.

This goodly second contribution of some five hundred pages completes the second volume of Prof. Miley's excellent treatise on Systematic Theology. The present generation has thus added four extended systems to the theological literature of Methodism—England one, the North-West one, the South one, and now the East one. Of the four, for the practical purposes of the student, this is probably the best. The historical matter, if not as full as in the great work of Dr. Pope, is ample, the style is clear, the arrangement logical, and the scope and method fairly meet the requirements of our time.

Those who have been acquainted with the writings of Dr. Miley in the past have awaited with no little interest the appearance of this second volume as including the great central doctrine of the Christian system, the Atonement. Dr. Miley's views have already been placed before the world on this subject in separate form, and it is perhaps sufficient to say that we have here no material modification of his former presentation. He accepts and works out with great skill and fulness the Grotian theory of the atonement. The question of Limborch, "Does the atonement effect anything toward God?" exposes the weak point of this theory. Is there that in the moral nature of God and of man which awards penalty to sin as a matter of rectoral necessity only, but as of absolute *right*? If so, then there must be that in the atonement which changes this right, requiring penalty to a right permitting forgiveness. To make this right depend on the demands of good government is to admit utilitarian principles, and does not, we think, finally differ from the theory of Abelard. Apart from this single point, Dr. Miley's work appears to move thoroughly along the lines of Wesleyan Arminianism, and may be recommended as the most complete philosophical presentation of the system as yet given to the Church.

A Veteran of 1812. The Life of James FitzGibbon. By Mary Agnes FitzGibbon. With portraits of FitzGibbon and Laura Secord, fac-simile Letter from Sir Isaac Brock to FitzGibbon, Diagram of Beaver Dam, and Fine Engravings of Points of Historic Interest. Cloth, pp. 348, \$1 00. Toronto: Wm. Briggs.

It is no doubt important that Canadians should preserve a record of national historical events, and cultivate an acquaintance of the men who contributed to the laying of the foundations of the Dominion. The war of 1812 was epochal, and the men who played such a part in it as FitzGibbon are heroes. One of the ways to develop a national spirit is by inspiring the young with the deeds of their ancestors. This book recites the incidents of Beaver Dam, Stony Creek, Black Rock and Lundy's Lane in such an intensely interesting way that all Canadian hearts will be stirred with honest pride. The story of the courage of that noble, patriotic woman, Laura Secord, and the capture of the American contingent by FitzGibbon, is the thrilling narrative of how the Province was saved. This book is a contribution to Canadian history that is alike creditable to its author and our country. It will be read with interest by not only military men, but by those who want to know something of the stirring events of 1812-14, and of the rebellion of 1837-38.

Bible Cyclopaedia; Critical and Expository. Compiled and written by Rev. A. R. FAUSSET, M.A., joint author of Jamieson, Fausset and Brown's "Critical and Experimental Bible Commentary." Royal 8vo, cloth, 750 pp. Illustrated by six hundred wood-cuts. Price \$5.00. New York and Toronto: Funk & Wagnalls.

As a commentator and expositor Mr. Fausset is already well and favorably known to the world, which in itself is a guarantee of the excellence of the present work. The vast knowledge, scholarship, and experience of the author, together with the labors of the Palestine Exploration Society, and of commentators, ancient and modern, English and Norman, that have been utilized, makes the "Bible Cyclopaedia" one of the very best helps that can be placed in the hands of Sabbath School teachers, members of Bible classes, leaders of religious meetings and students of the Bible generally. It is an invaluable book for workers, concise, critical, accurate, reliable, comprehensive and complete. In the preface the author says: "My aim in this work is to put within the reach of all Bible students, learned and unlearned alike, the fruits of modern criticism and research, and at the same time to set forth briefly and suggestively those doctrinal and experimental truths which the written Word itself contains." In this he has been most eminently successful. The book is a storehouse of scripture information in a most compact and accessible form, containing many subjects of deep interest which are omitted from other Bible dictionaries. The alphabetical arrangement and the biblical index makes it a work for easy reference to find immediately any desired information, or the article to illustrate any passage of scripture. As a Bible dictionary, it possesses the advantage of unity of authorship, and contains as much matter as some works three times its size. We have no hesitation in giving this work our highest commendation as just the thing for all ordinary teachers and students, as well as preachers. In dealing with doctrine it is thoroughly evangelical, and betrays no rationalistic bias whatever. In biblical criticism it is conservative, steadfastly refusing to give place to the destructive method, holding that the Pentateuch is essentially Mosaic, the fourth Gospel, Johannine, and the book of Jonah, historic. Upon the Atonement he stands firmly by penal and vicarious satisfaction, consistently claiming that something was done *for* man through the harmonious action of God's righteousness and God's love whereby the sinner was placed in a new relation to the Divine government, and to the fountain of holiness and life. "He died *sufficiently* for all men, and *efficiently* for the elect alone," is the author's concise statement, holding that Jesus is able to save to the uttermost all who come to God through Him.

NOTE.—See special offer of this valuable work to our subscribers on first advertising page.

A Manual of Christian Doctrine, by JOHN S. BANKS, Theological Tutor, Headingly. London: Chas. H. Kelly. \$1.25. Toronto: Wm. Briggs.

This is a compact, scholarly, clear presentation of Christian doctrine from the standpoint of Wesleyan Arminianism. It is an admirable book for students, a veritable *multum in parvo*, and supplies a want long felt by candidates for our ministry, to whom Dr. Pope's great work is confusing by the very abundance of its learning. On one point only does Mr. Banks diverge from Wesley in rejecting the direct witness to entire sanctification. If Wesley's teaching is divested of the technical forensic form which prevailed in the statement of the doctrines of salvation in the seventeenth and eighteenth centuries, we think that both scripture and experience will show that he is right. Perfect love is a definite and an assured experience.

Footprints of the Jesuits. By R. W. THOMPSON, ex-Secretary of the Navy, and author of "The Papacy and the Civil Power." New York: T. Y. Crowell & Co. Toronto: Wm. Briggs. Price \$2.10.

The author, for reasons specified, does not attempt to deal directly with the religious teaching and loose moral code of the Jesuits. That has been done by Pascal in his "Provincial Letters," as well as by others, in a manner which leaves little to be desired. But the author writes as a patriot deeply interested in the Government and institutions of his native land, and believing that the triumph of the Jesuits would be their destruction. He traces the history of Jesuitism from its founder, and shows conclusively how in all lands it has aimed at the control of civil government for the purpose of subjecting it to the will of the Pope.

The constitution of the Society, which the French Government about the year 1750 wrested from its secrecy, reveals a membership bound by most solemn obligations, to give up all right of private judgment, and to believe, even when the Superior commands them to sin, it is their duty to obey. The parliamentary decree which suppressed the Society in France, denounced their doctrines and practices "as perverse, destructive of every principle of religion, and even of probity, as injurious to Christian morality, pernicious to civil society, seditious, dangerous to the rights of the nation, the nature of the royal power, and the safety of the persons of sovereigns; as fit to excite the greatest troubles in states, to form and maintain the most profound corruption in the hearts of men."

The principles and rules of the Society are unchanged, and this "Canada of ours" needs the information which this book contains, as much as does the nation for whose especial benefit the author writes

The Art of Illustration. By C. H. SPURGEON. 12mo, cloth, 208 pp. \$1.20, post-paid. Wilbur B. Ketchum, Publisher, 2 Cooper Union, New York. Toronto: Wm. Briggs.

Whatever Spurgeon has written is worthy of careful attention. He has shown himself a master of the subject of which the volume treats, and the reader will not be disappointed in finding it a storehouse full of suggestions most interesting and valuable. No one can afford to be destitute of the helpfulness it imparts. These lectures were originally delivered to the students of the Pastor's College. The title is one which the author himself selected, and among the subjects are the following: "Illustrations in Preaching," "Anecdotes from the Pulpit," "The Uses of Anecdotes and Illustrations," "Where can we find Anecdotes and Illustrations?" "The Sciences as Sources of Illustration." It is the first of his unfinished books to be published, and one to which he had himself given the title, "The Art of Illustration." Of the five lectures included in this volume, the first two were revised during the author's lifetime. Two were partially revised by him before being redelivered to a later company of students than those who had heard them for the first time. The remaining lecture was printed substantially as it was taken by the reporter; only such verbal corrections having been made as was absolutely necessary to ensure accuracy of statement. Mr. Spurgeon has said of his lectures to his students, "I am as much at home with my young brethren as in the bosom of my family, and therefore speak without restraint. I do not offer that which has cost me nothing, for I have done my best and taken abundant pains. Therefore, with clear conscience, I place my work at the service of my brethren, especially hoping to have a careful reading from young preachers whose profiting has been my principal aim." We can commend this work to our readers as a most profitable and suggestive volume.

Pastor Pastorum; or, The Schooling of the Apostles by our Lord. By Rev. HENRY LATHAM, M.A., Master of Trinity Hall, Cambridge. Cloth, 8vo, 500 pp. Price \$1.75. New York: James Pott & Co. Toronto: Wm. Briggs.

In this year of studying the life of Christ, this will be a most valuable book to teachers and preachers. The idea is somewhat similar to that of "The Training of the Twelve," by Bruce, though we have enjoyed the reading of *Pastor Pastorum* more. The purpose of the author was to make a study of "the manner in which our Lord taught His disciples," and how He "trained them to acquire certain qualities and habits of mind." The book is written with a didactic intent, being the result of the growth of ideas during thirty-five years of college work. The author evidently desires to inculcate certain principles without regard to mere literary style, in which he most admirably succeeds. He follows the Revised Version, and adopts an order of events in Christ's life different from that which is commonly taken. This order is tabulated in a Chronological Appendix, giving the events of our Lord's ministry month by month, which will make the book very useful to students of Gospel history. He makes "a very principal object" of the "Pastor of Pastors" to have been "the fashioning of the disciples," and follows "the processes by means of which the apostles of the Gospels were trained to become the apostles of the Acts." All that Christ left behind as the visible outcome of His work were the disciples whom He had educated and trained. In this He is an eminent model, and the only model for the Christian pastor, whose great duty is not to entertain but to make men and women. The Christian preacher is not a mere pulpiteer but a character builder, moulding manhood and womanhood by teaching and example. Education and companionship were the great means Christ used to transform the disciples; the changes were wrought in them by what they saw, heard and did. This is by no means a fossilized book, or a mere rehash of antiquated notions, but is intensely practical and suggestive. It is as well adapted to the general as the student public, designed to assist all to ascertain "what it was that Christ visibly effected, and what means He employed in bringing it about." The chapters on "Human Freedom," "Of Revelation," "Our Lord's Use of Signs," and "The Laws of the Working of Signs," are very clear and profitable, showing that the author has gotten hold of a very natural and common-sense view of interpretation without any vagaries. The book is not written in a dogmatic or polemical spirit, but simply with the purpose of clearing away difficulties and making plain the gospel narratives. A textual and topical index adds greatly to the utility of the work.

God's Champion Man's Example. A Study of the Conflict of our Divine Deliverer. By Rev. H. A. BIRKS, M.A., Assistant Tutor in the London College of Divinity. Cloth, 8vo, 160 pp. Price 50 cents. London: The Religious Tract Society. Toronto: Wm. Briggs.

This is a very interesting book following step by step the story of our Lord's temptation. The heads under which it is discussed are "The Battlefield and Combatants," "The Wilderness—the Tempter's Wary Onset," "The Temple Pinnacle, a Masterpiece of Satan's Subtlety," "The Mount of Vision, a despairing Bribe," "The Fight Renewed and Final Victory." The author proceeds upon the only true assumption that "Christ was tempted in all points like as we are," and in showing us how to resist temptation becomes man's exemplar. Temptation the author regards as "a discipline, and not a curse." He throughout treats Christ as a man who "was tempted like me," but never used His divinity to shield His

humanity. He takes the temptation out of the region of mystery and superstition, and places it in the realm of practical life. He sees no visible satanic appearance to Jesus any more than to us, and does not behold Him lifted upon temple pinnacles or mountain peaks; as to us so to Jesus the temptations came as suggestions which were real trials. In resisting the temptations He shows the spiritual life is more important than the physical (man is soul rather than body); that man should not presume on the goodness of God (duty, not argument, is his defence); no compromise with evil (not to secure personal selfish ends by the use of means ordained for other purposes). He was tempted, "yet without sin," so may we be. There can be no sin until a voluntary surrender of the will. Throughout the work the author correctly assumes the peccability of the man Christ Jesus, else His temptation would have been no temptation. Of Him it could be truly said, *posse non peccavi*, but not *non posse peccavi*. Not the least interesting part of this book is the chapter on "Some Difficulties Answered," such as, How could one sinless be open to assault? Where is the credit of His victory? What is the interest of the unequal fight? Did He know He was tempted of the devil? Wherein did the sin consist? The study of this work will bring one very much nearer to Christ. The divine human life will become more real. The story of the temptation will become more helpful in Christian experience. It is a good book for the young.

The Epistles of St. Peter. By J. RAWSON LUMBY, D.D. Cloth, 8vo, 374 pp. Price \$1.50.

The Book of Chronicles. By Rev. W. H. BENNETT, M.A. Cloth, 8vo, 464 pp. Price \$1.50.

In *The Expositor's Bible Series.* Edited by Rev. W. ROBERTSON NICOLL, M.A., LL.D., Editor of *The Expositor.* London: Hodder & Stoughton. Toronto: The Fleming H. Revell Co.

The volumes of this series may not all be of equal value, but the ones before us take rank among the best. J. Rawson Lumby is already known to us as an able commentator by his "Acts" in the Cambridge Bible Series. His work on the two letters of St. Peter shows him as well adapted for expository as critical exegesis. In the preface he successfully defends the genuineness of both letters, and by internal tokens shows the personality of the apostle and the evidences of his having been a disciple of the Lord and a witness of His death. The work consists of thirty expository discourses on such subjects as "The Work of the Trinity in Man's Election and Salvation," in which he calls attention to the fact that the modern controversial conception of the word "election" is not raised in Scripture, which he notes is also true concerning statements about the nature of the Godhead itself; "The heavenly inheritance," in which the fatherhood of God and sonship of man is kept in mind; "The Christian's ideal, and the steps thereto," is based upon the idea *children of obedience* have of a Father of love; "Christian Brotherhood, its character and duties," which consists in a constant growing *love of the brethren*. We have not space to characterize further, but all are equally filled with real spiritual food.

The latest volume of the *The Expositor's Bible* is "The Books of Chronicles." It is an excellent and valuable contribution to the series. On account of the historical portions that are common to Chronicles and the other historical books, having been treated in previous volumes, the author passes over them briefly. He regards the material selected by the chronicler as having a religious rather than historical significance, and in the treatment endeavors

to adopt his attitude towards the history of Hebrew politics, literature and religion. He has emphasized the spiritual teaching of Chronicles that gives a fresh force and clearness to these books. Book I, "Introduction," deals with date and authorship, historical setting, sources and mode of composition, the importance of Chronicles. These chapters are particularly valuable and full of information. He regards Chronicles, Ezra and Nehemiah as having "originally formed a single whole" and to have rested upon the priestly code. The date he fixes between the time of Alexander and the Maccabees, *i.e.*, between 332 and 166 B.C., and that the author was probably a Levite, who had to do with the musical service of the temple. The other books are on "Genealogies" (1 Chron. i.-ix.), "Messianic and other Types" (1 Chron. x; 2 Chron. ix.), "The Interpretation of History" (2 Chron. x.—end).

Studies in Oriental Social Life; and Glances from the East on the Sacred Page. By H. CLAY TRUMBULL. Author of "Kadesh-barnea," "The Blood Covenant," etc. Richly bound in cloth. 450 pages. 8¾ x 6 inches. Price \$3.00. Philadelphia: John D. Wattles & Co. Toronto: Wm. Briggs.

Dr. Henry Clay Trumbull, editor of the *Sunday School Times*, has added to a reputation already high and, what is a more important matter, the means for the study of the Bible, by his "Studies in Oriental Social Life." This large, comely, well-printed and well-illustrated volume had its origin in the lectures on Oriental social life delivered by Dr. Trumbull in Philadelphia before the University Archaeological Association. These dealt with weddings, hospitality, and mourning in the East, describing at length customs and habits as they bear upon a clear comprehension of the life in the Bible. Dr. Trumbull's treatment is simplicity itself, without any laborious theory. He groups a large number of incidents and occurrences from his own observation and his wide reading, which make vivid and lifelike the environment of the biblical narrative. In this way he takes up, besides the subjects already mentioned, the forerunner, the "way," prayer, and pilgrimage, the Oriental idea of "father," with descriptions of the Wilderness, Jacob's Well, and the Samaritan Passover. On each of these subjects there are those minute incidents which are frequent enough in the East, but whose knowledge is difficult, and which are indispensable to the Bible student. The book has a careful topical index and scriptural index, its half-tone photographs are all carefully identified, and there is a full table of contents. Taken together, the book is one of the most useful additions to the Bible student's library to be procured anywhere. It is certain to prove of great value in the Bible class and its freedom from the polemic spirit, its keen observation, and its broad comprehension of the subject, are certain to lead to its general use.

Evolution in Religion. By WILLIAM W. MCLANE, Ph.D., D.D. Price \$1.20. Boston and Chicago: Congregational Sunday School and Publishing Society. Toronto: Wm. Briggs.

Prof. Bowne says that for one to express his belief in evolution, without fuller explanation, is very nearly equivalent to saying he believes in things in general. The author of this book believes in evolution, but he clearly defines his place among the different schools or grades of evolutionists. His belief in evolution is not only compatible with a belief in God and other essentials of revealed religion, but the main object of his book is to demonstrate that the basal principles of evolution, in their application to man's moral and religious characteristics, necessitate a belief in the essentials of revealed religion. As the growth and beauty of the rose or the

lily depend not only upon the action of forces in the seed and the soil, but also upon the sunshine, so the moral character and development of man must be ascribed not only to a human environment, but to correspondence with a divine environment. "A God whose being, character, will and work evoke every worshipful feeling and thought of which man is capable, must be like the ocean to the fish, like air to a bird, like light to an eye, like love to a heart, the counterpart and the correlate of man's religious being and spirit, mind and heart, the everlasting truth, the Eternal Reality." (P. 226.) We cordially commend the book to those interested in the questions of which it treats.

The Little-Book Man. By J. FOWLER WILLING, author of "Diamond Dust," "Chaff and Wheat," "Now," "From Fifteen to Twenty-Five," etc. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. 12mo. Cloth, illustrated, \$1.00. Toronto: Wm. Briggs.

"Little-Book Man," if we mistake not, has a mission. In a fascinating story the author illustrates the methods by which the Romish Church, and especially the Jesuits, seek to accomplish their ends. Across oceans and continents, and tirelessly through the years, their intrigues are carried with an utter disregard for everything except the end sought. No principle of right or of truth, no human obligation or relationship is too sacred to be ignored or openly violated, if it stands in the way of success. The Protestant mother who is thinking of sending her daughter to a convent to be trained by the sisters, should read this book; and citizens who look with indifference upon the presence and influence of Jesuitism in the political and social life of the Republic should read it. It will be of especial value in all libraries where young readers may get hold of it.

Documentary History of Education in Upper Canada. By J. GEORGE HODGINS, M.A., LL.D., Librarian and Historiographer to the Education Department of Ontario. Toronto: Warwick Bros. & Rutter. 1894.

This is the first volume of a work which must be of the very highest importance to all students of our Canadian history. No aspect of national life is more important as an index of the growth of the whole body politic than the advancement in intelligence of the great body of the people. The true beginning of Upper Canada as a distinct national life dates from the immigration of the United Empire Loyalists, beginning from 1784, and seven years later, consolidated into organic political life under Governor Simcoe. The high character of these early colonists is at once manifest from the fact that within five years after their settlement in this new land, and even before its organization as a distinct province, the inhabitants petitioned the Governor-General of British North America on the subject of education, and before the first generation of settlers had passed away schools of a superior class were already in operation in half a dozen chief centres of the Loyalists' settlements. The volume before us covers some of the most interesting and important events in our educational history. The founding of our University Endowment, of our first superior schools, the growth of these into district grammar schools, the history of some of the most celebrated of these and of their most eminent teachers, notes of the most important private efforts to provide educational facilities, as well as a full account of all legislative proceedings touching education, occupy the pages of this first volume. As landmarks in the progress of the record stand out the Grammar School Act of 1807, the Common School Act of 1816, the University Charter of 1827, and the founding of Upper Canada College in 1829.

It is needless to say that the work of Dr. Hodgins as historiographer has been well done. Those who know him would expect the fulness of the detail, the perfection of arrangement, and the lucid and racy connecting narrative by which the documents are linked into a continuous record.

D. L. Moody vs. Henry Varley, at the World's Fair, on the Nature of Christ's Atonement; or, A Short Treatise on Modern Latitudinarianism. By W. RILANCE, Methodist Minister of the Montreal Conference. Toronto: William Briggs. 12mo, pp. 234. Cloth. Price 75c.

This volume comes to us like good news from a far country. We are glad to find that an old friend is not only alive and at work, as heretofore, as an evangelist and pastor, but that since we knew him in other years he has developed into an author, and one of so much vigor. We hardly know enough, however, of the theological views of Mr. Moody and Mr. Varley, respectively, to express a very strong opinion on the difference between them. However, the teaching of this book depends not upon the orthodoxy or heterodoxy of either of these gentlemen. Apart entirely from the controversial aspect of the book, which seems to give it so much piquancy, it contains enough of positive truth, vigorously expressed, to be worth more than it costs. We wish our brother the largest possible measure of success in the field of authorship upon which he has just entered.

Old Tabernacle Theology for New Testament Times, by R. BRADEN MOORE, D.D. Presbyterian Board of Publication, Philadelphia. \$2. Toronto: N. T. Wilson, 12 King St. East.

This book is full of the echoes of the recent dogmatic controversy in the Presbyterian Church in the United States. The writer, without fear or favor, takes the old ground, and does not hesitate to use language concerning both the intellectual and moral character of his opponents, which reminds one of the controversial spirit of the last century. One lesson he might well learn from the Old Testament, that is, that the God of nature and of revelation is one, and that there is no such sharp line drawn between the natural and the supernatural as the dogmatics of the Middle Ages would prescribe. There are, indeed, many excellent things and much truth often beautifully expressed in the book before us, though we think it tends far too much to the Alexandrian allegorizing. We fear that neither this method of interpretation nor the spirit of the opening chapters will do much to help the cause of truth with the candid minds who are enquiring for light in their perplexities.

The Bible Readers' Manual, or Aids to Biblical Study. Edited by C. H. H. WRIGHT, D.D. New York: International Bible Agency; Toronto: Wm. Briggs. Bound with International Bibles at various prices.

This is our latest "Teachers" Bible. It enters somewhat less than its predecessor into antiquarian learning and that which is given is in more popular form, but its scope is comprehensive, including almost everything required by the ordinary student for the purposes of Biblical study. Those who are acquainted with the commentaries and Old Testament introduction of the learned editor would expect a judiciously conservative spirit, not committing itself to the teachings of the older dogmatism where they have been rendered doubtful by modern investigation; but, at the same time, holding fast the essentials of the old conception of the Old Testament Scripture and history. This is perhaps the safest of the modern Bible helps and not inferior to the others in convenience and completeness. The Biblical text is one of the best printed we have yet seen.

Christianity in Civilization. By SAMUEL WEIR, B.D. Cloth. Price 50c. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Toronto: Wm. Briggs.

This book contains, *multum in parvo*. It is written in a clear, crisp and chaste style. Perhaps its chapters are too fragmentary and incomplete, and perhaps the author uses too many quotations to express his ideas or state his facts which might be as well done in his own language.

One of the best chapters in the book is Chapter VII., "The Outward Victory of Christianity." Here the author compresses volumes, and marshalls the most thrilling facts in a very skilful manner. Throughout this useful little volume the author shows great familiarity with the history of doctrine, church history, and, in fact, history in general. It will reward any reader richly to purchase and peruse the same.

New Testament Hours. By CUNNINGHAM GEIKIE, D.D., LL.D. Vol. 1., The Gospels. Cloth, 491 pp., 8vo. \$1.75. New York: James Pott & Co. Toronto: Wm. Briggs.

This volume is the first of a series in which this well-known biblical writer proposes to treat the New Testament on the same plan as he treated the Old, and which gained so wide an acceptance under the name of "Hours with the Bible." This volume on the Gospels supplies new and interesting side lights on the sacred life, which enables us to realize it more vividly, because of the background of local coloring. Dr. Geikie's personal knowledge of Palestine enables him to illustrate and fill out the gospel incidents in the characteristics of climate, landscape and people. The book is really a descriptive history of Christ, so far as places and surroundings are concerned. The topical and textual indexes greatly add to the value of the book for students and teachers who will find it very useful in a study of the life of Christ.

The Life of Jesus Christ. By REV. JAMES STALKER, M.A., with an introduction by Rev. Geo. C. Lorimer, D.D. Cloth, 60c. Toronto: Fleming H. Revell Co.

Bible classes and Sunday School teachers need some good biography of Jesus. One has been provided, specially adapted to the young by the author. This little handbook exhibits in the briefest possible space the main features and the general course of our Lord's life, and is eminently calculated to enable the reader to cause the well-known details of the sacred life to flow together in the mind and shape themselves into an easily comprehended whole. It is important that we not only have such a connected history, but that we realize the intellectual and spiritual forces that characterize it, and these the author has brought out. He has also illustrated in the study of this life how man is greater than his surroundings, and made his readers to see how the divine is embosomed in the human, and to realize that God in reality became flesh and dwelt among men.

John Wesley and Pre-Millennialism. New York: Hunt & Eaton. Toronto: Wm. Briggs.

This is a feeble attempt to elevate one of John Wesley's accidental opinions into a standard doctrine. Methodism has never accepted this idea of the personal reign in the flesh as a part of her doctrine. She does not excommunicate those who hold it. It must stand or fall (as we think most likely) on its own merits, especially in that modern form of which Wesley knew nothing, and which, we think, would be far from meeting with his approval were he living to-day.

A Manual of Christian Evidences. By REV. C. A. ROW, M.A., Prebendary of St. Paul's Cathedral. Fifth Edition. Cloth, 8vo, pp. 206, 90c. New York: Thomas Whittaker. Toronto: William Briggs.

This volume stands at the head of the list of the "Theological Educator Series," edited by Rev. W. Robertson Nicholl, LL.D. In this volume the author does not undertake a defence of the "Fundamental Doctrines" of the Christian Church as formulated by the theologians, but of Christianity as a religion. He makes the historical truth of the person, work and teaching of Jesus Christ "the key of the position" in the defence. The book is divided into two parts: first, "The Moral Evidences," which centres around the unique character of Christ; second, "The Miraculous Attestation of Christianity," which is shown from the powerful impress which Christianity has made upon the world. The style is clear, not heavy, and along latest lines. It is equally adapted to the class-room or for private reading, and has been made a text-book in the "Deaconess' Course" for the Methodist Church.

Lectures and Essays. By GOLDWIN SMITH. Toronto: The Copp, Clark Company. Octavo, pp. 336.

This volume, for which we are indebted to The Copp, Clark Company, bears the imprint of Hunter, Rose & Co., and as a specimen of book-making is highly creditable to that house. Well printed and well bound, it makes a highly creditable appearance. As to its literary style, the name of its accomplished author is a sufficient guarantee for that. To those who use the English language as the vehicle of thought, whether as public speakers or writers, these lectures and essays are well worthy of a very careful perusal, if for no other reason, as a means of improving their style. But this is only the least of their claims. The essays on "The Greatness of the Romans," and that on "The Greatness of England," are alone worth more than the price of the volume, and these are but two of nineteen papers, all of interest and value.

Representation and Suffrage in Massachusetts, 1620-1691. By GEORGE H. HAYNES, Ph.D., Baltimore. The Johns Hopkins Press. Toronto: Wm. Briggs. August-September, 1894. Price 60c.

This constitutes the eighth and ninth numbers, twelfth series, of the Johns Hopkins University Studies in Historical and Political Science, edited by Prof. H. B. Adams. The present numbers are of special interest, as they carry us back to the origin of popular political institutions in a place and among a people where they have reached perhaps their most extreme development. Even in the discussion of so mighty a topic, the quaintness of the Puritan character appears in the foreground and the history of the "Son-business" in the solution of a great constitutional question is in itself a comedy.

The New Testament and Its Writers. By J. A. McClymont, B.D., Aberdeen. New York: Anson D. F. Randolph & Company. Toronto: Wm. Briggs. 16mo, pp. 155. Price \$2.10.

Handbook of Christian Evidences. By ALEXANDER STEWART, D.D., Professor of Systematic Theology in the University of Aberdeen. New York: Anson D. F. Randolph & Company. Toronto: Wm. Briggs. 16mo, pp. 94.

The Old Testament and Its Contents. By PROFESSOR ROBERTSON, D.D., University of Glasgow. New York: Anson D. F. Randolph & Co. 16mo, pp. 161. Toronto: Wm. Briggs.

In these little volumes we have *multum in parvo*. Into them is condensed the result of wide reading and much study and research. They

give the reader a birds-eye view of all the salient points of the subjects off which they treat. They are designed to be used as text-books for ministers and others in Bible-classes, and are admirably adapted for that purpose. Parents will find them of great use in the instruction of their families; and it is not easy to conceive any class of books of equal cost and dimension, which will form a more important addition to the private-library of any young person.

The Religion of Science Library, for July, 1894, is occupied by a very able essay on the "Nature of the State," by Dr. PAUL CARUS. Chicago: Open Court Publishing Co. In a very condensed and characteristic manner he discusses the following phases of this subject: "Does the State Exist"? "Was the Individual Prior to Society"? "The State a Product of Natural Growth"; "The Modern State"; "The Authority of the State and the Right to Revolution"; "The Modern State, based upon Revolution, Treason and Reform." This brief essay has a great deal to commend itself to the reading public. It deals with questions that are very vital, and deals with them in a masterful way. It contains arguments and illustrations to which every reader may not subscribe, and subordinate conclusions which we may not accept. Still, the writer has the quality of individuality, and though somewhat misty, is somewhat massive in his mode of thinking. Upon the whole, he possesses a strong grip of his subject, retains attention to the close, and in the main, succeeds in establishing his position.

Was the Apostle Peter ever at Rome? A critical examination of the evidence and arguments presented on both sides of the question, by the Rev. MASON GALLAGHER, D.D. New York: Hunt & Eaton.. \$1.00. Toronto: Wm. Briggs.

This work is an indirect evidence of the importance of the Roman question in the United States. Within the bosom of our churches, and in the sphere of religious life and thought, we are scarcely ever disturbed by the questions of the truth or error of the teaching of Rome. But, in the fields of politics and education her force, if not her arguments, seems to be not a little felt. The question of the present work lies at the foundation of the doctrine of apostolic succession through Rome, and has an interest for students of Church polity. Here is a pretty full presentation of it at a moderate price and in convenient form.

Inductive Bible Studies, in the Life and Times of the Christ, based upon Mark's Gospel. By PRESIDENT WM. R. HARPER, PH.D., of Chicago University. Paper cover. Price 30 cents.

A Calendar and Chart Illustrative of the Life of our Lord. By GEO. P. PERRY. Paper, 20x24 in., folded in cloth cover. 75 cents. Toronto: William Briggs.

The object of the "Studies" is not to present results, but to suggest an order of work that will secure results; it is to aid in the study of the subject ourselves, rather than to be satisfied with the reading of what someone else has written. The "Calendar and Chart" illustrates the years, periods and events as recorded in the life of our Lord in their chronological order as a series of spiral rings, each representing a year. It gives a picture of the history, fixing the events in their proper order. This is a most useful diagram.

The July number of the *Quarterly Review of the United Brethren in Christ* discusses "The Proper Training of the Mind," "Applied Christianity," "The Imperialism of Knowledge," "Woman in Literature," "Religious Life and Work in the Central National Military Home," "Southern Barbarism, White and Black," and "Faith Healing." In addition to the able articles devoted to these subjects, respectively, nearly twenty pages are devoted to short articles in what the editor calls the "Preachers' Parliament," in which a great number of subjects of special interest to the ministers are discussed. The editor is to be congratulated both upon the ability with which his own part of the work is performed, and the able corps of writers which he has enlisted in his service. Review Publishing Association, United Brethren Publishing House, Dayton, Ohio. Yearly subscription, \$2; single copy, 50 cts.

The *Quarterly Review of the Methodist Episcopal Church South* has always been a welcome visitor to our table, and was never more welcome than at present. The kindly words which Dr. Tigert, the new editor, has been pleased to say of this REVIEW are thoroughly appreciated, and his good wishes are fully reciprocated. Distinguished in other fields, as a preacher, a theologian, and an educator, we shall be surprised if Dr. Tigert does not win equal distinction in this. The articles which forms what may be called the body of this number were selected and prepared for the press by the retiring editor; but the Editorial Department, which is very full, shows how well adapted his successor is to the work upon which he is just entering. The *Review*, it seems, is to be published bi-monthly instead of quarterly after the New Year; and in order to give to each number a definite character the articles are to be in the main invited contributions.

In the *Atlantic Monthly* "Philip and His Wife," which is growing in interest, still holds the principal place. Frank Bolles discusses interestingly "The August Birds of Cape Breton." The story of "The Girlhood of an Autocrat," incidents in the life of Catherine II. of Russia, is given in admirable style by Susan Coolidge. William R. Thayer furnishes a series of "Letters of Sidney Lanier," which are not only admirably written, but have a profoundly pathetic interest on account of the light which they shed upon the last years of this man of genius. Like the biographies of many other gifted mortals, they give us glimpses of a perpetual struggle with poverty. How pathetic the picture of a poet—a man of real genius—devoted to his art, and yet diverted at every step from the pursuit of that perfection of execution which is the goal toward which every true poet is struggling, by the bitter necessity of doing something in which he feels but little interest, nay, often looks upon with contempt, but which is necessary to keep the wolf from the door. These are only specimens of the contents of a good number.

The Yale Review. A quarterly journal of History and Political Science. New Haven: Tuttle, Moorehouse and Taylor. This number of the well-known *Yale Review* contains the following important articles "Comment on the Latest Labor Crisis" and "Is Yale a Rich Man's College?" "The Limitations and Difficulties of Statistics," "The Constitutional Union Party of 1860," "Theories of Mixture of Races and Nationalities," "Prince Henry, the Navigator," "The Bi-metallic Theory," "Book Reviews."

The Charities Review. New York: The Charity Organization Society. June, 1894. The present number discusses "The English Municipalities and the Unemployed," "Causes of Poverty," "The Present Aspects of the Immigration Problem," together with editorials on current topics.

Rev. Chas. Alex. Richmond, in the *Chautauquan* for September, says on "The Church Choir and Organ": "There is room for the highest artistic excellence in the rendering of choir music, there is room for the phenomenal voice with its rare compass and beauty, room for the most perfect part singing, but there must always be a recognition of the limitations of religious music, a clear appreciation of the purpose of the singing. Let the members of the choir always ask themselves, Are we singing to please the congregation or are we worshipping God with our voices? Let the prima donna who prides herself on her high notes or on her bird-like trills and runs, ask herself if she is thinking more of these technical beauties than the beauty of religious emotion which her singing ought to express. Let each voice, instead of trying to make itself distinctly heard, aim to sing into the other voices, to produce a more perfect sympathy and unity of tone.

And then let the congregation cultivate another feeling toward the choir. Do not think of the singers as so many paid machines to worship for you by proxy, do not leave them to do all the singing while you sit idle and indifferent in the pews. Do not think of the anthem as a musical performance and criticise the solo as a concert piece. But think of the choir as fellow-worshippers, and judge of their music according to its power to produce devotional feeling and to lift the people into a purer and more worshipful frame of mind.

Of organ music an English writer says: "The great advantage of an organ is that it pours a stream of correct tones into the volume of sound coming from the congregation, neutralizing and overpowering the incorrect tones, filling up the cracks and crevices, making the combined music soft and liquid, and drawing the ear of the congregation to better expression."

This is one of the uses of the organ, but there is a place for organ music alone in the church service—the prelude, the offertory, the postlude are valuable religious helps.

But let us have religious music from the organ, and let the organist never forget that he too is a worshipper. Sentimental moonlight themes are out of place. All tender, subdued music is not religious music. Catching arias from operas, thunderous postludes, show pieces of every kind, are all a prostitution of a sacred instrument."

The New World for September, has the following strong list of articles in its field of religion, ethics and theology, where it represents the liberal sentiment of all the churches: "Universal Religion," John W. Chadwick; "The Influence of Philosophy on Greek Social Life," Alfred W. Benn; "Animism and Teutonic Mythology," P. D. Chantepie de la Saussaye; "The Roots of Agnosticism," James Seth; Giordano Bruno's "Expulsion of the Beast Triumphant," William R. Thayer; "The Service of Worship and the Service of Thought," Charles F. Dole; "The Resurrection of Jesus," Albert Reville; "Truth as Apprehended and Expressed in Art," G. F. Genung. More than fifty pages of careful book reviews maintain the high reputation won by the *New World* in this direction.

In *The Thinker* for September, under Biblical Thought, Paion J. Gloag continues "The Synoptic Problem," and considers in this, the fifth article, "The Two-Document Hypothesis." Rev. F. T. Penley, begins a reply to "Internal Evidence on the Authorship of the Pastoral Epistles," and Rev. F. Watson contributes a first article on "Difficulties in the Way of Ascribing Deuteronomy to the seventh century B.C. Expository and Theological Thought contains some excellent articles, and the selections from American, German and Scandinavian thought are good.

The London Quarterly Review (Wesleyan) for July. The contents are: I. Marcella. II. The Naturalist in La Plata and Patagonia. III. The Catacombs and the Lord's Supper. IV. The Ethics of Sir Walter Scott. V. The Census Report. VI. St. Theresa. VII. Water Supply. VIII. The Christian Religion and the Life of To-day. IX. The English Church in the Nineteenth Century. X. Short Reviews and Book Notices. XI. Summaries of Foreign Periodicals. Articles I. and VIII. are valuable contributions to the great social problems of to-day. The first is an appreciative and discriminating review of Mrs. Humphrey Ward's latest work, which, while arguing mainly with the gifted authoress as to the need of social reforms, wisely doubts the value of the remedy which she has to propose. We join in the doubt, for to Mrs. Ward it seems to make little difference whether Jesus Christ is divine or human. Her own words are, "What matter what we think about Him, so long as we think of Him." The article closes with this just remark: "Those who would move the world must have firmer ground to stand on than any that Marcella supplies."

The other article referred to, dealing more directly with the remedy for all social disorders, shows that the full meaning of Christianity has as yet been only imperfectly realized by Christians in general, and that "no apologetic can approach in cogency the spectacle of a united body of Christians to whom the belief in God having become man that man might become like God is so real and overmastering that their whole social and political action is dominated and transfigured by it."

This is an excellent number of an excellent review.

The Century for September contains two entertaining papers adapted to the season for the re-opening of the schools, the first being an account of "School Excursions in Germany," by Dr. J. M. Rice, author of the volume, "The Public School System of the United States." This paper includes a record of an excursion of this kind in which Dr. Rice participated, and has the advantage of being the first article on the subject printed in America, where the idea of school excursions has already taken root, and promises to spread. The article is fully illustrated by Werner Zehme, whose pictures of the German tramp, published in *The Century* some months ago, will be remembered. The other paper is on "Playgrounds for City Schools," and is written by Jacob A. Riis, whose studies in New York tenement-house life are well known. An important paper, which will be in the nature of a revelation to many readers, is the article by Joseph B. Bishop, entitled "The Price of Peace," in which is set forth the wide-spread system of blackmail practised by legislative strikers upon the New York business community.

One of the most interesting articles in the September *St. Nicholas* is "Guarding the Sacred Cows," from which we extract: "You will understand the despotic character of the government of Nepaul, when I tell you that the maiming or wounding of a cow is punished by imprisonment for life, and that it is death by the sword to kill a cow, even by mischance, because the animal is sacred. The old savage law which prescribed torture to compel confession, and mutilation as a part of punishment, was in full force until after the return from England in 1851 of the enlightened prime minister, Sir Jung Bahadur, who then abolished the barbarous code."

The leading articles in the *Review of Reviews* for September are "Japan and her National Leaders," "Recent American Legislation, with the New Tariff Schedules," "Report of the German Bimetallists," "The Hawaiian Constitution," and "Australian Tax Reforms," "Leading Articles of the Month" are as usual very comprehensive, which with the reviews of books and periodicals keeps one quite in touch with the literary and thinking world.

Japan and Korea, the countries to which all eyes are now turned expectantly, are the prominent fields discussed in the September number of the *Missionary Review of the World*. Dr. H. C. Underwood, the well-known Korean missionary, writes an interesting and timely article on "Korea To-day." The situation in Japan is likewise ably presented by Dr. George William Knox, of Tokio, and by Dr. J. H. De Forrest. Another subject of immense importance, "Hindrances to Missions found in the Working Force," is discussed by the Editor-in-chief. Among these hindrances he names and describes Secularism, Sensationalism, Indifferentism, and Rationalism as tendencies which threaten the life of the Church.

The Treasury of Religious Thought for September is replete, as usual, with a fine array of material to helpful pastors and Christian workers. The initial sermon, "Christ, His Teaching and the Teacher," is by the Rev. John T. Chalmers, D. D., pastor of the Fourth United Presbyterian Church, Philadelphia, Pa. His portrait, biographical sketch and view of the Church are also given. Space will not admit of even a general outline of the contents of this number, but the baccalaureate sermon preached at Wellesley College by Rev. John Henry Barrows, D. D., of Chicago, on "The Ideal Woman, her Perils and Opportunities, deserves particular attention, as it suggests through education, fostered by Christian influences, a solution of the perplexing woman question.

Readers of *The Homiletic Review* for September will find much that is helpful and suggestive. Prof. Theodore W. Hunt, of Princeton, opens the Review Section with a forcible presentation of "The Mental Demands of the Ministry," showing that there is no profession that can compare with it in the requisitions made upon the intellectual faculty and function. Dr. C. B. Hulbert, of Adams Mills, Ohio, emphasizes the "Importance of Declaring all the Counsel of God," and of shunning a one-sided presentation of truth. "The Second Service" is the subject discussed by Dr. David J. Burrell, of New York, in a practical way. Prof. Wilkinson gives his third, and final, contribution on "The Imprecatory Psalms," and Dr. Ward answers briefly, yet comprehensively, the question, "Who are the Hutites?"

The Methodist Review for September-October contains, among other interesting articles, "Dogma and Opinion within Roman Bounds," "Reciprocity of Art and Religion," "The Methodist Episcopal Church in her Relation to the Negro in the South," "Our Men and Women," "Actions and Reactions prior to May, 1892—An Irenicon," by President Warren, of Boston University, and "The Refugee Churches in England," by Prof. Baird, of University of New York City. The Arena and the Itinerant's Club are always interesting, and we hope to see our Round Table equally so.

The Preacher's Assistant. The July and August numbers contain, in the Sermonic Section, excellent sermons on "The Manifold Gospel," "The First Resurrection," "The Love We Owe," etc. The other departments, Bible Study and Christian Work, Current Thought in Philosophy and Religion, and Editorial, are well sustained, making this magazine, on the whole, one of the most useful of its kind, especially for youthful preachers.

In the September number of *Christian Literature and Review of the Churches*, "Heresy and Schism," by Rt. Hon. W. E. Gladstone, M. P., is the leading article. As usual, "Christian Unity" is kept well to the front, the "Mansfield Summer School of Theology" being dealt with as a step in that direction, and the progress of the movement is treated fully.

Our Day for July-August, edited by Joseph Cook, contains his Boston Monday Lectures on "The Fiendishness of Caste" and "The Peerlessness of Christian Family Life," besides three articles on the Afro-American Question.