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THE CANADIAN

Methodist Quarterly.

VOL. IV.]

JULY, 1892.

[No. 3.

AMOS, THE HERDSMAN PROPHET OF TEKOA.

PROPHETS and prophecy, of some kind, have formed a venerated inheritance of most nations, at certain periods of their history. Heathen peoples have revelled in the ambiguous oracles of the sibyls, or the wild divinations of the soothsayers. But the sacred substance of genuine prophecy is too sublime to be brought up from the depths by any process of the augur, and too divine to be credited to the devisings of the false prophet's inner consciousness.

A giant may ford a stream which would drown a dwarf, but what difference would mark their fate at a mile's depth, out on the wide, wide sea? So, no measurement of the human mind can avail by a whit to reveal "the times and the seasons which the Father hath put in His own power."

When the magnetic needle vibrates at concurrent moments, in different parts of the globe, you are convinced that no earth-born current is the cause, but some potent influence far away in the sun. Thus, when great truths pre-eminently suited to all hearts are revealed to our common humanity, you must confess that their source is found only in the infinitude of the Eternal Father. "Holy men of God spake as they were moved by the Holy Ghost." Tested by natural principles, these men and their message yet remain to be accounted for. But, whether they come with quiet mien, or with startling surprise, their

authoritative heralding is, "Thus saith the Lord." It is to this class, with especial pertinency, applies the appellation, *a prophet*.

The susceptibility to the prophetic afflatus did not belong exclusively to any one age, sex, or social condition. Hence you have Miriam, Deborah, Hannah, and Huldah, as well as Moses, Samuel, Isaiah, and Amos. Indeed, if you accept the broader definition, that everyone was a prophet to whom God revealed His mind, then the most conspicuous of the patriarchs virtually reached this rank. But the prophets, proper, form a class to which we find nothing truly correspondent in any other ancient system of religion.

In approaching the particular study of one of the prophets, it is highly essential that we form a correct and definite conception of the *functions* of prophecy, in general, among the ancient Hebrews. In modern *popular* usage, we employ the phrase, "prophet," predominantly to one who predicts *future* events, especially the rich legacy of the Messianic hope. This claim is specially forcible in view of the great saying of the apostle, "The testimony of Jesus is the spirit of prophecy." In the certain advent of the Divine Redeemer they saw a vision of the perfect Man, the Teacher of the people, the Priest by the altar, the King upon His throne. But this is far from the only, if indeed it be the principal, part of His mission. Prophets were *statesmen, moral teachers, spiritual guides*, inasmuch as the Mosaic theocracy was built upon two fundamental principles—the political and the religious—for the political maxims were naturally interwoven with the moral and religious. As statesmen they sometimes acted as tribunes of the people; and being intensely practical, they admitted no distinction between the laws of national and individual morality. They did not withhold rebukes, even from their sovereigns. The prophets were the most conspicuous and correct teachers of spiritual religion, in the doctrine of ethical Monotheism, and in their abhorrence of ritual formalism, into which the priests so readily fell. They were well termed "the *embodied conscience* of the State." This was emphatically true in the degenerate days following the division of the nation under Jeroboam I. The prophets were the guardians, the mainstay of religion in the land.

THE PROPHETS AS AUTHORS.

The function of *authorship* was *secondary* with the prophets, and was evoked by later circumstances. Among the people, and to them, the prophet was primarily a preacher. Such distinguished leaders as Samuel, Elijah, and Elisha, executed their agency exclusively by the living voice. They did not found a prophetic literature proper. What records they made were rather of the nature of historical and biographical essays. They filled the place for their times that the monks of the Middle Ages did for theirs. They acted as chroniclers of important events and teachings, and thus the foundation of prophetic eschatology was laid. But it is a remarkable fact, that from Samuel to Uzziah, a period of nearly three hundred years, we find no prophetic books, except, perhaps, the Book of Jonah.

About the time of Uzziah, began a new era, that of written prophecy. This had become a necessity, both as a means of perpetuating the messages of revelation, despite the purpose of intriguing priests and hostile kings to suppress them; and to conserve the national life, at a time when the almost hopeless present required to be sustained by the hopes of a brighter future.

The *prophetism* of the Old Testament is divided by Knobel, more *objectively*, into four smaller periods—the older period from 1100-800 B.C.; the Assyrian period from 800-700 B.C.; the Chaldean period from 625-536 B.C.; and the post exile period from 536-400 B.C.

Ewald divides the whole period, more *subjectively*, into *three ages*, each marked by distinct and peculiar phenomena. These periods were known, respectively, as the Iron Age, the Golden Age, and the Silver Age of prophecy. The *Iron Age* was the age of speech and action. There was a certain rough wildness about the manner of the prophets, as they stood out boldly and sublimely from the people, a distinct and awe-inspiring caste. Their addresses were simple, brief, spontaneous outbursts of practical statement, without poetical ornament or oratorical completeness.

The *Silver Age* was the age of writing, wherein the prophets

calmly recorded the divine message with elegance and elaboration. But the *Golden Age* was that of action, speech and writing united. Their writing was the consequent and complement of their public speaking and action. The inspired teaching of their wonderful ministry bequeathed the questions of all time, of universal import, and of eternal moment. It is well claimed that their writings are the crown and flower of the Old Testament records; the most unique representations of Hebrew nationality and thought. No nation, no matter what her situation, has produced a set of writers so morally eminent and politically beneficent, as the prophets. In their lofty conceptions of God, in their self-sacrificing devotion to conviction, and the advocacy of a peerless righteousness, in striking contrast with the mechanical formalism and the empty ceremonialism of the priestly order, they were the Protestants and Reformers of Judaism.

There is an agreement between this *Golden Age* of prophetism, and the grouping of Kuenen, called the Præ-Assyrian period. "The prophets of this group, who wrote from the time that Assyria began to emerge upon the horizon till the overthrow of its power by Babylon, were poets, orators, and tribunes of the people, resting their claims exclusively on the authority of their divine message."

In this glowing period we find the very first in the transition from oral to written communications was

AMOS, THE HERDSMAN PROPHET OF TEKOA.

Amos was a native of Tekoah, a small town of the kingdom of Judah, twelve miles south of Jerusalem, and some six miles south-east of Bethlehem. This was in a region bordering on the wilderness, which was principally inhabited by shepherds, and particularly noted for the growth of the sycamore tree.

There seems no valid ground of credibility for the contention of some critics, that Amos was an Ephraimite, born in the territory of Israel, and that he was simply a refugee in Tekoah, whither he had fled from the persecution of Amaziah. He was verily a Jew, "*to the manor born.*"

THE SCOPE OF AMOS.

In seeking for the historical confirmation of his commission, and for the general mould into which his prophetic teachings are cast, we must investigate his own and related eras, and survey the entire sweep of the historical horizon, whether it be clear in perspective, or but dim and shadowy in outline.

It is expressly stated that Amos lived in the days of Uzziah, king of Judah, and of Jeroboam, the son of Joash, king of Israel, two years before the earthquake. Therefore it is concluded that he prophesied about 790 B.C., and so, was contemporary with Hosea and Joel, and with the earlier days of the brilliant, evangelical Isaiah.

In most cases the advent of the respective prophets is annotated by the reign of kings, or some other specific epoch. Isaiah first strikes his lyre in the august reign of his paternal uncle, Azariah; Jeremiah, the weeping seer, foretold his crushing revelations from the gloomy cells and fetid dungeons of Jerusalem; Ezekiel prophesied during the Babylonian captivity, on the banks of the historic Chebar, amid the gloom and whirlwinds of a supernatural tempest, or overshadowed by the rushing wings of the cherubim; Daniel foretold the fate of kingdoms and the crushing of empires, as he stood in princely attire in the lordly halls of Chaldean learning; Jonah, the repentant truant, preached the preaching that God bid him, as he walked the streets of imperial Nineveh; the mystical Zechariah took up the long unstrung harp of the sacred bard in the second year of Darius, the restorer of the exiles; and Amos, our *shepherd seer*, testified at Bethel before the high-priest of the *golden calf*, and at Samaria before an idolatrous king, or at home in Tekoah, as he tended, may be, alien flocks on those dry and sandy uplands, or as he gathered his scanty revenue from the sycamore trees—"two years before the earthquake." This historical event which marked the period of Amos' prophecy, was so notably severe that it was proverbially known as "*The Earthquake*." There are several allusions to its shocks and their consequences, in the undulations, clefts and upheavals of the earth, the sea bursting its barriers, and the rending of the Temple, and that the western

half of the hill at Eroge was broken off, rolled half a mile to the king's garden, blocking up the ways. This last may be but a romance, or a Rabbinical legend. Yet the fact remains, and some three centuries after Amos' day, Zechariah refers to the same earthquake, and the terror it awakened, saying: "Ye shall flee like as ye fled before the earthquake in the days of Uziah, king of Judah." There is a tradition among the Jews, whether or not of more than traditional merit, that its shock was felt as a mark of God's displeasure toward the king when he impiously invaded the priest's office, and intruded into the Temple to burn incense upon the altar, repeating the presumptuous sin of Korah and his company. Moreover, some regarded it as the supernatural harbinger of the portents of Amos' predicted judgments.

At any rate, this earthquake formed a chronological era, by which famous dates and deeds were reckoned, notably the mission and ministry of Amos, such being the primitive manner of Hebrew reckoning in his day.

THE PURPOSE OF THE PROPHET.

Why did Amos teach and write, why proclaim his startling message with living voice, full soul, and heart on fire, amid alien environments at Bethel, and then, in the calm and leisure of his rural retreat, elaborate his words and commit to writing his oral predictions? Why did he? The significance of his name may be a help in this enquiry. The name, Amos, means "a burden." Wherever you find the phrase, burden, in this prophetic association it imports "oracle,"—a speech of doom! It is never connected with blessing or hope. It always indicates that judgment is swiftly coming, and may at any moment burst upon the fore-doomed person or people.

But we are not left to etymology or conjecture to conclude that Amos was commissioned and anointed to announce coming judgments. Hear the seer himself say what he saw—saw in supernatural vision—"The Lord will roar from Zion . . . and the habitations of the shepherd shall mourn, and the top of Carmel shall wither." The voice of the Lord, like a mighty

peal of thunder, breaketh the cedars; and before the flame of His lightning the whole land is scorched from the south-eastern dwelling of the shepherds (the home of Amos, in Tekoah), to the far north-western, "where the purple outline of Carmel rose in the distance, and where all the verdure and flowery loveliness is dried as before the sirocco."

It is eminently fitting, since we regard Amos as the earliest of prophetic writers, that the startling grandeur of the most powerful burden ever written, should be compared to the roar of a lion from Jerusalem. This highly metaphorical language indicated that the approaching judgments would be as terrific to those imperilled, as the roar of a ravenous lion to the lone pilgrim of the desert. Issuing from Jerusalem, too—Jerusalem, or Salem—peace, mercy; this feature intensifies the force. Honey is changed to vinegar; mercy turned to anger; the lamb transformed into a lion. It is retributive fate, calamitous, inevitable doom! Positively, there shall be no escape. To the fugitives it must be as uttered by Job: "There is no darkness or shadow of death where the workers of iniquity may hide themselves;" or as Amos himself puts the same sentence, "Though they hide themselves in the top of Carmel, or the bottom of the sea, though they dig into hell, or climb up to heaven, thence shall mine hand take them." The comprehensive indictment is a striking instance of the cumulative nature of sin. At first like the letting out of water, but it increases step by step in volume and intensity. The nations had become bold in the defiance of God's law; they had filled the goblet to the brim, and it ran over; and the time had come when it should be filled no longer with "the wine of their fornications," but with "the wine of the wrath of God."—*Farrar*. The peoples exposed to these denunciations are thus named:—Damascus, Gaza, Tyre, Edom, Ammon and Moab, the tribe of Judah, the head and heart of the kingdom of Judah; and Israel, the kingdom of the ten tribes.

Indeed it is to Israel principally, almost exclusively, that Amos addressed his message, for his spirit was deeply stirred as he saw the northern kingdom given up to idolatry and corruption. He alludes but incidentally to Judah, Zion, Beersheba.

But he speaks again and again to Israel, Samaria, Bethel, the house of Israel; the virgin of Israel, the house of Jacob, the house of Joseph. The direct call of God to him was: "Go prophesy to my people Israel." The dread visitation was, indeed, to begin with the Gentiles, but to end with the Jews. The fierce thunder storm, as Ruckert poetically expresses it, as seen in prophetic vision, rolls, without pausing in its course, over all the surrounding kingdoms, touches Judah in its progress, and at length centres with all its burden upon the kingdom of Samaria, where it settles, gathers denser blackness, and thunders long and loud!

But the purpose of Amos, the heroic watchman, warning of physical calamity and national retribution, would not be complete if he could not have shot through the national cloud the golden rays of spiritual sunshine. As in the teachings of Christ and His apostles, so in those of the prophets, the awful certainty of retribution does not eclipse the unquenchable gleams of peace, love and hope. The subject of a holy optimism, the inspired seer of Jehovah, he brings to a golden close his gloomy denunciations, and plants the resplendent arc of the rainbow of mercy amid the darkest bursts of storm. He proclaims the restoration of the tabernacle of David, and foreshadows the Messianic age. The northern and the southern kingdoms close their history and disappear; but the "Messianic prophecy breaks through the night and fire of judgment more intensely and brightly than ever. Now we see the Messianic idea decisively separated from the present, and the image of the Messiah is painted upon the pure ether of the future." In this spiritual sense, in the Christian commonwealth, the Lord Christ shall bring back the captivity of Israel, and plant His people in their own land, in "Zion, beautiful for situation, the joy of the whole earth."

A STATEMENT OF WHAT AMOS WROTE.

In order to a thorough understanding of the Book of Amos, we must possess a knowledge of its historical connection, and discover the historical situation of the Holy Land with respect

to other States of Palestine, and the surrounding kingdoms. Thus, the external condition will become the key to the internal.

In sketching the times in which the prophet uttered his message, Archdeacon Farrar says, "Amos lived in an epoch when there flamed or smouldered, between the nations, the concentrated malignity of immemorial blood-feuds, and the loathing of religious hatreds. War between such nations meant exile, slavery, extermination, the most barbarous mutilation of men and women, and the dashing of infants down the rocks. In such a condition of society, amid the cruel imminence of kidnapping, slave raids, and horrible invasions, it was not unnatural that the comity of nations should be a thing unknown." Surely, such a historical setting demands our most careful attention to the evidence for such a forcible indictment. If these people have sinned and must suffer, we should learn wherein their calamities and their crimes match, under the arbitrament of cause and effect.

In the opening chapters—the solemn prelude to the main subject—in summoning these nations to judgment, you find the striking idiomatic expression, "For *three* transgressions and for *four* I will not turn away the punishment thereof." This really means manifold, oft-repeated transgressions. Again, "three and four" equal *seven*, a number of *perfection*, intimating that the guilty have filled up the measure of their iniquities, are ripe for ruin, and that their doom is fixed, and the sentence cannot be reversed.

First in the category of the accused is ancient Syria, which in its widest compass extended from the Cydnus and the Mediterranean to the Euphrates; and from Taurus on the north to Arabia on the south. Damascus, the fairest and oldest city of the world, erstwhile the residence of Abraham, and for three hundred years the royal abode of the Syrian monarchs, was the capital of this land. Just as Paris is France, Damascus was Syria; or, as Isaiah puts it, "The head of Syria is Damascus." Hence what is Syria's due is credited to Damascus. The culminating atrocity of Damascus, which Amos condemned, and which called down the wrath of heaven, was her ruthless inhumanity, especially evidenced in the barbarous treatment to

which the Gileadites were subjected, as they were basely tortured, or cruelly slaughtered "with threshing instruments of iron." The guilt of Damascus was further aggravated by the fiendish enormities of Hazael. This monster had some knowledge of Jehovah, and, at one time, some show of conscience, for when Elisha predicted his odious cruelties, upon his usurpation of kingly power, he could not think himself the dog to do it.

Yet, the glimpse of futurity waked the tyrant in him; and in his wars with Israel he perpetrated the unmentionable atrocities of which history gives but too many examples; and which Shakespeare has idealized in the tragedy of Macbeth, where ambition plunges the usurper into crime, under the specious pretext of destiny, or that of a heavenly mission.

Hence, Syria, for her abominable iniquities toward God and His people, shall be overwhelmed; and, as they tried to lay bare the Holy Land, so they shall be taken away utterly, leaving their land bare of inhabitants.

THE PHILISTINES.

To the west of Palestine proper, lay Philistia, the rich maritime lowland, stretching from the Mediterranean to Mount Carmel. This wide expanse was a region of marvellous fertility—one enormous corn-field, which has yielded those prodigious crops for the last forty centuries; and that without any of the appliances of modern agriculture. The Philistines were, in their early history, a nomadic, or shepherd tribe, a portion of the Shemitic race; and it is supposed that they were among the first settlers in Canaan, but had been driven out into Caphtor or Crete. We may infer, from Amos, that God had brought them back, as He did the Hebrews from Egypt, to their own land, where they became a settled and powerful people. Of this famous land, Gaza—the abode of opulence and luxury—was a chief city and principality. From its position it was the key to Palestine, and, hence, was put for the whole Philistine nation.

The Philistines were the formidable foes of the Hebrews, and

many and harassing were their invasions. Sometimes they came as an organized army, led by a Goliath; but oftener, as lawless bandits, they waged a guerilla warfare. The Philistines are, however, chiefly reproached as slave-dealers; and it is evident that Gaza was a slave emporium in the days of Amos; and such it is said to have continued down to the days of the Romans. The charge that "they carried away captive the whole captivity," presumably refers to the inroad made upon Jehoram and his household. Moreover, their sin is aggravated by their unnatural betrayal. Grotius records the fact, that in Sennacherib's invasion of Judah many fled for refuge to the neighboring countries, and the Philistines, instead of hospitably sheltering the refugees, basely sold them—as if captives of war—to their enemies, the Idumeans; or, as here noted, they sold the fugitives to the Edomites, the hereditary adversaries of the people of God. The peculiar punishment predicted concerning the Philistines, was that they should be utterly destroyed as by a consuming fire, a practical comment on the axiom of retribution: "He shall have judgment without mercy, that hath shown no mercy."

PHENICIA.

Lying between the hills of northern Palestine and the Lebanon mountain on the east, and the Mediterranean on the west, was the narrow lowland region known as Phœnicia. According to classical writers, we may regard the inhabitants as one of the mongrel Canaanite tribes. The probability is that they were originally Hamites; but by intercourse or commerce, or both, they gradually adopted the Semitic tongue, and forgot their own. Each of the principal cities of this country, with its adjacent territory, constituted a sovereign State, and was governed by its own king. Of such cities, Tyre, on the eastern coast of the Mediterranean, and near the northern frontier of Palestine, was founded about 2800 B.C. If the colonizing power be essential to Imperial status, then Tyre had a valid claim to this dignity, for her colonies were planted along the coasts of Asia Minor, Greece, Cyprus, Lybia, Spain, and even Carthage was a Tyrian colony. Tyre was one of the most

splendid and powerful commercial emporiums of history, trading for ages, directly or indirectly, with the then known world, from whose wealth she enriched herself. The pen of Ezekiel paints this portraiture of Tyre: "Her builders perfected her beauty, and her borders are laid in the midst of the seas. Her ships were built of the fir tree, and her masts of the cedars of Lebanon; her oars were shaped from the oaks of Bashan, her benches of ivory, from Cyprus, and the sails she spread were of fine linen, with brodered work, from Egypt."

In primitive society every stranger was regarded as an enemy, and relations of amity could rest only on a strong and solemn covenant. It is a matter of history, that an old-time friendship, cemented by such a brotherly covenant, existed between Hiram, king of Tyre, and Solomon, whom he called his brother, and whose father, with a notable mixture of affection and reverence, he called, "My Lord, David, thy father." In keeping with this, Hiram supplied Solomon with choice timbers and costly stones, with cunning workmen and a chief architect, in the building of his palace and the temple. It is believed, too, that the God of Israel was recognized by Hiram as the true God, and that liberty and protection to the Jews in Tyre were guaranteed in this mutual compact. But this covenant Tyre grossly violated. Her people repeated the base duplicity of Gaza, delivering up the fugitive Israelites who sought their shelter, and selling them into the power of Edom. Hence, the punishment Amos foretold of Tyre, so specific and humbling. Her merchants were all princes, and their dwellings palaces; but the fire shall lick them up as cabins of wood. This proud ship was brought into great waters, and the east wind broke her. Thus was Tyre overwhelmed:

"The desolater, desolate,
The victor overthrown;
The arbiter of other's fate,
A suppliant for her own."

THE BURDEN OF DUMAH, OR EDMOM.

A district of Arabia, called by the Greeks and Romans, Idumea, is that rugged, mountainous tract, stretching from the

southern shore of the Dead Sea to the eastern gulf of the Red Sea. After the death of Isaac, Esau entered this land, and his descendants expelled the original inhabitants, and gave the country the name, "Edom." The bitter enmity of Edom to Israel was hereditary, as if an entail, ever since Esau hated Jacob. Not only did the king of Moab reject the proposal of Moses for a peaceable passage of the pilgrim Hebrews through his land, but the whole people cherished an implacable anger that burned perpetually against them, their kinsmen; and if they had not strength or courage enough to face them in battle themselves, whenever any other enemy had put Judah or Israel to flight, the Edomites, joining with the pursuers, slew those already half dead; and, casting off all pity, they chased the fainting fugitives with the unrelenting violence of beasts of prey. The iniquity of Edom's guilt is seen in all its hideous enormity in the light of this glaring inhumanity. Corrupting their very compassion, and cherishing an ancient wrath, they set aside the ties of blood; to their own kindred they showed themselves ruthless and hostile; and in each case of onslaught they chose the day of Israel's calamity to vent their grudge. But the righteous God is the avenger of outraged innocence, and men learn the terrible force of the eternal principle couched in the words, "He that is glad at calamities shall not be unpunished." Hence the divine fire "shall devour Teman and the palaces of Bosrah."

AMMON AND MOAB.

Lying east of the Jordan and the Dead Sea, was the country of Moab; but the exact territory of Ammon, his brother, is not so clearly defined. Suffice it to say of these ill-born descendants of Lot, that they fostered and formed, toward the Hebrew people, the deadly animosity of alienated kindred. They were deep-dyed, defiant idolaters, characterized by a revolting sensuality and ferocity, like their gods, Molech and Baal-Peor, fitting types of their incestuous origin. The Ammonites, less civilized and cultured than the Moabites, were none the less crafty in their cruelty, nor less remorseless in their fierce marauding incursions. The atrocity of Ammon was most

deadly. Actuated by mere lust of gain, in order to increase their territory, the Ammonites fraudulently and violently seized a section of the land God had deeded to His people; and falling on the villages of Gilead, they fiendishly followed a barbarous plan to utterly exterminate the inhabitants thereof, sparing neither sex nor age, not even the unborn.

The culmination of Moab's guilt is seen in his posthumous hate in that crime against abstract mercy and morality, the dragging from their grave, and burning to lime, the bones of the king of Edom. It must remain a matter of conjecture, as to what induced this inhuman act, but one supposition is that they adopted this terrible form of revenge because they were the victims of that ancient superstition, that the dead, whose mortal remains had been destroyed and scattered, were robbed of all chance of a life beyond the grave. Is it any wonder, therefore, that Amos, in words which throb and flame with righteous and moral indignation, denounced against Moab the stern message of doom? Here, as in each case of the nations, judgment follows upon an act of gross cruelty! The cruelty may have fallen in this instance upon an enemy of Israel; but atrocities are atrocities wherever they fall. And as Moab and Ammon meted cruelty, they were to have cruelty meted to them, and utter extinction as a nation, which took place under Nebuchadnezzar. The execution of this sentence was to be dramatic: They were, according to Amos, to be cut off in war, with pomp and circumstance, "by the cruel sword which kills with tumult, with shouting, and with the sound of the trumpet."

JUDAH.

The destructive storm, which Amos has seen gathering strength in its passage over these foreign kingdoms, is about to sweep over Judah; and this brings it ominously near to Israel itself.

At the time of the disruption of the original kingdom of Israel, in the reign of Rehoboam, Judah received an extended meaning, as the name of the southern kingdom, by which it included Benjamin, and also the priests and Levites, who rallied in great numbers around the house of David.

After their revolt under Jeroboam I., the Ten Tribes, constituting the northern kingdom, monopolized the name, Israel. They possessed fully two-thirds of the Land of Promise, and they made up about the same proportion of the population. Ostensibly in self-defence, and to maintain their national unity, the princes of Israel set up a rival—an impure form of worship. On the other hand, Judah retained the famous capital, Jerusalem, the centre of the divinely organized system of government; all the accumulated treasury of Solomon, and especially the sublimely magnificent Temple, on Mount Zion, and the elements of morality and Scriptural religion.

As we have seen, Amos emphasizes his Book, and dates his prophecy, as laws used to be dated, by the reign of the cotemporary kings of his times. These were Uzziah in Judah, and Jeroboam II. in Israel. Jeroboam reigned forty-one years, the longest time of any monarch of Israel; and Uzziah fifty-two years, the longest of all the reigns in Judah, except Manasseh's. Uzziah was one of the best, the ablest and most prosperous of the kings of Judah, restoring his kingdom almost to the power and renown it possessed under Jehoshaphat. As it was with his grandfather Joash in relation to Jehoiada, his early days were spent under the godly influence and teaching of Zechariah, a prophet. His character, and the key to it, are given in these words: 'He sought God in the days of Zechariah and as long as he sought the Lord, God made him to prosper.' It would seem a fair inference that he did not always seek the counsel of the prophet, for we find the melancholy fact that success turned the head of the king, and that in the height of his arrogance he intruded into the priestly office, assuming functions which belonged exclusively to the sons of Aaron. In seeking to add the dignities of the priesthood to the splendors of royalty, after the fashion of the northern kingdom, he profanely entered the holy place to burn incense on the golden altar. Suddenly, like lightning from heaven, he was smitten with leprosy, which painted its spot of shiny whiteness on a forehead crimsoned with anger, because the high priest and his company courageously resisted his audacious sacrilege. Tradition claims that the chronological earthquake occurred simul-

taneously with Uzziah's wicked assumption, and because of it. It is, however, historical, that the king was separated from the temple and the palace for the balance of his life; and, that in death, he slept not with his fathers, but in a field of common sepulture. Hence the force of the sentence, conveying at once the idea of his eminence and his imminence: "And his name spread far abroad; for he was marvellously helped till he was strong."

As the evidence of his prowess, we find that on the south Edom was subdued, and the territory of Judah again extended to the Gulf of Akabah; on the east, the Moabites and Ammonites became tributary to the southern instead of the northern kingdom. In the west the Philistines were subdued, for Uzziah broke down the wall of Gaza, and inflicted such an abasement upon her pride that her national humiliation seems to have been final and overwhelming. Then, at home, a powerful military force was maintained, and the country was defended by strategic fortresses of unwonted strength. His cunning men invented mighty engines for the towers and bulwarks of Jerusalem, "to shoot arrows, and great stones withal." It is maintained that this is the first time in the annals of the world that we meet with such military equipment, and that to the Hebrews (800 B.C.) belongs the credit for thus revolutionizing the art of war, and of introducing a new era into history.

Jeroboam II., the great-grandson of Jehu, and the fourth of that dynasty, was the most prosperous sovereign in the history of the northern kingdom, and he raised Israel to the zenith of its power and splendor. His territorial dominion was vastly augmented. He had pushed his conquests northward till he had regained all the region wrested by the Syrians from the kings of Israel, reaching to Damascus, and even to the far-off Hamath on the Orontes. Southward it touched the wady of Arabah, the torrent of the willows which divided Moab from Edom.

Moab, formerly under the suzerainty of Israel, but which had revolted after the death of Ahab, was reconquered by Jeroboam in the time of a prophecy that described the devastation of King Moab, the wild wailing of the women huddled in

groups at the fords of Arnon, and the destruction of vineyards and cornfields, effected duly, it is presumed, by roaming hordes of Bedouin Arabs, the purchased allies of Jeroboam.

THE ARRAIGNMENT AND DOOM OF JUDAH AND ISRAEL.

The voice of the Lord, which has already spoken in tones of judgment to the *Foreign Nations*, now accosts His own people with the same forceful prelude, and the refrain whose vengeful power is felt in all literature: "For three transgressions of Judah, and of Israel—and for four, I will not turn away the punishment thereof." The justice and the judgment that have been riding the national circuit will not pass by these. The fertility of those favored lands had but fostered the germs of their premature decay; and the success of their distinguished rulers had flung a gleam of delusive prosperity over them, which had but blinded them to their coming doom. By that irony of history, which is so often seen in the fortune of nations, the kingdom of Israel, especially, never seemed so strong as when it was within a few score years of its fall and ruin. Standing on the watchman's tower, Amos surveys the Hebrew people, and those that lay around about them, and those but dimly seen in the regions far beyond. His message glows with the common prophetic conviction, that God is the sole, the righteous Governor of the world, judging the peoples righteously; and, when they rebel, dashing them to pieces like a potter's vessel. The retribution denounced is left, at first, in dreadful vagueness, as are the instruments of their due execution. Amos forewarns these (chapter v.) that they shall be "carried into captivity beyond Damascus." This indefinitely points to Assyria. And yet (in chapter vi.), the specification comes with unwonted, unmistakable, fatal precision. The Lord God declares that He will raise up against them a nation that shall afflict them, "From the entering in of Hamath unto the river of the wilderness;" from the northernmost boundary to the southernmost, towards the deserts of Egypt. And what nation could this be? It could be none but one—the awful, dreaded, remorseless Assyrian people, sweeping downwards through the gorge between Libanus and anti-Libanus.

The name, Assyria, is from Asshur, meaning a "well-watered plain." The empire occupied the vast region lying between the Euphrates and the Tigris; and the chief cities were, Asshur, Kir, Keileh, Nineveh. Asshur was the name of their supreme god, and all cruelties and wars are ascribed to his commands. The ancient glory of Assyria—for long years dimmed—was renewed about 884 B.C., when the reigning king called himself the Lord, the revered, the exalted, the gigantic, the stalwart, a lion, a destroyer of cities, a treader-down of foes. He vaunted his unheard-of savagery, boasting of how he dyed the mountain of Nairi with blood; how he flayed captive kings alive, and dressed pillars with their skins; how he walled-up others while living; burnt boys and girls in the fire; plucked out eyes; cut off hands, feet, noses, ears; and, all this religiously. And though now insolent Assyria, the horrible apparition that for more than five centuries had afflicted the nations, is wholly blotted out, yet the Ninevites live still in their sculptures, with their thick-set, powerful, sensual figures, their calm, settled ferocity, their frightful nonchalance in the enactment of frightful atrocities, the exuberance in them of all the brutal parts of poor, fallen human nature.—*Farrar*.

This vile, but powerful people, well termed the Romans of the East, Jehovah selected as the rod of His chastisement for His own erring people. Hence His exclamation of sorrow: "O Assyrian, the rod of my anger." The description of Assyria's destructive march upon the Holy Land, as given by Isaiah, is pronounced by Delitzsch, "æsthetically considered, as one of the most magnificent that human poetry has ever produced." God's plan of retribution was wrought out through the ambition and prowess of Assyria, leagued with the treachery and the seditious combinations of the doomed peoples. The great struggle between the Eastern and Western world, the prime object of which was the possession of Syria, Phœnicia and Palestine, began in the 8th century, B.C., with the conflict between Egypt and Assyria. Amos saw, looming up in this national duel, the gathering storm of the divine judgments, rolling over all those lands, and finally settling with destructive violence upon the kingdom of Samaria. In an impending invasion from these

universal monarchs, a weaker power was likely to adopt the worldly policy of forming a diplomatic intrigue with one of them, to play it off against the other; unless, indeed, there were the practical adoption of the theocratic principle, that they should not court the assistance of a temporal power, but wholly rely for aid upon God alone. But it came to this, that Samaria forgot God, and was found flitting like a senseless dove, now towards Egypt, and now towards Assyria. Indeed, even worse transpired; for while, on the one hand, she was courting the Assyrian, she was secretly combining with Egypt, for the purpose of throwing off the Assyrian yoke. So, finally, the Assyrian monarch, Tiglath Pileser, notwithstanding former alliances, having executed against Damascus the doom predicted by Amos, carried the ten tribes away into an ignominious captivity in the interior of Asia, to remain perpetual exiles in the unclean land of Assyria.

THE GUILT-RENDERING JUDGMENT NECESSARY.

From the certainty of the judgment itself, and from the executioner of it, Amos passes in review the causes which had made it inevitable. In those rhythmic orations of surpassing grandeur and sustained intensity, he clearly shows that the menace of doom uttered by a prophet is not, cannot be, accidental. The voice of the prophet is but the revelation of the voice of God. If a lion roar in the jungle, is it not an evidence of the nearness of his prey? If a bird be captured, is not the spring of a net displaced? Can a war trumpet be blown in a city, and it not warn of danger? So, the prophet does not cry aloud without a cause. Thus Amos puts it: "The Lord God hath spoken, who can but prophesy?" And this necessity fills all his vision, and wrings his spirit. In the perceptions of his prophetic intuition, wealth had led to luxury, luxury to vice, and that vice was the prelude to decay and destruction. Judah he saw corrupt to the inmost core, through a partial devotion, or divided allegiance to God; and Israel almost wholly given up to idolatry and corruption. Indeed, it was to Israel principally, almost exclusively, in varying phrase and reiterated utterance his message came. The nation had reached the eve of a terrible crisis; she had

about filled to the brim her cup of iniquity. On every hand were hung out the signs of national decadence, in the oppression, injustice, the violence of the rich to the poor, and in widespread drunkenness and debauchery, in which even the women were not an exception, and this rank "transgression, was but the epitome of age-long misdoing;" it was the crimson flower of crime, as that of the century plant, which has long been immanent in the sap of the tree." Hence Amos, stung to the quick, as he beheld the wrongdoing of all classes, made the land ring with the formula of God's equal fatherhood and eternal justice. He showed that such systematic and perverse transgressions are, in the very nature of things, foredoomed to destruction. Just as the poet represents the Druid consoling the British warrior with the certainty that :

"Rome shall perish, write that word
On the blood that she hath spilt,
Perish hopeless and abhorred,
Deep in ruin as in guilt."

So Amos sees that Israel cannot survive her course of wrong. Just as the surrounding peoples, for their iniquity, were to be destroyed as nations—for he specially dealt with national conditions—so must Israel herself perish. In his five vivid visions Amos set forth the various aspects of their judgment, especially the certainty, suddenness and justice of the coming destruction. In the powerful ruler, Jeroboam, he sees only a godless militarism founded upon massacre; and he divines, that with what "measure he metes, it shall be measured to him again."

Let us note specially the several counts in this indictment :

(a) *Justice perverted.* The magistrates, judges, and all parties concerned in the administration of justice would determine the righteous suit of a plaintiff, not by the merits of the case, but by the size of the silver bribe; and they grew so culpably sordid as to make a "corner" on the necessitous poor, selling out their livelihood for "a pair of shoes," or, really, less venial still, for "the ornamental clasps on a pair of sandals." Then, too, they had small bushels, short yard-sticks, and a false balance.

(b) *The insolence of the rich in oppressing the poor.* "They

pant after the dust of the earth on the head of the poor." That is, in their greed for land, they grudged the poor man the very dust he cast on his head in times of affliction and sorrow; or, in modern parlance, they were "land sharks," "real estate monopolists," they "wanted the earth."

(c) *Abominable uncleanness* and apostasy from God. In their so-called religious assemblies, their idolatrous festivals, after the custom, and in the spirit of their neighboring religionists, they were guilty of the blackest samples of unbounded, promiscuous lust; even father and son together leagued in vilest licentiousness. The canker at the root of their national debasement was found in the utter apostasy from the true God. They had, with set purpose, turned their hearts away from Jehovah to idols. It was by mingling the fires of the two altars they became thoroughly demoralized, wholly polluted with the abominations of Phœnician worship. By adding idolatry to their injustice, they hoped to atone for their idolatry by their injustice. "By every altar they drink the wine of the condemned in the house of their God." When the condemned culprit paid his fines in wine, these corrupt revellers used in sensuality the wine they squeezed out of the needy as a mulct. They even purposed to make God partaker of their sin, by feasting on the gains of oppression in the temple of their calf worship. Their perversion was further evidenced by their systematic corruption of the youth of the land. God had raised up for them prophets, not of strangers, but of their own sons; but these they would not hear unless they spoke lies to cover their wrongdoing. God had made of their young men consecrated Nazarites—purer than snow, whiter than milk, whose polishing was of sapphires; but they debauched these superb covenanters, compelling them to drink wine, in violation of their sacred vow. Hence, the weight of their wrong burdened God, so that Amos, speaking by inspiration, uses this fearful metaphor: "Behold, I am pressed under you, as a cart is pressed that is full of sheaves." He who upholds all things by the word of His power is oppressed by man's guilt.

Supplemental. In his wonderful series of strophes, moreover, Amos furnishes a specific and intensified sequel of sup-

plementary charges. Samaria abounds in tumults, is full of oppression, and in her streets righteousness is unknown; and on her magnificent palaces might be emblazoned, *cruelty and injustice*, "for they turned judgment into wormwood." The monarchy was bolstered up by the brutality of a mercenary army, necessary to protect it against the uprisings of an outraged people.

The nobles of Zion were at ease; and those of Samaria, the gorgeous and self-indulgent city, were wholly absorbed in callous worldliness, and given up to luxurious surfeiting. They put far off the evil day depicted by the prophet; they reared their mansions of hewn stone everywhere, and these were wainscotted and furnished in ivory, and lolling on their ivory couches, upholstered with cushions of silk, at their delicate banquets, they forgot, or ignored the pitiable condition of the homeless and penniless poor.

In this degradation and indulgence their women were deeply sunken as themselves. In their ivory palaces they cried to their lords, "Bring to us drink." It is no wonder Amos does not spare these abnormal devotees, but contemptuously classifies them as "fat cows of Bashan, upon the mountains of Samaria." This people had "waxed fat and kicked," and their luxurious worldliness entailed the inevitable loss of religious character. They did, indeed, strictly maintain the outward observance of religious fast-days, burnt-offerings, hymns and songs; but the heart was withdrawn from them; and there was left but a dead formalism.

AGGRAVATIONS.

1. All their wicked estate was aggravated by base *forgetfulness*. They forgot the mercy of God, by which, when He led them, a collection of rescued serfs, to the possession of their goodly land, He had destroyed—root and branch—before them the giant Amorites, tall as the cedars of Lebanon, and strong as the oaks of Bashan. "You only have I known, of the families of the earth."

2. Another aggravation of their guilt was their *impenitence*. Indeed, one of the most damning accusations brought against Israel by Amos, was her persistent impenitence, despite ince-

sant warnings. True to his mission of denunciation, he begins seriously, almost harshly, and then moderates and tones into exhortation. Then he ironically counsels them to continue their formal ritualisms; but, again, by a short course he shows how their half-idolatrous worship is a crime, worse, a blunder, that even their holy things are marred by iniquity, their religious pilgrimages, and their scrupulosity in tithes and offerings were but a lie. Then he magnified the goodness of God, in admonitory blows, designed to lead them to repentance, wherever He sent affliction upon them, removing their friends by disease, and their youth in battle; causing temporal disaster to follow calamity, in famine, in drought, in blight, in earthquake, in plague as in Egypt, and in burning like that which destroyed Sodom and Gomorrah.

Moreover, as repentance alone could save the remnant, he tenderly and solemnly exhorts them, "Seek good and not evil, that ye may live; and so God shall be with you. Seek not Bethel, Gilgal, or Beersheba,—vanity, bitterness, captivity; but seek Him whose name is Jehovah, who by His power maketh the seven stars and Orion, and who turneth the shadow of death into the morning."

But, if there be no repentance, no reformation, then "Prepare to meet thy God, O Israel,"—meet the full tale of His worst judgments, the extinction of thy nationality!

THE MEANING OF THE BOOK: ITS SPIRITUAL APPLICATION AND RELIGIOUS TEACHING.

The framework of the Book of Amos presents decidedly distinct articulations. The book mirrors the holiness, righteousness, justice, the beneficence, of the Lord God of Israel, whether in blessing or in judgment. In the first part of the book, indeed, Amos' conception of Jehovah is that of an angry king whose ungrateful subjects have deserted him. Further on this conception of the God of infinite justice takes on the element of mercy; and this is heightened and magnified, as it is brought into such bold relief by the amazing descriptions of His power in creation and providence. The significance of this becomes more evident when we remember that Jehovah was revealing to

the Hebrews that He was God of the whole world, and not merely of a single nation. The prophet, from his eminence, looked back over the history of the theocracy, and traced the design of the King over His chosen people. Then, with a statesman-like sagacity, he studied the future, till before his strained vision the horizon receded, and he saw the nation tending to speedy ruin, from which there seemed no escape.

From his conception of the Lord and His government, came Amos' view of religion, its attributes and duties, his standard of judgment of men and things, and his profound convictions, and his courage to utter them. The trend of the book shows Amos the prophet of morality, of the rights of man, and of the eternal order and spirituality of human life. He was emphatically a reformer, as shown by his teachings and oratorical denunciations. He taught the lessons which lie at the basis of all morality and religion,—the certain reward of the righteous, the certain punishment of the wicked—lessons which are eternally true, and meet with multitudes of "springing and germinal fulfilment." He recognized existing standards of duty, and enforced his reproofs of their dereliction upon the ground of their owning the same standards.

The moral condition of a theocratic people like the Hebrews is intimately connected with and dependent upon its material condition. Hence the external condition of Israel, as portrayed by Amos, furnishes the key to the internal; the moral condition, in a great measure, is the result of the material situation. As the people were full of wrath and intoxicated with power, they became abandoned to the sins of luxury and surfeiting, and under the external coating of splendor became rotten to the core. But the mother iniquity, the presumptuous sin which led to their great transgression, was *formalism in religion*. Conspicuously, the prophets taught spiritual religion. As Professor Kuenen happily puts it, "Ethical Monotheism" is the main, as it is the inestimably precious, contribution of the Hebrew prophets to the spiritual advance and eternal elevation of the race. The priests, absorbed in visible functions, were liable to a twofold danger; on the one hand of easily failing to distinguish between the high essential service due to God,

and the ritual functions which were equally acceptable to Baal; on the other hand, they might sink, as, in age after age, they have sunk, into the subtler idolatry of *formalism*. It is the protest against this idolatry of the outward function that specially marks the theology of the prophets. Into this fatal error Israel had fallen. They failed to apprehend that the one end and aim of religion is righteousness, and that a religion consisting exclusively of ceremonies, a religion divorced from morality, is no religion at all. In the protests registered against this formalism, Samuel says, "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." And Hosea, "I desired mercy and not sacrifice, and the knowledge of the Lord more than burnt offerings." And Micah asks, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." And Isaiah, "Bring no more vain oblations: increase is an abomination unto me, . . . it is iniquity, even the solemn meeting." And this is the ringing indignation of Amos, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Baur, in pointing out the position and the importance of Amos in the development of Israelitism, forcibly contends that the distinction of an *Israel according to the Spirit*, and an *Israel after the flesh*, first distinctly appears in this prophet, who clearly enforces an internal reception of the law, without which all outward works are utterly worthless.

His teaching clearly emphasizes the cardinal distinction between the use of ceremonies, and their misuse or abuse. He only condemns them because they are used by men whose hearts are no longer in them. The liturgy may be comprehensive in thought, eloquent in diction, pious in spirit, but when lying lips utter it, the Lord says: Take it away; it wearies me; I cannot tolerate it. That man makes a nullity of the Church who comes to it, and leaves his heart outside. He makes the altar a mockery who bends his knee but not his heart. For God knows

" Who only bows the knee,
And who, in heart, approaches Him."

The prophet does not, however, make a scourge of his icono-

clastic zeal to drive out of the sanctuary all forms, institutionalism, ceremonialism, and ritualism. We need these now, and always will, in our Churches; only let us take heed how we use them. Let us not be of those who have left the building standing, but have expelled the divinity who glorified it; who maintain the shell, but have extracted the kernel; who hold the form, but the power is gone. These are a fraud to men, an offence to God. Upon their walls and doors is written, "Ichabod, the glory is departed."

Another lesson, neither local in its interest, nor temporary in its application, is found in this book. It is an *eternal principle* with God, *that the greater the light, the greater the responsibility*; and that *the mercies we receive become the heaviest aggravations of the sins we commit.*

The Ten Tribes were a chosen nation, therefore, for their sins they must expect to be most surely, most severely punished. They stood most fully in the light, and, therefore, when the light that was in them became darkness, they cast upon other peoples a darker shadow, and as sin and punishment are indissolubly and proportionately connected, their woe must be the greater. The argument and the appeal of the prophet are based upon historical data. If the lightning and the storm of the divine judgments must burst in destructive force upon surrounding Gentile nations, so much less favored, less enlightened, how can the Israel of God escape? So the examples of others' ruin forbids us in Gospel times to be self-secure, and admonishes us, exalted as to heaven in point of privilege, of our corresponding peril. For "where God's patience hath been long sinned against, it will at length be sinned away."

To those who would be keenly alive to the surprise brought out in these words of Paul, "When they shall say, Peace and safety; then sudden destruction cometh," we would commend this pertinent epitome of history framed by Canon Farrar: "How often has the state of affairs in guilty nations resembled that in the days of Amos! Persia had never seemed to occupy a more sovereign position than when (in B.C. 388) her king Artaxerxes II. commandingly dictated the peace of Antalcidas, yet, this was within sixty years of the day when she fell before

the arms of Macedon. When Papal Rome seemed to have the world at her feet, and priests stood at the altar of St. Peter's, raking into their coffers the uncounted gold of the pilgrims who flocked to the great jubilee of 1300, Pope Boniface VIII. was within three years of the day when he received at Anagni that cruel blow upon the cheek from which it may be said that the dignity of the Papacy has never wholly recovered. In 1587, Philip II. seemed the undisputed autocrat of two hemispheres, and the New World was pouring into his treasuries its rivers of gold; yet, the very next year, the defeat of his invincible Armada by the audacious caravels of England began the dissolution which made Spain go to pieces like one of her own unwieldy galleons in a stormy sea. In 1667, Louis XIV. seemed to be the one *Grand Monarque* of the world, and burnt the bills for his palace at Versailles, lest their immense amounts should witness fatally to his pomp and extravagance; but in the days of his successor, when men famished at the very gates of that gilded palace, the *Ancien Régime* received its death blow, and the fearful outburst of the revolution hurled the grandson of his successor upon the guillotine. Had there been prophets in the days of Artaxerxes II. and Boniface VIII. and Philip II. and Louis XIV., they would have spoken to guilty kings and luxurious courtiers in such words as Amos addressed to the most powerful monarch of the house of Jehu."

THE GENERAL CHARACTERISTICS OF AMOS AND HIS WRITINGS.

The Hebrew prophet was no automaton, no mere blind instrument in the hand of God. While he had—must ever have—the call, qualification, and inspiration of the Spirit of God, to permeate and lay under contribution the soul, the thought, the speech of the man, yet the human element was there as well, and the individual traits, the personal characteristics of the servant of the Lord were recognized and utilized to leave the impress of humanity as well as divinity upon the service rendered.

Amos is shown in his book to be the philosopher and friend, as well as the rhythmical teacher of a scripturally sustained eschatology. In their historical and literary setting, his writings bristle with facts, and glow with allusions, a transcript of

his age, a mirror of beauty, a mine of truth, and an untold wealth of imagery. His language is simple, yet decisive, plain but convincing, searching but tender, as he vividly portrays the condition of the people, and the enormity of their iniquity.

The form and style of the prophet's message belong, naturally, in every case to the individuality of the man, and are moulded by his tastes, his education, his circumstances, his times, and the position and characteristics of the people to whom he ministers. To this rule Amos was no exception. A child of nature, a man of the people, with a marked individuality; a shepherd of the desert, where he witnessed the fierceness and heard the roaring of lions; he was the bold, courageous messenger of the high spirituality, which apostatizing churches found it hard to learn. With startling grandeur he makes page after page ring with striking strophes, passionate appeals, impetuous exhortations, or with burning denunciations, where every word is a blow. Particularly, his style is marked by clear-cut precision. It is famous for directness, simplicity, clearness, conciseness and force. Notably there is the normal prophetic style, always concrete, energetic, dropping into vigorous prose in the statement of facts; but rising into semi-poetic fervor where the feeling is intense. Indeed the poetry of Amos is natural and spontaneous, largely savoring of out-doors and the open air. Perhaps, for this very reason, the moods of his rugged nature are the more beautiful in their rustic ruggedness and grandeur. Just as we trace again and again in the Psalms of David the familiarity of the ruddy youth with the sights and sounds of meadow and forest, during his life as a shepherd in the region of Bethlehem, so do we trace the impress of nature in the pages of our peasant prophet, whose lot was cast in the same neighborhood.

See the metaphors, richer in variety, more natural and vivid than are interwoven by any other seer in his prophetic message. There are: The hungry lion, roaring in the forest; the growling bear, and the hissing serpent; the snared bird; and we read of locusts; of the king's mowing and the after-growth; of hooks and fishing nets; of hills, and wind, and sunrise; of the rain within their months of harvest—of partial showers; of mildew, and yellow blight; of baskets of summer fruit; of corn sifted in a sieve;

of mended booths ; and the ploughman, and the sower, and the reaper, and the treader of the vintage ; of the cedars and oaks, with their deep roots ; of the iron sledges of the thresher ; of stormy hurricanes ; of earthquakes, and eclipses ; of Pleiades and Orion ; of professional mourners, and weeping husbandmen ; in all vineyards shall be wailing, and their feasts and all their songs turned into lamentation, and the end thereof as a bitter day.

So we find that our herdsman and tree-dresser writes with all the freshness, force and finish of a born poet, and a born orator ; and it is conceded that in the splendor and persuasiveness of his rhetoric he was surpassed by Isaiah alone !

THE HEROISM, HUMILITY AND SELF-ABNEGATION SHOWN BY
AMOS IN HIS PROPHETIC MISSION TO BETHEL, AND HIS
INTERVIEWS WITH THE FAITHLESS PRIEST, AMAZIAH.

The case of Amos was one of those exceptional ones, in the roll of distinguished men, where a person emerges for a single day, or during a single event, into the full glow of historic light, and then sinks into the deepest shadow for the balance of his life. The scene of this one incident in his career was laid in Bethel. In accompanying him on his brave errand, we may accommodate to the purpose of his mission, language used by Farrar to another of the minor prophets: "It is sometimes the glorious mission of a prophet and statesman to kindle the ardor of a generous courage ; like Tyrtæus, who roused the Spartans to resist ; like Demosthenes, who encouraged Athens to confront Philip of Macedon ; like Chatham, 'bidding England be of good cheer, and hurl defiance at her foes' ; and like Pitt, in the desperate struggle against Napoleon, pouring forth 'the indomitable language of courage and hope.'"

Such was the language it fell to the lot of Isaiah, a generation later, to utter ; saying, in the name of Jerusalem, to the mighty king of Assyria: "The virgin, the daughter of Zion, hath despised thee . . . the daughter of Jerusalem hath shaken her head at thee." To others has fallen the far more trying duty of reciting charges of wrongdoing, of warning that the day of repentance had almost gone, and of denouncing an inevitable

doom. Such was the function of Phocion, after the battle of Chæronea; of Hannibal, after Zama; of Thiers, after Sedan; and such, in Jewish history, was the work of Hosea in the northern, and Jeremiah, in the southern kingdom."

How analagous to the latter, the prerogatives of the messenger of doom, was the work of Amos, in bearing his "burden" to Samaria and Bethel!

AMOS AT BETHEL.

It is historically certified, that Amos delivered the main features of his prophetic message at Bethel, one of the royal residences of the kings of Israel, when Jeroboam II., that base and powerful scion of the House of Jehu, was at the zenith of his power and splendor. Moved with his passionate, prophetic impulse, and thrilled with the burning conviction that the northern kingdom was violating, with insolence and impunity, every law of God and man, and hearing ringing in his ears the command of Jehovah, "Go, prophesy unto my people Israel," he left for a time his rural retreat and his peaceful flocks. Though the distance from Tekoah to Bethel could not exceed twenty-four miles, yet, with the primitive methods of travel, the rough and hilly roads to be traversed, and the inertia born of the stationary character of Eastern life, we may be certain that nothing but the strongest possible sense of duty would have impelled our peasant prophet to journey from Judah to testify against Israel. To do this required a courage greater than it did in Jonah to preach to Nineveh. Inspired and sustained by the Spirit of the Lord, he ventured within the precincts of a foreign palace and temple, carrying "the war into Africa," "bearding the lion in his den," while he testified to the tyrannical nobles of Samaria—revelling in proud security—and to the multitudes, trusting in their mistaken and hypocritical piety, the certain approach of the day of the Lord.

But this intrepid witness for God, and righteousness and retribution, did not escape virulent opposition and heated persecution. His message, so startling, and he himself the vassal of a rival kingdom, this could not be brooked. It is presumed that he was so politic as to select the time of one of their great

national festivals at Bethel, to announce to the assembled thousands the burden of his soul. Thus he encountered Amaziah, the "President of Bethel," the High Priest of the royal sanctuary to the calves, at that religious centre. These calves were an engine of State policy to keep Israel separate from Judah, as founded by Jeroboam I., that shrewd manager and skilled organizer. His first step was designed to make the political separation of the tribes a religious schism. He purposed to complete the breach with the theocratic institutions, because he judged that the connection of his people with the Mosaic worship at Jerusalem would be specially dangerous. If they went there to sacred ordinances, through the religious emotions, political ascendancy might be re-established. His position was, in effect, "I must take care of the kingdom, whatever becomes of the Church—the king first, God afterwards."

"Whereupon the king took counsel, and made two calves of gold and said unto them, 'It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of Egypt.' And he set the one in Bethel, and the other he put in Dan." He erected two separate sanctuaries, at opposite ends of the kingdom—the one at Bethel would touch the sentiment of the southerners; and the other, at Dan, would awaken that of the dwellers in northern Palestine. It was a statute that Jehovah should be worshipped at these shrines under the symbol of a calf; and that the Pontificate of these new establishments should be united to the crown, as in the case of Egyptian kings. The sanctuary at Bethel, moreover, was the king's chapel, as priest Amaziah reminded Amos; and this designation very significantly expresses the fact, that in the kingdom of the Ten Tribes the politico-ecclesiastical had taken the place of the theocratic principle.

Now, we find that Amaziah trumps up a charge against Amos, because, unauthorized and unordained, and a foreigner at that, he had presumed to officiate in that royal preserve—exclusively his parish. He went to the king, and doubly misrepresented the prophet, boldly charging him even with treason. But that was not the only occasion of the adoption of this subterfuge. In all ages political expediency has been made the

pretext for dishonoring God, and vilifying His faithful servants. It was so in the case of Elijah and Jeremiah, when forsooth, they "troubled Israel"; so, they found Paul "a pestilent fellow," because he did "contrary to the decrees of Cæsar, saying that there is another king, one Jesus." Aye, and even Jesus Himself, the great anti-type, was thus slanderously reported. And it is not a rare occurrence now, to have cunning and cowardly partizans parrot the "loyalty" cry, designedly palming that off as the sense of the country, which is only their own nonsense.

Was it any wonder, therefore, that there came the clash of arms between such a priest, and such a prophet? The ground of this collision was laid in the old-time formulary of the wily Jeroboam I. He judged that the chief obstacle to this new worship which he was establishing would be found in the presence of the Levitical priests dwelling among the Ten Tribes; for they could not be induced to take part in the apostasy of "image-worship," the adoration of cherubic symbols. Hence, he drove the Levites and priests from his dominions, and made for his semi-idolatrous shrines, "priests of the lowest of the the people," and that "lowest" was low enough "in all conscience." A lower depth could scarce be found, than whither gravitated the vileness and corruption of the one-time *separate* people of God. But it had become utterly vain for Israel to indignantly disclaim the stigma of idolatry. The calf-worship had borne its natural fruit; and in the vain imagination of those which have Abraham to their father, is an instance of the fatal facility with which the divine likeness can be stamped on gross matter, and when the people *do* think that "the Godhead is like unto gold." Thus you have in calf-worship the foul perversion of Jehovah-worship, and the golden emblem but smoothed the way for a *cultus*, the basis of which was open sensuality.

It is proverbial that this corruption of the people was purposely, systematically, an inoculation by the princes. Therefore, "like princes, like people"; and, so, "like people, like priests." It is the fatal truth of this Hoseaic proverb which invests it with swift currency. From the days of Hosea, the

earliest of the northern prophets, whose works are extant, to Malachi, the latest of this class among the returned exiles, the priests had very little need to be proud of their title. Their pretensions were principally in inverse ratio to their merits.

The neutrality, or the direct wickedness, of the religious teachers of a country, torpid in callous indifference, and stereotyped in false traditions, is always the worst sign of a nation's decadence. And this is the forcible axiom propounded by Principal Fairbairn, "Of all the forms disastrous to religion, the sacerdotal is the most so."

Besides, to strengthen their hands, this false priesthood had made a league, offensive and defensive, with a false prophetism. The characteristics, in brief, of the false prophet, are, that he speaks that which he himself devises, and what the people desire. Hence, you have the graduated scale of a demoralized communism; and on this wise: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so" (Jer. v. 31). Now, Amos stood in strong, pronounced antagonism to his priestly and prophetic contemporaries. Wherefore, he had to bear the beatitude of malediction from those who ought most to have shared his responsibilities.

So this sacerdotal history has kept repeating itself along the ages. There has always been an audacious Amaziah to browbeat the humble Amos. Christianity began without priest or altar, without pains or penalties; but in time there disfigured it the fungus growth of an organized hierarchy, which became an organized tyranny. Not more than a century and a half ago, Great Britain was sunken in incredible vice and brutality; merry England had lapsed into virtual heathenism, and the most learned and godly clergymen that let the gospel light in on their darkness, were either silenced or displaced. That their cup might not become quite full, God raised up "two or three clergymen of the Church of England, who began vehemently to call sinners to repentance." How did prelatical arrogance, ecclesiastical snobbery, and sacerdotal poltroonery treat these—especially their rarely-gifted, most self-sacrificing, their apostolic leader—of whom the world was not worthy? Why, notoriously, defamed, lampooned as "Papist, rebel, devil," by

anonymous scribblers, simpering preachers, and pious pamphleteers; and not infrequently subjected to personal violence and bloodshed, wherein an endowed clergyman of the national establishment led and incited the mob; and, as the long-suffering Wesley himself records, "And when complaint was made of their brutal violence, no magistrate would do us justice." And even now, on the very threshold, the millennial dawn of the twentieth century of that Christianity whose "undistinguishing regard was cast on Adam's fallen, helpless race," there are found accredited "successors of the apostles, who with a zeal and a hauteur worthy of an Amaziah, but infinitely less excusable, carve the kingdom into close parochial corporations, monopolize the "king's chapel," and its "livings," and with an assumption, born of the wish, of social, state, or ecclesiastical superiority, they forbid the unordained schismatic, within *their* jurisdiction, who officiates in an unconsecrated conventicle, to preach to the living, or bury the dead!

In view of these data, and all their importable claims, we respectfully submit, upon scriptural authority, that by the divine plan of instruction, the oral has taken the place of the symbolic, and that the priestly order has been forever superseded by the prophetic, inasmuch as Christianity is not a ritual or a ceremonial, but a *life*, and the gospel is not a sacrifice or an incantation, but the loving proclamation of the one, complete, vicarious atonement. And it is past time, at this high-noon, for ecclesiastics of the Rip Van Winkle order not to have waked to learn, not to have known, what the wide-awake world knows, that emphatically, supereminently, divinely, *this is an age of preachers, and not of priests.*

Let us note the humility and self-abnegation of Amos under the personal affront and insolence offered him by priest Amaziah. We do not learn that Jeroboam took any notice whatever of the blustering accusations made against Amos; much less, that he took any overt step toward him in the premises. Whether this was because of the supreme contempt in which his imperial majesty held all hair-brained fanatics and pious cranks, or whether because he had committed all his destinies to the custody of the calf-priest, we cannot affirm. Evidently Amaziah, bound

to get rid of his rival by favor or by force, rose equal to the occasion, and rushed in where Jeroboam did not dare to tread. So Amaziah accosted Amos: "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel, for it is the king's chapel, and it is the king's court." Thus this audacious, supercilious cynic treats this genuine prophet as if he were a mere professional, a supple time-server, a truckling hireling like himself. He means: Seer, visionary, dreamer, with your "line upon line, precept upon precept," you are too plain and blunt for ears polite; they that are in king's palaces and "chapels," not only "wear soft clothing," but also study to clothe their altar-messages in silky softness, and drop their words, all honeyed, from velvety lips. You should not run your head against a post, nor fight with your bread and butter. Be prudent, and "save your bacon"!!

Thus a priest of Israel betrays his utter contempt for a faithful prophet, and reveals an irreparable apostasy from the glorious memories and traditions of Samuel, Elijah and Elisha. Amaziah would suit well those, nowadays, that love the preaching that consists so much of polite and pious platitudes, and judge the age too refined to tolerate preachers of the stamp of Luther, Knox and Wesley. They would evidently prefer the old time quacks, whose record is this: "They have healed the hurt of the daughter of my people slightly, saying, peace, peace: when there is no peace;" and who, "say to the seers, See not, and to the prophets, prophesy not unto us right things; speak unto us smooth things; prophesy deceits"!!

AMOS' REPLY.

"Then answered Amos, and said to Amaziah: I was no prophet, neither was I a prophet's son; but I was an herdsman and a gatherer of sycamore fruit; and the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel!" This is not a discrimination against prophetism in itself, or its authority and aims, but it is the evidence and outcome of Amos' humility and self-abnegation, which acted both as a seal of the divinity of his office, and as a shield

from the malice of his hearers. In his overwhelming sense of the sublime self-consciousness of Jehovah the man loses himself in his message. Such is his estimate of the prophet's vocation, that he instinctively perceives that neither personal inclination, natural endowment, nor human training, could constitute a prophet, but the Lord Himself alone.

Therefore, his seemingly ambiguous reply to the contemptible insinuation of the despicable priest of Bethel, that he could belong to that degenerate coterie that could prophesy in order to get fed in the land of Judah, that so he will not allow himself to be catalogued among the titular prophets. He is a herdsman, and a dresser of sycamore trees.

WHENCE AMOS WAS CALLED.

To be divinely called to the prophetic office was regarded as indispensable by Amos, as by Aaron. So he says, "God took me,"—not Uzziah the king, but the "King of kings." The Lord took him, as he was, as well as where he was—"from the flock." His was an instance of the axiom named by Peter: "No prophecy ever came by the will of man; but man spoke from God." This is the challenge of the "Head over all things to the Church": "Whom shall I send; and who will go for us?" In all ages and lands the Spirit has exercised his exclusive prerogative in selecting His own agents for His own work. Some of the selections men would call irregulars, out of the apostolic succession, void of Episcopal ordination. They forget that there are two ordinations, the divine as well as the human; and that the one from heaven does not always concur with that of earth; and such critics, if they do not estimate success in soul-winning, the most successful succession, are blind and cannot see afar off. It might be well for objectors to irregulars, to search and see whether the chief ones of most times have not been the exceptions, the exceptions proving the rule, the exception being the rule. We see that the Lord took David from the sheep-folds and the meadows; Elisha from the fresh-smelling furrows of the farm; Gideon from his threshing floor; Matthew from the "receipt of custom"; Peter and John from their fishing nets; Paul from his "tent poles"; Bunyan from his "tinker's kit";

Carey from his "last"; many a Methodist preacher from the farm, the factory, the forge, or the counter; Luther from the "miner's hut," and he thus laconically puts it: "It is God's way, of beggars to make men of power, as he made the world out of nothing"; and last, we name him, though among the chief in this chieftom of gifts, graces and goodness, Charles Haddon Spurgeon, who, it is avowed, was never ordained at all.

AMOS NOT COLLEGE TRAINED.

Amos disclaims the credit of a sound college training. "Neither am I a prophet's son." The phrase "son" in Hebrew has a varied use. To speak of a person thirteen years old, the idiom would put it "the son of thirteen years"; where we speak of a calf, it says "a son of the herd"; and where we say "fifty strong men," it says "fifty sons of strength." The connection of the word here will give its pertinent meaning; and we have but to recollect that their flourishing theological colleges were called "the schools of the prophets," and the enrolled students were known as "sons of the prophets," where the head of the institution was addressed as "father." So we learn that Amos did not intend to say that his father was or was not a prophet; but that he himself had not received a prophetic education, never having been a student at the college, or never a son of the college professor, or father. These colleges make their appearance at two distinct periods of Israelitish history, in the days of Samuel, and in the kingdom of the Ten Tribes, in the times of Elijah and Elisha. It is conjectured that these schools of the prophets were designed for a religious fulcrum, a substitute for the legitimate sanctuary and worship at Jerusalem, and to raise up and train young prophets for the quickening of the spiritual life of the kingdom. It is, moreover, a significant fact, that three of these institutes were found within a rather limited area; and located at the very headquarters of idolatry, namely, at Bethel, Jericho and Gilgal. These schools so contributed to raise Israel to a height of culture that the people of the east to this day regard the name and court of Solomon as the symbols of more than human knowledge, and when the Assyrians invaded Palestine, they destroyed a civilization, on the banks of the

Jordan, far in advance of anything that ever existed on the banks of the Tigris and Euphrates. Beyond question, as a result of these colleges, "the schoolmaster was abroad," and Amos could not well have escaped receiving a liberal education. Besides, he studied in nature's academy, whose laboratory was the hills, whose astronomic globes were the starry heavens themselves, and when he spoke to the earth and it taught him, and the beasts and the fowls of the air, and they told him truth, who can say that Amos was an uninstructed, illiterate man? There is not in his book a trace of any want of culture and refinement. A few words show a diversity of spelling, but nothing beyond a mere provincialism. His writings furnish a work of no common literary merit, which sparkles with gems of knowledge, and is rich in every form of national culture and poetic expression extant in his day. In Amos' favor, in the line of erudition, is the distinction wisely drawn between scholarship and learning. Scholarship is skill in the use of opinions, words, formula; while learning is a large sympathy with men and things, and a deep insight into the nature of affairs, both of time and eternity. In this sense Amos was learned. So were the apostles, though popularly called "unlearned and ignorant," simply because unscholastic. The same is true, for the same reasons, of our Methodist fathers, the itinerant pioneers of this western world, whose study-chair was the saddle, and whose library was the Bible, and "all out-doors." That was a gallant and galling defence once made by the renowned Lord Shaftesbury. It having been named in his hearing that a sprig of a curate had said that Methodism was "an embodiment of ignorance and piety," the noble earl indignantly replied, "Why did you not tell him that he is an embodiment of ignorance, without the piety?"

SOME LESSONS VOICED TO US BY AMOS, THE NON-PROPHET,
THE NON-SON OF A PROPHET.

(α) Admonition against mechanical professionalism. None too much can be said in praise of arts and theological culture; too little may be said of their perils. How perfectly the fundamental idea of a preacher is embodied in Jesus Christ! That

idea is set forth by the Hebrew word for prophet, meaning teacher—which means, one whose thoughts bubble up spontaneously in his soul. In Israel a prophet was compared to a fountain of gushing water, flowing out to bless the land; and all without the aid of hydraulic machinery. Thus Jesus opened His mouth, and precious words flowed from His tongue. The Church must be an orchard of growing fruits, not a storehouse full of the dried or canned. The Church is not the place for a body of divinity which is shrivelled like an Egyptian mummy, but for one which is, as well as was, instinct with soul and life; and where the flowers do not need to be told to put on their wealth of beauty, growth and bloom. Thus retaining fresh the knowledge of the Saviour, and the unction of the Holy Ghost, the messenger feels the message of fire in his bones, and he cannot forbear, but sings,

“My heart is full of Christ,
And longs its glorious matter to declare.”

(b) Admonished against cowardice and compromise, in preaching the truth. It should be one aim of a theological education in these times, to have a ministry thoroughly familiar with questions of trade, commerce, education, legislation, government, and the means and measures best designed to regulate or remove public evils, such as lotteries, intemperance, Sabbath desecration—a gospel to reform, as well as renew.

A free government opens the avenues to political bribery, commercial frauds, and many social enormities. The times imperiously demand men of intrepid courage in our pulpits, not afraid to thrust the knife into the social ulcers, and drive the spear into the political dragons. There rages now a war of Titans; covetousness and conscience are the giants. The grasping of monopolists, the clamor for place, and the spoils of office, the partizan defamations, with the “bulls, the bears,” the “booms and the boodle” of speculators and peculators, all proclaim an abounding “covetousness which is idolatry.” Such scenes and circumstances demand, as says the fiery Welshman, “Sermons with teeth, and sermonizers who come up in the thick trees of the forest—not with keen

razors, but with sharp axes, axes wielded by sturdy arms, and that "hew to the line, let the chips fly where they may." Or, as says Spurgeon, himself so long a model, "A four-square gospel, nothing omitted, and nothing exaggerated."

(c) Admonition against possible theological heterodoxy, in the school of theological orthodoxy. Now, Amos did not even squint toward questionable theology, such as "advanced thought," or "the higher criticism," but he may have felt that there lurked a deadly danger, even in those far-off times, so that he could not risk his orthodoxy in the halls of theological pedagogy. That this hurt has come to the daughter of Zion, in the great Church institutions, is a matter of history. Professor Ruskin testifies concerning some of his fellow-students at Oxford, who listened with him to the same lectures on divinity, and part of whose punishment for sloping lectures was to be sent "to the evening prayers," that four out of twelve became zealous Romanists. On this he thus moralizes, "While our ministers profess to teach Protestantism, and do not, and those of the continent profess to teach Romanism, and do not, they both contribute largely to swell the ranks of blatant infidelity."

The outlook in Germany is no more reassuring. There, where university education, in theology as well as arts, science and philosophy, has so largely obtained for ages, the theological students were not experimentally godly, and their theology a scarcely diluted rationalism.

See, moreover, Puritan New England, and the average tendency not much over a century ago, of her college-made preachers. Why was it necessary for George Whitfield, in his day, to stand on Boston Common, and proclaim with authority and a voice like the trump of God, to the assembled thousands, the necessity of a converted ministry? Why, but because the people had so far loosed from the moorings of Plymouth Rock, and had swung round into the marshes of formality, that they could tolerate a ministry laying no claim to spiritual life, so long as they were cultured men. Hence, as a fruitage, there sprang New England scepticism; and hence, too, and in part, by the hard lines of the current theology—New England Unitarianism.

Then let our theological professors in no case contaminate

but ever conserve that pristine purity implied in the Methodist boast—"That a spiritual membership will always furnish us a spiritual ministry." Yes, these conditions granted, and you will have no more need to fear a lack of the right timber for preachers, than an acorn grown into a sapling will be at a loss for a trunk and heart of oak. Then in loyal succession, through the ages, you will have ministerial candidates, of the people, from the people, by the people, and for the people, the "called, chosen and faithful" class, furnished by the several annual Conferences of our Canadian Methodism, for training at our university and theological school.

AMOS FINISHES HIS MISSION AND RETURNS TO TEKOAH.

When Amos had fearlessly and fully completed his mission of doom, he turned with stern menace upon the priest of the golden calf; he predicted as the judgment upon his apostasy, and his opposition to him as the servant of God, the miserable death of himself and his sons, and that, infinitely worse, his wife will live, but by her own infamy. Then our itinerant evangelist, our fellow circuit-rider, returned to his flocks and trees, and as there was then no plethoric Superannuation Fund, he took a supernumerary relation till the Lord said: "It is enough: come up higher!"

ANALYSIS OF THE BOOK OF AMOS.

The book is divisible into five principal sections:

1. In the first of these, chaps. i. and ii., Israel and the neighboring natives are arraigned because of their guilt, and threatened with divine punishment.

2. In chaps. iii. and iv. Samaria's iniquity and doom are especially depicted.

3. In chaps. v. and vi. lamentations mingle with the notes of warning, because of the certainty of the calamity.

4. He shows five visions (vii. 1; ix. 10), interjecting between visions three and four, the episode of his personal history and his violent opposition through the petty jealousy and bitter animosity of Amaziah (vii. 10-17).

5. In chap. ix. 7-15, he springs a rainbow of hope over the ruin wrought by the accomplished punishment.

First, Denunciation.—Against Syria (i. 3-5), Philistia (6-8), Tyre (9, 10), Edom (11, 12), Ammon (13-15), Moab (ii. 1-3), Judah (4, 5) and Israel (6-16). The denunciations pronounced on the neighboring nations were to arrest the attention of his audience and pave the way for the arraignment of Israel, in which he gives a fuller detail of public and private sins, and a fuller announcement of punishment.

Second, the Indictment.—In chaps. iii. and iv., you have Amos' oracular utterance, every way equal to the first, especially in intensity and grandeur, as it deals with the crimes of the northern kingdom. He does this in five strophes.

1. In iii. 1-8 he shows that the menace of doom, according to the inevitable sequence of cause and effect, must come.

2. They are successively upbraided for three forms of crimes (iii. 8 ; iv. 11), especially (iii. 8-15) for injustice in the civil government, followed by ruinous disaster.

3. In iv. 1-3 doom is denounced on the luxury and idolatry of the women.

4. Their impenitence aggravating their persistent contempt for repeated warnings, is vehemently reproved (iv. 6-11).

5. They are summoned to the bar of God to meet their certain though delayed judgment (iv. 12, 13).

Third, Doom and Lamentations.—1. The dirge (v. 1-9).

2. Renewed accusations (v. 10-17)—The rich lord it over the poor, trample upon, and defraud them.

3. Stern reproof of formalism and hypocrisy (v. 18-27).

4. Additional threatenings and expostulations (vi. 1-10)—They aim at ease in Zion, and put far off the evil day.

5. The knell of doom sounds again (vi. 11-14)—They will be torn by earthquake shocks and overwhelmed by the ruthless Assyrian hordes.

Fourth, Visions and History.—1. First vision (vii. 1-3)—Green grass ; but it is eaten by locusts.

2. The second vision (vii. 4-6)—The Lord Jehovah contending by terrible fire ; enquiry as to how "Jacob shall arise" ; intercession heard.

3. Third vision (vii. 7-9)—The fatal issue reached ; Jehovah Himself is seen standing on the wall of a city with a plumb-

line in His hand, then (vii. 10-17) there follows the history, already noted, of Amaziah and his calf-worship at Bethel, and the shameful interference of this truculent priest with the brave prophet Amos in the faithful carrying out of his divine mission.

4. The fourth vision (viii. 1-3)—The ripeness of Israel for distinction is shown by the basket of ripe fruit.

Fifth, Final Warnings.—It is probable that Amos added this sequel to the book after he returned to his own country and his peaceful calling as the herdsman and gatherer of the sycamore fruit.

1. And the vision (ix. 1-6)—The eye of Jehovah upon them for evil, as He stands upon the altar.

2. Last words of hope (ix. 7-15)—In the Messianic age and the Christian dispensation.

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A STUDY IN SOTERIOLOGY.

THE title of this paper is a study in Soteriology. Now Soteriology is that branch of Christian theology which treats of the work of the Saviour. The term is compounded of two Greek words, one of which means salvation, and the other a discourse; and following the analogy of the terminology of science, it might be defined as the science of salvation. It is used by theologians to express the doctrine of human salvation so far as it has been wrought out by the second person in the Godhead.

This simple statement is sufficient to indicate the vastness and the importance of the field which it opens up for discussion, and the impossibility of compressing anything like a comprehensive and intelligible treatment of it within the narrow limits of a review article. I am not, however, about to undertake anything so adventurous or audacious. What I propose is a study *in* Soteriology, not a study *of* it. These things are not identical. A study of this great subject would require me to cover the entire field which it presents for discussion in all its aspects, but a study in it may be appropriately confined to any one of its branches.

The particular branch of Soteriology to which it is proposed to confine the present discussion is, the priestly work of the Redeemer. But even this is too large a subject to be profitably treated within the limits of an article of reasonable length. The priesthood of Christ includes two things, *expiation* and *intercession*. It is to the former of these, the expiatory work of the Lord Jesus Christ, that I invite the attention of the reader. In other words, my theme is *the atonement*.

Now there are two ways in which the atonement may be apprehended, namely, as a *fact*, and as a *doctrine*. The fact is the foundation, the doctrine is the superstructure which has been raised upon it. The fact is matter of revelation, and, therefore, an object of faith; the doctrine is the result of deduction, or of a logical process, and is therefore an object of reason or rationale conviction. We must accept the fact in order to be Christians; but while reverently embracing it and trust-

ing in it for salvation, confidently building upon it all our hopes for time and for eternity, we may not be able to accept, as entirely satisfactory, any of the theories which have been invented for its explanation.

In this respect the atonement differs not from other matters of scientific investigation. Many a fact is indisputable, the *rationale* of which has not been discovered. The fact of gravitation, for example, must have been known to mankind from the very beginning of human history, being one of the most palpable matters of daily observation and experience; but the doctrine, the scientific demonstration and definition of the law of gravitation, is, comparatively speaking, a thing of yesterday.

This distinction, so necessary in order to the avoidance of confusion, suggests the scope of this article. We begin with

I. THE FACT OF THE ATONEMENT.

It is safe to say that, whether we are able to find a satisfactory theory to explain it or not, there is nothing more clearly revealed than this, or to which the testimony of both the Old Testament and the New is more unequivocal and ample. Indeed, it is hardly too much to say that the chief object of both the one and the other of these is, to make known to mankind the fact of our redemption.

1. TESTIMONY OF THE OLD TESTAMENT.

Of course the testimony of the Old Testament to this fact differs in form from that of the New, but in substance it is the same. Inasmuch as it refers to what at the time that it was written, was still in the future, it necessarily takes the form of promise and prophecy. Then, being addressed—especially the earlier parts of it—to an extremely primitive people with minds undeveloped and untrained, with limited experience and few ideas, and with almost everything to learn, it was necessarily expressed in highly figurative language, and embodied in sensuous images and in impressive object-lessons which appealed to the senses and to the imagination.

In this respect the Creator and Moral Ruler of the universe has dealt with the human race as we deal with our children.

He has used little things to teach great and important lessons, and material objects to suggest intellectual conceptions and spiritual ideas. It was in this way, commencing away back at the very dawn of human history, in the extreme infancy of the race, there was gradually developed and built up that comprehensive and impressive system of symbolism which played such a conspicuous part in the religious education of mankind, and in preparing the way for the coming of the Messiah, and the consummation of the divine purpose of mercy and love toward our race. And in the very heart of this grand adumbrative system was the idea which in the fulness of time found its realization on the cross.

To this, if I read the record aright, the very first divine communication made to the originally sinning pair, immediately after the introduction of sin into the world, had reference. I so interpret that divine promise to the woman and her seed which was wrapped up, like the fabled jewel in the toad's head, in the malediction pronounced upon the serpent. I am not sure, of course, that either Adam or Eve understood all that the words addressed to the serpent in their presence really meant. Indeed, I have a pretty strong opinion that they did not. I am not sure that it was intended that they should fully fathom the depths of their meaning. They doubtless understood, or had the power to understand, enough to meet their necessities at the time, chief among which was, to have a single germ thought bearing upon this momentous subject implanted in their minds susceptible of development and ever-increasing fruitfulness, not only through the whole of their individual lives, but through the entire lifetime of the race of which they were the progenitors.

If anyone holds the view that Gen. iii. 15 was simply an intimation to the serpent and to the woman that there should be perpetual war between the human race, on the one hand, and the serpent race, on the other, the issue of which was to be the habitual triumph of the former over the latter, and the final extirpation of the latter, though at the expense of pain and death to the former, I have no quarrel with him so long as this is recognized as a divinely appointed symbol of the conflict be-

tween good and evil, in which good is to be triumphant through suffering, finding its highest illustration and its grandest consummation on the cross. But, after all, the serpent was but the instrument, not the agent, in the temptation of our first parents. The divine malediction, if it was pronounced upon the serpent at all, was only pronounced upon him in a secondary sense. It was Satan who was the real transgressor, and upon him, whether Adam and Eve fully understood it or not, justly came the doom pronounced upon him in this divine sentence.

Viewed in this light, the first lesson impressively taught in the passage under consideration was the evil and appalling consequences of sin. It is represented as the parent of disorganization, antagonism, misery and death. That was to be seen, no doubt, in the conflict which was to be waged by man for many ages, with the noxious and venomous part of the animal creation; but it was to find a more impressive illustration in the antagonism between the good and the evil of the human race; and even this is but the outward and visible manifestation of a more spiritual conflict, in which mightier forces are engaged, and vaster interests are at stake. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and it is in the self-sacrifice of the all-conquering seed of the woman that the foundation of our triumph is laid.

It is in this sense that I understand the mystery of the bruised head and the wounded heel. And I am confirmed in this view by the institution of sacrifice, which was founded about, or probably at the same time, that this divine promise was given. They were probably part of the same transaction. They both embodied the same truths, and taught the same lessons. This is true especially of the sin-offering. The fundamental truth made visible in this institution, expressed in New Testament language, was that the wages of sin is death, and that without the shedding of blood there could be no remission. There was, however, another truth symbolically set forth in the institution of sacrifice, namely, that the claims of the law that says, the soul that sinneth it shall die, may be substitutionally

or representatively met. As often as the blood of a single innocent victim was by divine appointment shed for a group of worshippers, whether it was a family or a larger company or congregation, this truth was repeated, and impressively proclaimed.

It will be seen that I adopt the view that sacrifice is a divine institution. I can account for it in no other way. It existed too early in the world's history to be a human invention. We find it in the Adamic age; it was practised by the children of Adam, and there is no intimation that the institution originated at the time that Cain and Abel offered the sacrifices of which we have the record in the fourth chapter of Genesis. Besides, the tragic consequences which, as the result of depravity of the elder brother, followed the offering of those sacrifices, had that been the origin of the institution, would have been far more likely to have nipped it in the bud, than to have confirmed and established it.

All these facts point, as it appears to me, to its divine origin. Then, at that early period there was nothing in the relations existing between men to suggest such a medium of approach to God. There were no kings or powerful chiefs having the power of life and death, and who required to be placated with costly gifts. It was the patriarchal age, when the only ruler was the father of the family, and his subjects were his own flesh and blood. Besides, it is scarcely conceivable that the great God would have adopted an institution of purely human origin, and, as some have suggested, the outgrowth of ignorance and superstition, as one of the most permanent and impressive ordinances of His Church. And, moreover, whatever may be thought of the origin of sacrifice in the broad and general sense, we have the express testimony of Scripture that certain particular sacrifices were instituted by the command of God. In illustration of this, it is sufficient to refer to the Passover, and to the most impressive service of the Mosaic ritual—the service appointed for the Day of Atonement.

And these are among the sacrifices in which the idea of atonement, of covering by blood, which appears to have been the most radical notion of atonement, as understood by the Hebrew people,

was most impressively set forth. No one can read Ex. xii., and Levit. xvi. attentively and have any doubt that these sacrifices were appointed by divine authority, or that both of them point to the fact of the atonement. This will be more apparent when we pass to the consideration of the testimony of the New Testament, which is the key to that of the Old. How far the Jews understood the full import of their sacrifices we have no means of knowing. This is not a matter, however, in which we are particularly concerned: the point which deserves to be emphasized is that the whole of the patriarchal, and afterward of the Mosaic ritual, was to familiarize the mind of the worshippers with the idea of atonement, and to beget in them a profound and awful sense of its necessity. Of course, there were other lessons taught by sacrifice beside this. Some of the sacrifices offered under the law, for example, were eucharistic, their object being thanksgiving; but I am now speaking of the sin-offering, and it is remarkable that wherever a series of sacrifices were prescribed under the law, to be offered in succession, the sin-offering took precedence of all the rest. The divinely prescribed order was, first, the sin-offering, to be followed by the burnt-offering, and then the peace-offering. The sin-offering which opened up the way of access to God by making atonement, or bringing the sins of the worshippers under the covering of the sacrificial blood, was fundamental to the whole sacrificial system.

Though the Passover partook of the nature of a feast, the feasting did not begin until the house and its inmates were brought under the protection of the sacrificial blood. It was not until the lamb without blemish was killed, and his blood had been stricken upon the door-posts and lintel with the hyssop branch, that the sacrificial meal was prepared. And it was this blood—the blood of the covenant—which was their covering, by which they were placed beyond the reach of the destroying angel, the avenger of sin who passed through the land and entered every home of the Egyptians on that memorable and awful night. Without that sign not a home of the Israelites would have been passed over any more than the homes of their Egyptian neighbors. "*For I will pass through the land of*

Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord. And the blood shall be to you for a token upon the houses where ye are ; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt."

And all this was even more impressively set forth in the sacrificial service prescribed for the day of atonement. On that day, the only day in the year in which the high priest was permitted to enter the holy place, after solemn preparation in the form of ceremonial purification, he was to receive from the congregation two kids of the goats for a sin-offering, and a ram for a burnt-offering, but before he offered them, he was required to offer a sin-offering for himself and his family. This was not a human invention, but a divine injunction. "And Aaron shall"—this was the divine commandment—"offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house." And the blood of this victim was carried within the veil, and sprinkled with his fingers seven times on the mercy-seat and seven times before the mercy-seat.

And the same ceremony had, apparently, to be repeated in making atonement for the holy place which was represented as having been defiled by the sins of the people. And after the atonement had been made for the sanctuary, the ceremony was repeated again, with the blood of the goat which had been chosen by lot for the sin-offering, for the people. It, too, was carried into the holy place by the high priest and sprinkled seven times on the east end of the mercy-seat and seven times before the mercy-seat. It was not until the mercy-seat was dripping with blood that atonement was complete.

Now, when it is remembered that the mercy-seat was the covering of the ark of the covenant, in which was deposited the shattered tables on which the law had been written by the finger of God ; and that these broken tables were the memorials of violated law—the ministration of death, as the apostle says, written and engraven in stone—the permanent and ineffaceable record of human guilt, and obligation to suffer the extreme

penalty of the law, which is death, this bloody covering which was represented as hiding it from the eye of God, whose presence was manifested by the shekinah, that luminous cloud which shone out between the wings of the cherubim and rested on the mercy-seat, we have symbolically represented the clearest conception of the atonement which we have in the whole of the Old Testament, and probably the clearest revelation of it that could be given in this way.

If we understand this symbolism aright, the atonement means the covering of sin; it is that which intervenes between our guilt and the judgment of God, the punishment which is due to our transgression. And when it is further remembered that this was the only spot on earth where men were permitted to come face to face with God, and that only through the intervention of the high priest, we are reminded that for sinful man there is no other medium of access to God but through the atonement—the covering of sacrificial blood—and in the name of Him who is at once the Priest, the Altar and the Sacrifice, in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace.

2. THE TESTIMONY OF THE NEW TESTAMENT.

It has been remarked that when, in the study of this subject, we pass from the Old Testament to the New, it is like entering into a changed world. Hitherto we have been moving about among shadows, but now we have entered the region of realities. Up to this point, we have seen things as through a glass darkly, but now we enjoy the privilege of open vision. Substance has taken the place of shadow, and the antitype has taken the place of the type. Instead of the symbol, it is the thing symbolized; instead of its promise, its realization; instead of the prophecy, its fulfilment. We are, indeed, meeting, ever and anon, with the same language, and the same imagery is passing before our minds, but somehow the words and illustrations have acquired a profounder depth and fulness of meaning. For the seed of the woman, concerning whom such mysterious words were spoken away back in the extreme infancy of the human race, we have the Son of God, "made of a woman, made under

the law that he might redeem us from the curse of the law ; for the paschal lamb, the blood of which was sprinkled on the door-posts and lintel of the Hebrew dwelling, we have "the Lamb of God," Christ our Passover who is sacrificed for us ; and instead of the sin-offering, which probably began to be offered at the gate of Eden the day that our first parents were driven out, and which had been in all subsequent ages the sole medium of approach to God on the part of guilty men, we have Him who, though He knew no sin—was, in fact, sinless, un sinning, and morally incapable of sin—was made a sin-offering for us—"who His own self bare our sins in His own body on the tree, that we having died unto sins might live unto righteousness ; by whose stripes, *we* are healed." In a word, instead of that elaborate sacrificial system of worship which was the distinguishing peculiarity of the earlier dispensation, we have the "One offering" by which our great High Priest "hath perfected for ever them that are sanctified."

As we proceed with the study of the New Testament, we begin to learn that the law was but a *child leader*, a *paidagogos*, to lead the Church in the infancy and childhood of the race ; and that having brought them to Christ, who is the end of the law for righteousness "to every one that believeth," it had accomplished its purpose.

The testimony of the New Testament includes that of John the Baptist, of our Lord as reported by the evangelists, and of the apostles as found in Acts, the Epistles, and the Book of Revelation. It would be interesting and instructive were it possible to put each of these witnesses into the witness-box and examine him separately on this subject. It would be found that, with the exception of James and Jude, the scope of whose respective epistles did not require any reference to it, they all bear unequivocal and ample testimony to the sacrificial aspect of the work of our Lord Jesus Christ, and of its necessity. But all that can be attempted at present, is the barest outline of the teaching of the New Testament on this subject.

The testimony of John the Baptist, however, inasmuch as it forms a sort of connecting link between the Old Testament and the New, deserves somewhat special attention. Brief as it is,

being expressed, so far as it relates to this particular subject, in one short sentence, it nevertheless casts a backward glance at the old dispensation which was approaching its consummation, at the same time that it looked forward to that which was about to be ushered in. "Behold the Lamb of God that taketh away the sin of the world" may be regarded as in some sense the last word of prophecy. It was the last of that marvellous series of divine communications made by this illustrious order of men, by which the chosen people had, through a long succession of ages and generations, been religiously instructed and prepared for the reception of the Messiah. Others had foretold the coming of the Saviour, and had contributed toward creating in the minds of men expectations and longings for the coming of a Great Deliverer, who should grant them a salvation of which they had but a dim and imperfect conception, even those of them who were the most spiritually gifted, but concerning which they enquired and searched diligently; but it was the peculiar privilege of John to personally recognize Him, to proclaim His actual presence, and to introduce Him to the people among whom he was exercising his ministry.

"Behold the Lamb of God that taketh away the sin of the world." Two things must be borne in mind to get at the real meaning of this testimony to the character of the Redeemer, the character of the speaker and that of his audience. John was a Jew, speaking to Jews. The lamb, especially the sin-bearing lamb, the lamb which came in between them and the consequences of their sin, by whose blood their sin was covered, or was, at least symbolically, blotted out, was something which was familiar to the mind of a Jew. Then John spake not of a lamb, but of THE LAMB, as of a Lamb who was well-known, the Lamb that had been predicted, that had been typified, or that had been in some way or another made the object of desire and expectation. That in using this particular designation John referred to Him in His proper sacrificial character and with special reference to His expiatory work, there does not appear to be any reasonable ground to doubt. There is no intimation, however, that John had any one particular sacrifice in view when he uttered these remarkable words. It seems rather that

he intended to suggest, by a striking metaphor in which the entire sacrificial system is condensed into a single burning word, that all the gracious truths embodied in these divinely appointed offerings was to be embodied in the person of the Lord Jesus-Christ, and all that was done in a symbolical sense for man by those ancient sacrifices was to be accomplished in reality, in some way, by Him in whom they were all to find their consummation, their fulfilment.

And that this view is correct is evident from the teaching of our Lord Himself. He affirms that "the Son of Man came not to be ministered unto, but to minister, and give His life a ransom for many." Now this word *ransom* was familiar to every Jew. "It was the money he paid to recover possession of his inheritance when he had parted with it; it was the price he paid to purchase the freedom of any that was 'nigh of kin to him,' who had become a slave to the stranger; it was what he gave for the life of the firstborn of an unclean animal that he wanted to keep; it was the five shekels that he had to pay for the life of his firstborn child; it was the half-shekel which every man over twenty years of age had to pay at the census to avert divine judgments—'atonement money'—a price which every man paid for his life; it was the money which the parent, wife, child, or brother of a man who had been killed by an ox that had been known to be vicious or dangerous, claimed from the owner, and on payment of which the owner was permitted to live." In a word, the *ransom* was the *redemption price* by which that which was forfeited or lost was bought back; or it was the fine by which the obligation to suffer the penalty of wrong-doing was cancelled. It was in money that the ransom was generally paid, but there was one large class of cases in which, by the sacrifice of the life of one creature another was redeemed from death. And our Lord had come "to give His life a ransom for many." It was in this sense that, according to His own word, He came to give His life for His sheep. "I am the good shepherd; the good shepherd giveth his life for his sheep." "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." And this He did, not as a martyr, but in the fulfilment of His priestly office,

in the accomplishment of the redeeming work which His Father had given Him to do. "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

This same truth is brought out in a striking way in our Lord's conversation with Nicodemus. He began by teaching this Master in Israel the necessity of a great internal, spiritual change being wrought in the soul by the agency of the Spirit of God, as an indispensable preparation for understanding the mysteries of the kingdom of God. As if He had said, these are spiritual things, and the natural man knoweth not the things of the Spirit: therefore you must enter upon a new life, undergo a change comparable to a new birth in order to be able to discern them. "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." And now, having in this way cleared the way to it, He proceeds to expound the fundamental fact on which this great spiritual state which He had come into the world to found or establish, which includes both the kingdom of grace and the kingdom of glory, rests, namely, the lifting up of the Son of Man. This, St. John explains, signified the death He should die. Even at that early period in His ministry the vision of the cross was before Him. Henceforth, at least, His life was a crucified life. He was consciously devoted to death. And yet, we should fail perhaps to sound the depth of meaning in the language of our Lord, if we discerned nothing in them beyond this literal lifting up upon the cross. This, beyond question, was the basal fact which was before His mind; yet in that very fact there was an altogether different sort of lifting up involved. His lifting up upon the cross was, indeed, the culminating point of His humiliation and suffering, but it was also the culmination of His redeeming work. Never until then could He say, "*It is finished.*" It was then that the serpent's head was crushed, though at the very instant the envenomed fang entered His heel, and with a piercing shriek at which the very earth trembled, He gave up the ghost.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in

Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Now, it is important for the purpose of this enquiry to know, if possible, the exact meaning of the phrase, "*gave His only begotten Son.*" He was a great teacher; He was a great example; He was a great revealer; He spake as never man spake; He lived as never man lived; He made such a discovery of His Divine Father to mankind as no other being ever did or could make, for He was Himself, "God with us," "God manifested in the flesh," "the effulgence of His Father's glory, and the express image of His person," so that he that had seen Him had seen the Father. Was it in any one of these offices, as the teacher, the exemplar, or the revealer that He was given, or if we put all these together, will the combination, union, of all these give us the sense of the phrase? Or were all these—His teaching, His example, His revelation of the character and will of the Father—connected with some other office or work which was included in this stupendous gift of infinite love, without which none of these, nor all of them put together, would have prevented us from perishing, or have brought everlasting life within our reach.

Now it is a matter of devout thankfulness that we are not left to mere speculation or inference in answering this question. The very man who reported these words of our Lord has furnished us with the key to their meaning. He says (1 John iv. 9, 10): "*In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Now propitiation is the equivalent of atonement. Indeed, Cave, in his great work on the scriptural doctrine of sacrifice, translates it atonement. There is in it a reference to the propitiatory or mercy-seat under the law. And that, as we have seen, was the covering of the ark of the covenant, in which were deposited the shattered tables, by which was symbolically represented the violated law which called for judgment upon the transgressor. It was that which covered up the*

transgression, virtually hid it from the eye of God, who was ever present in the shekinah, which shone out between the wings of the cherubim over the mercy-seat. Now remember that it was on this mercy-seat and before it that the blood of atonement or expiation was sprinkled, three times seven times, by the high priest on the day of atonement. It is only in the light of all this that we are enabled to apprehend the purpose of the Divine Father in the gift of His only begotten Son.

He gave Him, that by the sacrifice of His own life blood on the cross for us, bearing our sins in His own body, suffering once for sins, the Just for the unjust, He might accomplish an atonement for us, and so become the covering, as the Hebrew word expresses it, or the expiation or appeasement, as it is expressed by the Greek. Now, whether we can explain this or not, is not at present the question. What we are chiefly interested in is the fact. What if we are not able to give any rational and satisfactory account of it? Our faith is not in the human explanation, but in the divine fact. And that this great fact which underlies the whole system of revealed religion, as we have it in the Bible, is as it has just been imperfectly described, is evident from the testimony borne to the nature of His own death by our Lord, in the institution of the sacrament of the Lord's Supper, on the same night in which He was betrayed. "*And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament—the new covenant which is shed for many for the remission of sin.*" It has been observed that in adopting the same words used by Moses in the old covenant service, "blood of the covenant," our Lord's object was to connect His own sacrifice of Himself with the sacrificial system of Mosaism, which was about to receive its fulfilment in it. But, while this is no doubt important in fixing the meaning of this stupendous transaction, a point of even greater interest to us is the relation which it sustains to the remission of sins. His blood was shed "for many for the remission of sins." I am not aware that anywhere in the New Testament anything else that our Lord did is said to have been done with a special view to this end.

No doubt there was essential unity in the life and work of the Redeemer. Everything He said or did was in the same line, and looked to the same end. But nowhere, so far as I am aware, is the remission of sins represented as being connected with anything else that Christ did, as its procuring cause, but the voluntary shedding of His blood, the sacrifice of His life for the sins of the world. It is not said that He taught men for the remission of sins; it is not said that He set them an example by the following of which they might attain to the remission of sins; it is not even said that He came to make such a revelation to mankind of the infinite love of the Father as would inspire them with confidence in the great fatherly heart of God, to encourage them to trust in Him for the remission of sins. This is invariably connected with the purely sacrificial part of His work as its cause. It was for this that His blood was shed, "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace."

It is not without a purpose that I have dwelt at such length upon our Lord's own testimony to the fact of the atonement. His authority exceeds that of any other. We have the testimony of men who were inspired of God, but our Lord differs from them in that He was God. Besides, we sometimes hear it said that the doctrine of the atonement is a Pauline doctrine, not a doctrine of Jesus. Now, though we accept without question the teaching of the apostles and the evangelists, it is satisfactory to know that so far as the fact of our redemption by the shedding of the blood, the voluntary, and properly sacrificial, laying down of the life of the Lord Jesus Christ on the cross, is concerned, His own testimony is ample. The teaching of our Lord has indeed been amplified, but nothing material has been added to it, by the teaching of the apostles.

Now, what is the sum of our Lord's teaching on this subject? First, that the whole scheme of human redemption originated in the infinite love of God the Father. Secondly, that the fundamental fact upon which it rests is the gift of His only begotten Son to be the propitiation, atonement or expiation for our sins. Thirdly, that but for this stupendous act of self-sacrifice on the

part of God, the whole world would have perished. Fourthly, that even though this costly provision has been made for our salvation, those who refuse to accept it by faith will perish notwithstanding; but, fifthly, that however deeply fallen, utterly depraved, guilty and lost he may be, whosoever believeth in Him shall not perish but have everlasting life. Evidence need not be adduced to show how fully these five propositions are sustained by the testimony of the apostles. Every student of the New Testament knows that on all these points the teaching of the disciples is in complete harmony with that of their Master. Of course, if His testimony had stood alone, it would have been amply sufficient, but His words have been reechoed and amplified in the writings of the apostles. And upon nothing else have they dwelt with such persistency and fulness as on the priestly work of the Redeemer. This is true especially of Peter and John and Paul. And any presentation of the testimony of the Holy Scriptures to the fact of the atonement, which ignores what they have said concerning it, is manifestly defective. It is, therefore, with regret that I have to abruptly close this part of the discussion. But the limited space at my disposal makes it necessary for me to pass at once to the other branch of the subject.

II. THE DOCTRINE OF THE ATONEMENT.

In what has been said up to this point, our attention has been confined exclusively to the testimony of the Holy Scriptures to the fact of the atonement; and though my space is already full I shall be expected to say something on the attempts which have been made, from time to time, by the great thinkers of the Church, to explain this fact. It is in this sense that I use the word doctrine. It is true that, following the etymology of the word, all teaching is doctrine, but I use it in the same sense as dogma, or what aims, at least, at being a regular scientific statement of the subject. And if there be any question in the entire field of theological discussion that one may be excused for approaching with a certain feeling of trepidation, it is this. The history of this doctrine is as admonitory as it is instructive. What St. Peter tells us of the baffled and unsuccessful attempts

of the prophets of the older dispensations to fully understand this very subject—the sufferings of Christ and the glory which was to follow—is in a great measure true of us to-day. We know, indeed, the great fact of our redemption better than they did; but when we attempt to find the *rationale* of that fact, and to give a thoroughly rational, scriptural and consistent account or explanation of it, we are almost as much at sea as they were. There is much that we want to know which we do not know; and even what we know, we know it very imperfectly.

We are amazed at the theory of the atonement propounded by Irenæus, Tertullian and Origen; and our amazement is increased, when we remember that it was accepted by a large part of the Christian Church in so much that it may be said to have been virtually a part of the creed of Christendom from the second to the eleventh century. It is hard for us to conceive it possible for men of ordinary understanding, to say nothing of the intellectual giants there were in those days, to have imagined such a thing as that the death of Christ was a ransom paid to Satan, in the same way that an Israelite, in ancient times, paid for the recovery of his inheritance with which he had parted, or the redemption price paid for the freedom of his kinsman to the stranger to whom he had become enslaved. And yet, Neander is of the opinion that this theory was not only sincerely held in those early ages of the Church, but that it was the natural outcome of the state of the Christian consciousness at that time.

Nine centuries had elapsed since this theory of the atonement was propounded before Anselm wrote his epoch-making book; and though in *Cur Deus Homo* he propounded a theory which was not only greatly in advance of that which represented the sacrifice of Christ as being a satisfaction rendered to Satan for the loss of his dominion over humanity, even his theory, as is evident from the subsequent history of the Church and the controversies which have taken place, is beset with difficulties which prevent it from being entirely satisfactory. Of course, it is impossible to speak of such a writer as Anselm, or of his great book, with anything but the profoundest

respect. And it would be a gross impertinence to attempt a critical examination of his doctrine of the atonement in a few sentences. Without attempting anything so preposterous, however, one may be excused, perhaps, for pointing out one of the difficulties, with which not only it, but all the theories which are founded on it, are beset—a difficulty which meets us at the very threshold of the discussion. The problem which he sets out to solve is this: *By what method does God remit the sins of men?* In order to the accomplishment of this, he enquires first, *What is sin?* And according to his conception of it, *sin is debt.* What God has a right to demand from every one of His creatures is honor, love, obedience, and so far as he falls short of rendering this to the utmost of his ability, he is a debtor. His next proposition is, that God cannot forgive sin; that is to say, the debt due to His honor, without payment in full. But the debt is too great for anyone less than the incarnate God to discharge, the most inconsiderable sin being of sufficient demerit to utterly bankrupt the debtor. This, however, Christ does, and more than does, by so much as His merit transcends the demerit of the sin of the creature.

Now, the objection to this theory of the atonement, or at least the difficulty which lies in the way of receiving it, is that the Being who, according to this representation, demands and receives the satisfaction, and He who renders the satisfaction, is the same. It may indeed be said that there are two different persons in the Godhead concerned in this transaction; but this does not remove the difficulty, if these two with the Holy Ghost are one. Besides, it is with the Father that the whole scheme of human redemption is represented as originating. It was He who so loved us that He gave His only begotten Son to be the propitiation or atonement for our sins. When the Jews had taken the Prince of Life, and with wicked hands had crucified and slain Him, Peter pointed out to them that this was not an accident that had not been foreseen and provided for, but that He was delivered into the hands of His murderers by the determinate counsel and foreknowledge of God.

This difficulty is pointed out in this place because, as has been already intimated, it lies in the way of the acceptance of

other theories of the atonement besides the Anselmic theory pure and simple. Indeed, this objection lies against all theories which represent and treat sin as a personal offence or injury done to God, and the atonement as a personal satisfaction rendered to Him. The logical outcome of all these theories is tri-theism. This objection is not removed by either Dun Scotus or Thomas Aquinas. The *acceptilation* theory of the former of these great thinkers was a protest against what seemed to be implied in that propounded by Anselm, namely, that the Lord Jesus Christ, as our representative and surety, not only took upon His tender and loving heart, by sympathy, all the woes and multiform miseries of our race resulting from sin in this life, but that this, with all the suffering to be endured by the lost throughout eternity, was judicially inflicted upon Him. Dun Scotus held that Jesus Christ our Lord did not bear our sins, in the sense of suffering, pang for pang, all that would have been righteously exacted from us, if we had died unredeemed and unsaved, but that what He did suffer was, by the sovereignty of God the Father, accepted as an equivalent for this. But, without touching that branch of the controversy at all, it is enough for our purpose to point out that it does nothing to remove the difficulty under consideration; for whether the satisfaction consisted in suffering all that the guilty parties should, and would have suffered without this sovereign act of grace, or only a part of their penalty which was accepted as if it were the whole, the case is not changed, so long as the Being rendering the satisfaction, and He to whom the satisfaction is rendered, are the one and the same.

Thomas Aquinas carried the discussion of this great subject forward to a point that it had never reached before, and, in so doing, rendered invaluable service to the cause of systematic or scientific theology. He treated the passion of Christ under the following heads: 1. The passion itself; 2. Its efficient cause; 3. Its mode; and, 4. Its fruits. Touching the mode of the passion, he held that the sufferings of Christ take effect on us by merit, by satisfaction, by sacrifice, by redemption; by merit, inasmuch as He imparts to all His members the grace that He had merited for them; by satisfaction, seeing that the honor of God

could not but be satisfied by the greatness of His dignity, suffering and love ; by sacrifice, since the passion of Christ is the highest act of surrender ever offered to God ; and by redemption, in that the passion redeems us from the bondage and punishment of sin.

Each of these points deserves to be carefully, critically and thoroughly examined, but at this moment I have only to do with the question of satisfaction. This, according to the definition of Aquinas is, giving to the offended party something that he loves as much as he hates the offence, or more. The satisfaction rendered by the passion of Christ, he held, came fully up to and even exceeded the requirements of the case as thus defined—it was not only sufficient, but superabundant.

All this, no doubt, is profoundly interesting, and furnishes food for profitable thought, but as will be seen, it leaves the objection under consideration untouched.

Now, this objection lies against all those theories or representations of the redemptive work of Christ, which imply a schism in the Godhead, by either representing the Divine Persons, or the divine attributes, as being in conflict, or out of harmony among themselves. In the theories which have been referred to—those of Anselm, Dun Scotus, and Aquinas—this discord is implied between the Father and the Son. The Father stands for the right, for the vindication of His injured honor, for the inflexible infliction of the uttermost penalty due to sin ; but the Son espouses the cause of fallen and guilty humanity, and in order to open up a way for the escape of his *clientele*, he allows the wrath of the Paternal Deity to expend itself in vengeance upon His own head. Surely this cannot be a correct representation of the relationship existing between the Persons in the Godhead, or of their attitude toward this stupendous transaction which, in some way or other, lies at the foundation of the hope of salvation of every human being.

Nor is the case improved in the slightest degree when the schism created by sin is represented as being between certain of the moral attributes of God. And yet we are constantly meeting with passages in the theological literature of the past, and even with some in our own day, in which this is implied if not openly ex-

pressed. Justice is painted with stern and awful countenance, unmoved with pity, intent only upon executing vengeance upon the sinner; and, on the other hand, goodness is represented with mild and gentle mien and tearful eye, pleading for mercy for the fallen; while wisdom comes in to arbitrate between them, to break the dead-lock, and to effect a reconciliation between them by the sacrifice of the Son of God. Now so long as this is known to be intended as a poetic representation of abstract principles, a rhetorical fiction designed to produce an impression of the appalling nature and consequences of sin, and of the terrible predicament to which it had reduced our race, there is, perhaps, no very serious objection to it. We all know how effective such representations have been made in the hands of skilful preachers, in the popular presentation of the gospel. But when such statements are intended as a serious representation of the character of God, or of what is going on in the divine mind, or if we may so speak, in the very heart of Deity, they cannot fail to produce mischievous results, and are wholly indefensible.

There may be this sort of conflict in us, but we may be assured that there is nothing of the sort in God. This sort of mental perturbation in us is the result of imperfection, but God is the sum of all perfection. Nothing can be good with Him that is not just, nothing can be just that is not good. As there is in the Godhead a unity of persons, so that what one thinks, all think, what one feels, all feel, and what one does, all do, there is the same sort of unity in the moral perfections of the divine nature. *God is love.* In these three words we have the expression of the profoundest conception of the divine character that ever entered into the mind of man. This is the culminating point of revelation, in which the complete unity of the moral attributes of God is disclosed. There is nothing in them that is not included in this all-comprehending perfection. Every moral quality of the divine nature is but a modification of love. All the prismatic colors are in the pure white colorless ray; all that the prism does is to effect an analysis of its contents—to refract or break it up, so that we may see its constituents—but a complete synthesis would restore the white ray again. Now the clear white colorless ray, in this instance,

is the all-comprehending and all-embracing love of God; and what theologians call His moral attributes are but its refractions. And this refraction, like the refraction of the solar ray, is the result of the imperfect medium through which it is seen.

It is true, indeed, that it is not easy for us to get a clear and consistent apprehension of this profound truth, and such an one as will not involve mischievous consequences. One reason of this is the defective notion which we have of the nature and effects of love. We are in the habit of associating a certain sort of weakness with this divine principle, in which the perfection of character consists. A very common notion, for example, is that for a human being to come under the complete and habitual control of a pure and perfect love, would involve a sort of moral emasculation which would take all the verity out of him, and render him unfit for the sterner duties of citizenship. It has been asked what would such an one be worth as a chief of police, or a colonel of dragoons, or as a military commander of any sort, in quelling a mob, putting down an insurrection, or in doing anything that required prompt and desperate energy in order to the protection of the lives, the liberty and the property of a community threatened with lawlessness?

But surely all this is based upon an entirely mistaken conception of the nature and the effects of love. Love has its stern and terrible, as well as its soft and amiable aspect. The natural affection of the lower animals may be regarded as the most rudimentary form of this affection—the faintest possible shadow of the love which fills the bosom of God; and yet even it affords us striking illustrations of the tragic form which love may assume. The timid mother becomes heroic in the defence of her offspring; and kindly natures become cruel as the grave in presence of the injury or danger to which the objects of their affection are exposed. And it is not in fondling endearment or in the utterance of soft and honeyed phrases that the head of the family gives the highest illustration of his love for his wife and children; it is rather in the patient toil to which he cheerfully submits in order to provide for their comfort; in the jealousy with which he guards their interests, even though it may be from their own

waywardness and folly ; in the inflexible firmness with which he maintains and exercises the discipline on which the order and welfare of the household depends ; in the righteous indignation which burns like fire within him, and breaks forth in suppressed rage, but rage which is all the more terrible on account of the self-restraint that holds it in check and prevents it from expending itself in unseemly violence and clamor, when the tempter invades the sanctity of his home, and the polluting touch of sin threatens to permanently degrade and ruin the objects of his affectionate solicitude and care ; and in baring his own breast to danger, and in utter self-forgetfulness submitting to the shedding of his own blood, and the laying down of his own life in defence of those who are dearer to him than his own heart's blood.

Of course, all analogies fail to adequately illustrate or set forth the love of God. It is the essential principle of His being ; and to comprehend it in its height and depth, in its length and breadth, and in the endless variety of its manifestation, of course, infinitely transcends our capacity. To it may be properly applied the sublime words of Zophar : "*It is high as heaven : what canst thou do ? deeper than hell : what canst thou know ? The measure thereof is longer than earth, and broader than the sea.*" All the love that we know anything of by experience or observation among those of our own species, is marked and marred by limitation and defect, if not by sin. Even the highest form of pure spiritual love in man is marred in its manifestation by defective knowledge and wisdom. Then none of us are free, in this world, from partialities arising from the operation of natural affection, of friendship, of attachment to those of our own parties ; and though all these things have a more or less important part to play in this state of being, they nevertheless render it extremely difficult, if not impossible, to get hold of the idea of an infinite Being possessing all knowledge, all wisdom and all power, having withal such infinite resources in Himself as to put Him infinitely above all selfishness or possibility of being influenced by any other consideration than a supreme desire and purpose to promote the highest possible good of the universe as a whole, and of every individual

creature in it. But we can see that in this view of the character of God is included the most perfect form of justice, the only form of justice that can be, with due reverence, applied to God, and that even the wrath of God that is so terrible in its manifestation is but a modification of the same divine principle.

Now, any theory of the atonement that is to be entirely satisfactory, as it appears to me, must be in harmony with this view of the nature and the moral perfections of God. It must distinctly recognize the absolute unity of the three Persons in the Godhead, and the complete harmony—shall I say unity—of the moral attributes of the Deity. And it must distinctly recognize love as the great underlying principle of the government of God—the motive power by which its machinery, if I may so speak, has been set, and is kept in motion. The law of God, stern and terrible as it is in some of its aspects, is but the manifestation or embodiment of this principle. Its object is to secure the highest possible good to every one of the subjects of the Divine King. When statesmen would express the highest conception that can possibly be formed of any system of government or code of laws, they speak of it as tending to secure the greatest possible good to the greatest possible number of the citizens or subjects. And the most perfect human government is only a clumsy and defective imitation of the all-perfect and divinely beneficent government of God. Its aim is to afford the amplest, the largest possible opportunity for self-development, under the guidance of absolutely safe principles, and to afford to all its subjects the amplest security. The law of God is, in fact, the bulwark which infinite wisdom, controlled by infinite love, has reared around the rights and privileges of all His creatures who are the proper subjects of moral government. Upon it depends the order and well-being of all that live. Next to the life of God, it is the most sacred thing in the universe.

Now it is this that makes sin exceeding sinful. "*Every one that doeth sin, doeth also lawlessness, and sin is lawlessness.*" It is insubordination, it is revolt against authority, it is non-submission to rule, it is the determination of the transgressor, regardless of consequences, to have his own way. It strikes a

blow not only at the authority of God, but at the very heart of God, inasmuch as it involves an invasion of interests which are as dear to Him as the apple of His eye, not merely the physical and material, but the moral, the spiritual and the eternal interests of innumerable myriads of beings made in His own image, the partakers, to some extent, of His own nature, and endowed with an immortality of being—creatures, in a word, who are, owing to the greatness of His love, of which they are the offspring, dear to Him above all comparison. It was how to provide for the forgiveness of this sin, so evil in its nature and so appalling in its consequences, without impairing the authority of the law, which is so beneficent in its character and its operation, which infinite wisdom and infinite love had to solve; and the solution lay in God himself voluntarily bearing the consequences of the violation of the law in the person of His divine but incarnate Son.

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POINTS OF COMPARISON OF METHODIST THEOLOGY WITH THE THEOLOGY OF OTHER CHURCHES.

IN indicating some of the respects in which Methodist theology differs from that of other Churches, we shall, as preliminary to the discussion of distinct doctrines, examine the peculiar standpoint from which our theology was evolved. This may be said to embrace two especial features.

First. It contemplates Christianity, not so much as an organization or system of ecclesiasticism for the conservation and promulgation of dogma, according to which view the chief stress is laid upon Church order and polity, and which in the case of the older Churches involves extraordinary hierarchical pretensions, and invalid claims of denominational exclusiveness.

Secondly. Not so much as a system of doctrine which, lest it should be so understood as to include features of error in its forms of statement, must be elaborately guarded, amplified and

defined. Hence the creeds and symbols of Christendom. Important as is this latter phase of historic Christianity, yet unduly exalted it has become despotic, and especially in connection with the institutional view of Christianity has denied the right of private judgment; and even in the case of the Reformed Churches has called in the aid of the civil magistrate to enforce the decisions of synods and assemblies, and in one notable instance put into execution the death penalty. Referring to this instance Coleridge says, "it was the common opprobrium of all European Christendom." And referring to this period, Whedon says, "Liberty of belief was as fast bound under Protestant as under Papal regimen. It required a new reformer to complete the Reformation. The initiator of that new reformation was James Arminius."

But positively and essentially and practically Methodism recognizes that Christianity is a *life*. It is the true life of the soul. It is its resurrection from the death of carnality and sin. It is a life "hid with Christ in God." "Christianity," says Dr. Stevens, "is spiritual life." "That which is born of the flesh is flesh," saith Christ, "and that which is born of the Spirit is spirit." "Ye must be born again." "The words that I speak unto you, they are spirit and they are life." "I live," said Paul, "and yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Christianity begins its blessed work in the soul, when the Holy Ghost, the great administrator of redemption, convinces of sin; a work which, with the sincere and active consent of the convinced person, grows into genuine repentance and hearty faith by the operation of the selfsame Spirit, eventuating in the regenerated state, having its fruits unto holiness and the end everlasting life. This is the foundation truth of Methodism. Herein is to be seen the philosophy of its history, including its theology, its ecclesiasticism, its religious services and the type of experience peculiar to its people. Consistently with this fundamental idea, it is distinctly evident that Methodism is an aggregation of agencies, providentially systematized, with an especial reference to the diffusion of spiritual Christianity, or in the

words of Wesley, "To spread Scriptural holiness throughout the land."

The theology of Wesley was therefore not so much historical and polemical, though it has its historical and polemical side. It is historical in that it is susceptible in its essential features to the demonstrations of historical precedent. Take for instance, the doctrine of the witness of the Spirit. This was doubtless an experience of the whole Christian Church during the apostolic age. The writings of the anti-Nicene Fathers show that they regarded it as the common possession of the Christians of that day. We cannot conceive of the fortitude and triumph of the early martyrs in those centuries of persecution as having been so conspicuously maintained and exhibited apart from the vivid realization of their divine sonship, which only the Spirit of Adoption can bestow. The same was manifestly true of the early reformers. Mr. Wesley says, "I know that Luther, Melancthon, and many others (if not all) of the reformers, frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence." Luther declares that "he who has not assurance spews faith out." Melancthon declares that "assurance is the discriminating line of Christianity from heathenism." Sir William Hamilton affirms that "in the Westminster Assembly for the first and only time in Protestantism was assurance formally declared not to be of the essence of faith. And accordingly the Scottish General Assembly has subsequently once and again condemned and deposed the holders of this the doctrine of Luther, of Calvin, of all the other Churches of the Reformation and of the older Scotch Church itself. In the English, and more particularly in the Irish establishment, assurance still stands a necessary tenet of ecclesiastical belief; but it is now openly disavowed without scruple by Anglican Churchmen, high and low, when apprehended, but of these many are incognizant of the opinion, its import, its history, and even its name."

Take for further illustration the doctrines of Methodism, generally styled Arminian, the tendency of which name has the disadvantage of leading persons, not better informed, to imagine that they were never held during the Christian centuries until

subsequent to the prominence given them by Arminius, Episcopus and the Synod of Dort. Dr. Summers, of the Methodist Episcopal Church South, summarizes sufficiently for our present purpose the prominent place which these doctrines have held in the universal Church. He says: "The Arminian view of the five points is that which was held in the primitive Church. It has always been held by the Eastern Church, and was held universally in the Western Church, until the unhappy controversy took place between Pelagius and Augustine, when the latter, in opposing one error, went over to another. The endorsers of Augustinianism were always a minority in the Western Church down to the time of the Reformation. It was never cast into logical form until the time of Calvin, and although through his influence it was embodied with more or less distinctiveness in many of the reformed confessions, yet it was never able to displace the broad, generous scriptural system which it sought to supplant."

We have said that the theology of Methodism, though not especially polemical, has its polemical as well as its historical side. By this we mean simply that it is abundantly capable, as its history has shown, of scriptural and philosophical vindication as against all objectors, but not polemical in the sense in which the great body of the dogmatic theology of the Church, which has come down to us from the past, is polemical, as having been framed with especial reference to points in controversy, and into which controversies there have been imported rather the speculative opinions of men, theological and metaphysical, than the knowledge useful for Christian edification. These features, therefore, our theology possesses aside from its main purpose, and by virtue of its inherent consonance with revealed truth.

But that which gives the peculiar shape and color and texture to Methodist theology is the fact that it was moulded and fused in the heat of revival fires. It was elaborated under that tender and gracious influence which has dominated in Methodist history from the beginning, and must constitute the factor to which all else is subordinate so long as Methodism is true to her glorious antecedents, viz., the spirit of genuine and earnest

evangelism ; the spirit of love to Christ and yearning love for souls. Methodism was raised up to accomplish "the restoration of a general and living piety." Whedon, speaking of a crisis in Methodism which followed the death of Wesley, says: "It was the powerful religious life which constituted the conserving and organizing power." And it is this vital piety which, in all the past crises of her history, has saved her from disintegration and tided her over every difficulty.

A second regnant factor in the formulation of Methodist theology was the deference of our founder to the teachings of the Bible as the supreme authority—"God's written Word the only rule and the sufficient rule both of our faith and practice." It was in 1730, Mr. Wesley tells us, that he began to be *homo unius libri*, "a man of one book," regarding none comparatively but the Bible. The rigid fidelity with which he adhered to this great Protestant principle is evident in all his writings. It is this which gives to his sermons their rich evangelical character, and which constitutes them such a precious heritage to the Methodism of to-day, and to the world. It is this, too, which made it possible for his theology to be taught in the form of sermons, without detracting from their value as popular presentations of gospel truth, adapted to convince the unbelieving, to assist the faith of the seeker to a saving apprehension of Christ as the great propitiation, and to build up the believer in the faith of Christ.

These two factors, Christianity in the Book and Christianity in the heart; the Word of God, and the verifying faculty of the renewed nature; the Bible and reason enlightened by the Holy Spirit; the Scriptures read in the light of the interpreting Spirit, and interpreted with a view to the saving purpose for which the Scriptures are given; these have blended in evolving a practical working, and withal a comprehensive and symmetrical system of theology, more in accordance, we believe, with the strongest intuitions of the human soul and with the most obvious meaning of Scripture, than any other denominational standard of theological teaching to be found in all the Christian literature of the ages.

Turn we now to some of the doctrines.

Methodism was born when Wesley was born again. The doctrine of the direct witness of the Spirit is chronologically the first doctrine of Methodism, and Mr. Wesley's formulated definition of it, in view of the relation of the doctrine to his own personal experience, as also in view of the primary place it has in the teachings and experience of Methodists, may be said to constitute the first of our articles of religion. The Moravians had furnished Mr. Wesley, with the satisfying demonstration in their own clear and joyous experiences that it was his privilege to know his sins forgiven. Years before he had been persuaded of this by the explicitness of Scripture statement, and argued strongly on behalf of the doctrine with the Bishop of Oxford, who, in common with the theologians of that day, denied that it is the ordinary privilege of Christians. That it was not the ordinary possession of Christians at that time is evident, though doubtless there were here and there persons who enjoyed it. On January 3rd, 1740, Mr. Wesley writes: "I spent two days in looking over the letters which I had received for the sixteen or eighteen years last past. How few traces of inward religion are here! I found but one among all my correspondents who declared (what I well remember at that time I knew not how to understand) that God had shed abroad His love in his heart, and given him the peace that passeth all understanding. But who believed his report?" It is not necessary to repeat here the story so familiar to Methodists everywhere, of his conversion. His search had been long, anxious and unavailing. His good works, his asceticism, his High Church zeal, had all failed him. His pathetic cry, "I went to America to convert the Indians; but O, who shall convert me? Who, what is he, that will deliver me from this evil heart of unbelief?" so like the cry of Paul, "O wretched man that I am, who shall deliver me from this body of death?" and so like the cry of many another anxious and almost despairing soul, was, as it generally is, prophetic of the coming light. The darkest hour is that which immediately precedes the day.

"When my all of strength shall fail
I shall with the Godman prevail."

And so there came to Wesley the voice of God, "Thy sins

which are many, are all forgiven thee!" "I felt that I did trust in Christ—Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even *mine*, and saved *me* from the law of sin and death." Lecky, the historian, says: "It is scarcely an exaggeration to say that the scene which took place at that humble meeting in Aldersgate street forms an epoch in English history. The conviction which then flashed upon one of the most powerful and most active intellects in England is the true source of English Methodism." In his definition of the Spirit's witness, and his full and explicit teaching respecting it, we have an illustration of the spirit and method of Wesley's theology. He says: "I observed many years ago that it is hard to find words in the language of men to explain the deep things of God. Indeed, there are none that will adequately express what the Spirit of God works in his children. But perhaps one might say (desiring any who are taught of God to correct, soften or strengthen the expression) by the testimony of the Spirit I mean an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." He adds: "After twenty years' further consideration I see no cause to retract any part of this, neither do I conceive how any of these expressions may be altered so as to make them more intelligible."

Here is the presentation in simple and chiefly scriptural language of an experience which in its utmost clearness he himself had had, a definition not for the schools nor for the theologian only, but comprehensible by the commonest understanding. Manifestly one of the purposes which Wesley, in the providence of God, was to serve was that of popularizing the great saving truths of the gospel. Intent on saving men, he dealt with the masses on the streets, in the graveyard, on the commons, and his language and style, like those of the great Teacher, were adapted to the needs of the common people. On this all-important doctrine Methodism to-day gives no uncertain sound. Every seeker of salvation is taught to expect that seeking humbly, penitently and believingly, God will give the Holy Spirit to

witness to his adoption into the divine family, and is constantly urged not to rest short of this experience. It is as necessary for every other man as it was for Wesley.

As Dr. Adam Clarke so well says, "If to any man his acceptance with God be hypothetical, then his confidence must be so too; his love to God must be hypothetical, and his obedience also. If God had forgiven me my sins then I should love Him, and I should be grateful, and I should testify this gratitude by obedience. But who does not see that these must necessarily depend on the IF in the first case? All this uncertainty, and the perplexities necessarily resulting from it, God has precluded by sending the Spirit of His Son into our hearts, by which we cry, Abba, Father, and thus our adoption into the heavenly family is testified and ascertained in the only way in which it can possibly be done, by the direct witness of the Spirit of God. Remove this from Christianity, and it is a dead letter."

"What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible."

The author of the "Mission of Methodism" remarks, "If Wesley and his companions were raised up to declare any truth, they were certainly raised up to declare this—the necessity of a conversion from sin, and the incompleteness of that conversion until it issues in a conscious reconciliation with God; until the interest of the individual in the one atonement of Jesus is a matter of clear assurance, discerned by faith, grasped, reposed in; or, as Wesley says, 'a divine *ελεγκος*, (evidence or conviction) of the love of God the Father, through the Son of His love, to him, a sinner, now accepted in the Beloved?'"

In comparison with the warmth and life, and freedom, and joy, of a pure spiritual Christianity, how cheerless and unsatisfying are the forms of a ritualistic service, whose virtue is made to depend on a scheme of unscriptural ecclesiasticism with its pretended sacramental efficacy, and its claim of an uninterrupted succession of Episcopal ordinations from the age of the apostles themselves. As if such virtue could repose in human hands! or as if the grace of God could be limited to such channels! or as

if the physical contact had influence and virtue independent of and beyond the contact of mind with mind, and spirit with spirit, and heart with heart, even the mind and spirit and heart of the great God with those of wretched and sinful men! Alas for the pretended historical descent, the extreme improbability of which the providence of God has made manifest by causing to be verified the history of the gross lives of numbers of those through whom the successional virtue is claimed to have come. And alas, that multitudes in the midst of the noontide radiance which the blessed gospel diffuses over the earth in these glad days, should as little see that light and as little feel its warmth, as does he the light and warmth of the great orb of day, from whose eyes the light of life has gone out, and whose limbs are made rigid with the paralysis of death!

It is often affirmed that this doctrine of the Holy Spirit's witness, primary in Methodism, and upon which we have dwelt thus lengthily, is no longer peculiar to Methodism; but that, despite the host of objectors with whom its earliest announcement was met, it has now come to be the common teaching of the universal Church. Glad indeed should we be could we but feel that this affirmation was justified by the test of established facts.

The Methodists are not only one all the world over, but they are diverse from all other people. There is a succession among them. It is a succession in the experience of a religious life that is earnest, enthusiastic, demonstrative. It has been thus from the beginning, and is true of them still the wide world round. Theirs is a fervent, emotional piety. Methodists themselves, and their admirers, are wont to speak of "Methodist fire." By others they are spoken of as "shouting Methodists." The whole world recognizes the characteristics. Let a stranger come into a prayer-meeting, and engage himself in the sacred exercise, as the holy flame of devotion kindles in his soul, and he cries mightily to God until all present are lifted into the very presence of the shekinah, and unbelief is driven back, and peace, and comfort, and holy joy fill all hearts, every one recognizes he is a "Methodist." And this succession is apostolic. It dates from the Pentecost, when convinced souls cried out in agony, "Men

and brethren, what must we do to be saved," and when baptized believers reeled under the power of the blessed Spirit, and were as men drunken with new wine. Rufus Choate's eloquence has been described as "law papers on fire." This is gospel truth on fire, and this is Methodism. Where among other Churches can the Methodist, reared amid the hallowed and joyous services of his own Church home, find a congenial warmth? Into what circle of Christian communion, apart from the hearth-stone of the Methodist class-room, can he go and not feel that his own heart flame is reduced by contact with a more frigid type of experience? Into what average associations of the most earnest Christians of other communions can your typical Methodist go and not feel that his presence is almost an intrusion? How is this peculiarity to be accounted for?

Not on the ground of any merely natural cause, such as that of a temperamental affinity. This might be suspected because of the prominence of the emotional element. We must seek the explanation wholly in the realm of the moral. May it not be found in part in the type of evangelical teaching which obtains in the pulpits of the denomination everywhere?—a style of teaching utterly free from the fetters of the traditional form of theology, which reflects upon the sincerity of God in His messages of mercy to sinners; and which affirms that despite His protestations to the contrary, He nevertheless has irreversibly ordained the death of myriads of His creatures. Let the face of God be clouded by justifiable questionings as to the transparency of His intentions, and the honest pulpit must be hesitant in proclaiming a universal amnesty. You cannot sow Calvinism and reap Arminianism. The pew cannot hold such views of the character of God except under protest of the instinct of justice. Not thus have the Methodists been taught. They have not so learned Christ. They regard as unqualified, except by conditions with which all may comply, the message of salvation present, and free, and full, for men, for all men. They, and perhaps they only (the Salvation Army excepted), among all the evangelical forces of Christendom to-day, can sing with full consent of judgment and conviction, and with undivided and unquestioning hearts,

“Thy undistinguishing regard
Was cast on Adam’s helpless race,
For all Thou hast in Christ prepared
Sufficient, sovereign, saving grace.”

Is it not also in part to be accounted for by the fact that the possible conscious deliverance of every man from wrath is not the whole truth of the gospel that the Methodists believe and teach?

Those followers of Jerome and Huss, the pious Moravians, have yet another lesson for Mr. Wesley besides the great doctrine of conscious pardon which he has now learned so well. Within three or four weeks after his conversion he visits Hernhut, that his spirit may be refreshed by communion with this devoted people.¹ He attends their services, and listens to their experiences of the deep things of God. It is as marrow and fatness to his rejoicing soul. He hears Arvid Gradin describe his spiritual state of full assurance in these words, which Mr. Wesley writes down:

“Repose in the blood of Christ, a firm confidence in God, and persuasion of His favor; the highest tranquility, serenity and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward, sins.”

Mr. Wesley says, “This was the first account I ever heard from any living man of what I had before learned myself from the oracles of God, and had been praying for and expecting for several years.” He yields up his own heart and soul to the power of the sanctifying Spirit, and henceforth proclaims this further, richer, higher, deeper, all-purifying grace, “like justification, an attainment of faith, and practicable at any moment.”

To love the Lord our God with all our heart, mind, soul and strength, and our neighbor as ourself, this is the great commandment. As he preaches, witnesses multiply, and a host are raised up who furnish the most indubitable evidence of having attained to the great salvation. In 1760 was a wonderful revival of this experience, which Mr. Wesley says had been nearly at a stand for twenty years. It spread through most parts of England and through all the south and west of Ireland, and wherever the work of sanctification increased the whole

work of God increased in all its branches. Some years before, his brother had said to him that the Methodist Pentecost had not fully come, but he doubted not that it would, and that they should hear of persons sanctified as frequently as they had thus far heard of them justified. Mr. Wesley adds, "it was now fully come."

Wherever Methodist doctrines in due proportion are fully preached, there the doctrine of Christian perfection is proclaimed as constituting the central idea of Christianity, from which standpoint the whole Christian life as presented in the New Testament is seen in its true perspective. As it is the central idea of Christianity, it is also the central doctrine of Methodism as to the benefits of the atonement. But where outside of Methodism, and her child, the Salvation Army, do you find it taught? Is it not true that other Churches deride Methodism for holding and teaching it? No doubt that which they deride is often, if not always, a caricature of the doctrine. They do not intend to caricature it. They fail to understand it. But this the more clearly indicates the ignorance which prevails respecting it, and illustrates at the same time how peculiar it is to Methodism.

Is not the unparalleled success of the Methodist Church due largely to the emphatic accentuation, and wide-spread experience, of this truth? And does it not constitute the especial explanation of that phase of experience so peculiar to Methodism, which is characterized by freedom, and fervor, and joy, by victory over sin in life, and by holy triumph in the hour and article of death? If holiness be the central idea of Christianity, then how very imperfect an idea of Christianity must that be which is presented where the central idea is left out? And how defective that experience which is the consistent outcome of the inculcation of that imperfect idea!

I am aware that it is sometimes said respecting this grace also that it has become the common heritage and doctrine of the Churches, and is not now, as it once was, peculiar to Methodism. I am not aware that it has become authoritative in the standards of contemporaneous Churches. It may be found incidentally in the teachings of the Church of England, but not in the

thirty-nine Articles, of which the fifteenth treats of "Christ alone without sin," and which contains expressions that might be fairly interpreted to contravene this doctrine, and hence is not found bodily among our twenty-five Articles, as are some, indeed several, of the others of the thirty-nine.

It must be remembered, too, that though Wesley could find the doctrine of Christian perfection in the teachings of the Church of England, and from those teachings could defend it, that nevertheless, in the main, the teachings of that Church are such as to overshadow and obscure not only Christian perfection, but also the witness of the Spirit, and even the peculiar doctrine of the Reformation—justification by faith.

Upon the details of the great Calvinistic controversy we shall not dwell. To it we owe not a little in respect of the clearness and fulness of Arminian teaching, of which it was the occasion, and for it we cannot be thankful enough, if at no less price, was it possible in the providence of God that the great Methodist Church of to-day should possess its statement and defence of our anti-Augustinian theology. For the measure of true spiritual success which God has been pleased to grant to the Calvinistic Churches of the Reformation, and of our own day, we have only gratitude to express, and for the extent to which these Churches are pervaded by the evangelical spirit, we have only words of commendation to utter. But for that unhappily inherited doctrine of predestination, and its corrolaries of particular redemption, final perseverance, and irresistible grace, we have only feelings of abhorrence, loathing, and detestation. Of Augustine, Whedon remarks, "There is scarce a character in Church history from whom we inherit so disastrous a theological legacy." Of the system generally known as Calvinism, the *International Cyclopaedia* says, "Predestination is in fact the one distinguishing doctrine of the system, as it was of Augustinianism, of which Calvinism is merely the revival. The divine will apprehended as decreative or predestinating is necessarily irresistible in its efficacy—select in its objects, and persevering in its results. The characteristic of Calvinism is, therefore, that it is a speculative Christian system, springing from a single great principle carried out rigorously into all its logical conse-

quences. The Westminster Confession of Faith is the most elaborate and formal expression of Calvinistic doctrine that exists."

Upon this statement of the case, I beg to remark that neither Calvin nor the Westminster Assembly have carried out the one great principle of predestination into all its logical consequences. It was left to two men of the eighteenth century, by name John Wesley and John Fletcher, to carry out to some of its consequences the "*decretum horribile*," although some of its consequences, as carried out by Calvin and the Westminster Assembly, are, in the name of humanity, and before heaven, horrible enough.

In his sermon on "Free Grace," of which an English critic says, "it is a noble protest against an awful doctrine, and a marvellous vindication of the justice and mercy of God, as well as one of the most eloquent productions in the English language," Mr. Wesley shows that predestination, as interpreted by Calvin,

- (1) Makes void the ordinance of God, (meaning the preaching of the Word);
- (2) Tends to destroy holiness, meekness, and love;
- (3) Tends to destroy the comfort of religion;
- (4) Tends to destroy our zeal for good works;
- (5) Tends to overthrow the whole Christian revelation; and
- (6) Represents God as more false, more cruel, and more unjust than the devil.

Of Fletcher's most masterly defence of Arminian theology, Dr. Stevens says, "It may probably be affirmed that no man previously undetermined in his opinions on the Calvinistic controversy can read Fletcher's Checks through without closing them an Arminian." "I nothing wonder," said Wesley, "that a serious clergyman, who being resolved to live and die in his own opinion, when asked to read them, replied, 'No; I will never read them, for if I did I should be of his mind.'"

Neither can it avail to seek to bolster up a false doctrine in theology, the product of a faulty exegesis, by a system of metaphysics which makes man a machine, and God the author of sin; lest allowing freedom of choice to the creature should re-

move him from the sphere of the divine sovereignty. Time will not allow us to dwell on the metaphysical dogma of necessity, nor upon the distorted ideas of divine sovereignty by which it is sought to fasten upon the Almighty those deformed products of the miscarriage of human reason. Sir William Hamilton truly says, "It can easily be proved by those who are able and not afraid to reason, that the doctrine of necessity is subversive of religion, natural and revealed," and Bishop Butler, "The opinion of necessity seems to be the very basis on which infidelity grounds itself." Instead of adopting the ancient theory of necessity, how much better to have appealed directly to the normal and most positive intuitions of the human mind. In their unsophisticated perceptions, men recognize the ever-present element of responsibility. This implies freedom of choice, without which virtue or vice, holiness or sin, can have no existence.

And upon the theological questions involved, how much wiser to have made the appeal directly and finally to the plainest statements of Holy Writ, and to have unhesitatingly and unquestioningly accepted these in their most natural and obvious acceptance. Had this been done, there would have been no Augustinianism, and no Calvinism, and without question the Church would not have been responsible, as she undoubtedly is, through her misrepresentation of Christianity, for much of the infidelity which has resulted from men being unable to receive as Christianity a doctrine at once dishonoring to God and man.

Had the appeal been thus made to Scripture, how unmistakable would have been the response, "Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live?" "Repent and turn from all your transgressions, so iniquity shall not be your ruin," "Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel?"

Want of time forbids us to prosecute further the subject of to-day. Of the doctrines of baptism and laying on of hands, of probation after death, and conditional immortality, of the new theology and pre-millenarianism, and many other such things, we cannot now speak particularly. These are most of them novel-

ties that have not affected Methodism with any degree of seriousness. She has been moving forward, keeping the commandments, intent upon the great work of evangelism that God has given her to do. Her theology is a practical working theology, and stands firmly founded on the "impregnable rock of sacred Scripture." It shall not be moved. As Whedon says, "We are marching to our second centennial without a nail of the old Wesleyan platform changed, sprung or rusty."

The past is bright with marvellous achievements, our system and success the prodigy of the century. From the itinerant heralds of the Cross has sounded forth the free, glorious message of God's great love to a fallen world, until the hearts of millions of earth's sons have thrilled with the impulses of a new life made joyful in the favor and fellowship of God. The remote forests of this wide continent have become sacred temples. Her mountains have echoed to the songs of saving grace, and her valleys been made bright with praise. The hearts of the American aborigines, and of the degraded Hottentot, and the South Sea savage, have been touched with holy fire and tuned to the songs of Zion. The subtle Hindoo has found in Jesus' love the highest philosophy, and the sons of Cathay on our shores, and in their own sunny land have been made joyful in the light of God.

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THE DESTINY OF THE HUMAN RACE.

MAN is by nature a citizen of eternity, by culture a citizen of the age and the world. There exists a vicarious principle in all kinds of life by which that which precedes in time becomes assimilated with subsequent forms of life. The men of the present age are the possessors of the gifts of the centuries. Because of this never-failing principle, man becomes deeply interested in everything which concerns man. The life of the race, the history of universal man, become subjects of greatest

moment for the earnest student. The study of the history of the world reveals the unfolding of great plans and purposes, controlled by an Agent mightier than mortals, ever constant through the ages, and pointing onward to the goal of life. The laws of history are not the result of an accident or a miracle, but are the thoughts of God, obeying a divinely established order of things.

“Through all the ages one increasing purpose runs.”

In the dim vista of the ages chaos reigned; man had not begun to be. Out of this unsettled condition of things, the divine Intellect brought order. The earth as a separate existence subject to law was begotten. The birth of the earth was the infusion of conscious and unconscious power into matter, which formerly existed in a state of disorder. Born in a perfect embryonic state, it continued its course of development toward the condition of perfect worldhood. The records of nature and revelation disclose a law of ultimate development, consisting of periods of progression and retrogression. Progression is always limited to its own sphere. There are conditions where development is an impossibility, *e.g.*, the instinct of animals cannot be developed into the reason of man, the inorganic cannot become organic, a stone cannot become a flower. One genus cannot be developed into another genus; the wolf (*Canidæ*), cannot become a lion (*Felidæ*); the gorilla (*Troglodytes*), cannot become a man (*Homo Sapiens*).

Mythology and tradition record the story of Creation in language unmistakable, unevolved, created, earth-born. In every clime the intellect of the savage has sought out the cause of the world's existence and man's origin. And amid the many discrepancies which must inevitably arise from distance, differences in customs, languages and modes of thought, there is ever present a harmonious series of myths and traditions which declare a unity of doctrine.

The existence of varieties of mankind has modified the belief of scientists and theologians in relation to the doctrine of the unity of the race. Varied, indeed, are the differences in stature, color and hair, and in the languages spoken by the different

racess of men. The answer of ethnology and philology is in harmony with the teachings of revelation. Upon this continent there are to be found as striking differences, within the limits of a single race, as exist between races widely separated by mountains and seas. The existence of a race of pre-Adamites, or the autochthonous origin of all the races of mankind, are theories still held in abeyance by scientists, and in view of the fact that the resemblances are greater than the differences, we are compelled to withhold our approval of the theories mentioned. Science has not decided definitely in favor of the origin of man from a single human pair, but asserts that it is quite possible, although not probable. Revelation asserts the common origin of mankind, but does not attempt to prove it. Christianity has from the beginning had a clear consciousness of the moral significance of the unity of the race. Mankind is to become morally one, because it was originally one. If there has been a separate creation of races, then is established the plea of the inferiority of some races, and there is an excuse for the slavery of the Negro, and the ill-treatment of the American Indian. If, however, the Negro and the Indian are our brother-men, belonging to the same race, then are they not only entitled to equal privileges, but they must have them, as the common rights of all men. The doctrine of the solidarity of mankind is that which gives significance to all moral questions, as well as questions of a political, social and industrial nature.

The doctrine of justification for the whole race, as taught by Paul, the first theologian of the Christian Church, is based upon the doctrine of Monotheism, and not upon the fact that men are of common origin. The one method of justification implies the unity of God. There may be a unity of the race independently of the unity of our first parents. The creation of several races under the generic terms "Adam" or "Man," is not at variance with the solidarity of the race. The diversity of races and languages does not imply separate creations or inferiority of origin, nor does the unity, agreement and harmony of races and languages prove that they had a common origin. During the lapse of many centuries, civilization passes through many stages of degeneracy, finally resulting in unity and

ultimate harmony. The Apostle Paul taught that God had a definite purpose in guiding the nations, and that through one Heavenly Father they should also have one earthly father. "The *single* origin of men and their adjusted diffusion upon the earth was also His work, in order that they should seek and find Him who is near to all." Revelation keeps ever before our minds the single origin of mankind, and in the universal consciousness there dwells the strong sentiment of kinship, independent of any distinctions of sex, birth, education, social or political position, or religious belief.

The quest for the cradle of the human race has been constant for centuries, and still, as the earnest searcher after the Holy Grail, scientists and theologians are striving to find the original home of the first families of man. The conditions necessary for maintaining life, and enabling man in his primitive state to continue existence, must have been very favorable indeed, or the solitary pair of human kind must have succumbed to the hardships of their lot, if any were to be found. The home would not be in a desolate mountainous region, nor in a desert plain, destitute of water, fruits and trees for shelter. They must have lived in a warm climate, the country well watered, abounding in fruits with trees or caves to serve as shelter; the soil free from stones, and not excessively hard and sandy. The biblical account refers to man's original home as Eden or Paradise, a land of delight, somewhat more extensive than is denoted by the word "garden," but is well expressed as a tract of land resembling an English park. The conditions suggested by this account seem to meet all the requirements of man's primitive state. The exact locality where such conditions exist may be found, but it is hardly safe for us to suppose that the country which at the present time so exactly answers to the description, is the place where our first parents lived, especially in the light of the investigations of scientists, who have revealed the fact that the earth has changed and is changing materially; and not only the material world, but the races of men. The different countries of the world have, no doubt, at some time met these conditions, and consequently the home of the first man has been located in almost every quarter of the globe.

without any definite theory of location being fully sustained.

The question of the antiquity of the human race is one which is shrouded in mystery. The Bible is silent upon the age of the race—the chronology attached to the books of the Scriptures not being a part of the inspired truth. Amongst the ancient nations there was no settled system of chronology, and consequently no rule which might be followed to obtain a proper basis for an accurate system for measuring time. Long periods have been assigned to the civilizations of the old nations. The development of languages of antiquity require indefinite periods, and the existence of different race-characteristics seem to indicate the necessity for accepting the Rabbinical system of chronology, computing the advent of man to have taken place 20,000 B. C. Lacking a system of chronology for the ancient nations, the length of the eras of civilization cannot be definitely settled, and the fact remains that languages change rapidly, assuming stable forms within one or two centuries. The tribal or race-marks are not constant, and are not accepted by ethnologists as sure guides in determining the affinity of races. Rapid changes have taken place in races and tribes through the influence of environment, insomuch that in a few hundred years a new race-type has been evolved. Many striking instances of this are seen among the numerous tribes of American Indians. The American white race, consisting of the heterogeneous elements of the nations of Europe, has developed within three hundred years distinct characteristics. The ideal Yankee, when once seen, can never be forgotten. The Half-Breed of the Canadian North-West, within one hundred years, has shown a tendency to establish race-characteristics; but the conditions for such true development have not been favorable. In the history of the human race there have existed standard types which have not shown any tendency to change. How long man has existed upon the earth we cannot definitely learn, but even approximately we must lengthen the period which has been popularly accepted, and seek for the advent of man several thousand years ago. Just how many we cannot accurately say; but with the light which is being thrown upon this question from the discoveries of geology and archæology, we may hope

for more definite views. At any rate the acceptance of the long or short chronology does not affect the belief of the devout follower of Christ. We may cast a backward look into the dim ages of the past, hoping to find traces of the solitary man who trod lone Eden's vale, and obtain not a footprint in the sand; yet, though he lived twice ten thousand years ago, he is none the less our ancestor and the son of the Deity than if he had dwelt on the earth within historic times.

The first man began his career with the power of speech. The organs of speech must have been formed, and the power to use these organs given. As the child cries before it is able to talk, so may speech have originated. Language, in its first stage, must have consisted of a few principles. Speech is the medium of communication. To utter a cry is not to speak; but if that sound has an intelligent meaning, it is speech. Speech is therefore any intelligible sound. Language is the sum total of all the words or forms of speech used by one or more persons. Language originated from necessity, and the names of things arose, no doubt, from some characteristic, or from the uses for which these things were employed. Languages are begotten by children isolated and possessed of the language-forming faculty; dialects are begotten by men and women who have become separated from their tribe by voluntary migration, or enforced absence.

The growth of language can be studied from the development of a child's language. The following illustration will reveal the stages of development. A son of the writer, born September 11th, 1887, began to talk after using sounds which were unintelligible to anyone. The dates on which the notes were taken will show the growth of the child's language. September 20th, 1888, he could use the following syllables:

"*Dada*," meaning father. When this word was used, he held up his hand to arrest attention.

"*Mama*." Mother.

"*Baba*." Baby and child. This word was also used when anything was desired.

"*Ca, ca*." Cat and cow.

November 10th, 1888.—"*Ba*." To shoot. When he said

this he held out his finger as if in the act of shooting. We taught him this word.

November 22nd, 1888.—Two forms of expression were taught him.

(1) "*Hada.*" How do you do? He nodded his head as he said this.

(2) "*Ha.*" Hark. When he spoke this word he lifted the forefinger of his right hand to his right ear.

"*Hutha.*" Who's there? This word was also used for asking all kinds of questions. Looking around, he would open his eyes wide and say "*Hutha?*" This form of expression was not taught him, although one of the older children may have taught him without his parents' knowledge.

November 26th, 1888.—"*Ei.*" Interjection.

In all the foregoing forms of speech it will be noticed that the words and syllables all end in vowels. There is not a single final consonantal sound. The first final consonantal sound used was about November 26th, 1888, when he was fourteen months old; he used the word "*Dadd,*" a meaningless term.

November, 1889.—When two years and two months old, he was using words and making sentences as follows:

"*Sick me.*" I am sick.

"*Cat's ma finer baby.*" Baby is catching my finger.

May, 1890.—"*Me butter bread,*" and another form of the same, "*Butter bread me.*" Give me butter and bread.

July 12th, 1890.—"*There's ti Bow-wow.*" There is the dog.

"*The man and the pipe.*" The man is smoking.

"*There's ti wood.*" There is a pitcher.

November 14th, 1890.—"*Pass that plate got on that bread, please!*" Pass the bread on the plate, please.

March 21st, 1891.—"*Osald.*" Oswald.

"*Dinger.*" Ginger.

"*Gina.*" Regina.

"*Something like smells dinger cake.*" Something smells like ginger cake.

Children possessed of the language-forming faculty will develop a language of their own. The languages of savage races are not rude, ungrammatical modes of expression as is

oftentimes supposed ; but they are rich in grammatical forms, and reveal a wealth of meaning unexpected. When the writer began his studies in the Blackfoot language, after several months of hard work, he was surprised to find accurate grammatical forms, and this feeling was increased when he learned that it was well nigh impossible for a native to speak his own language ungrammatically. Whence came this harmony of language? Was there a time when a council of the wise men of the tribe was assembled, and there laid the foundation of the grammatical structure of the language? Or lived there a mighty genius, who, by the power of his gigantic intellect, so stamped the impress of his thought upon the language of his people? Nay, verily, such a method of language formation has never been known. That silent power unseen, which formed the laws which govern language, so controlled the forms of speech that harmony flowed through every change. The mind that made these laws, and controlled the varied elements of language, has brought out of the apparent discordance, unity, beauty and truth. The language argument sustains the truth that there is a Supreme Being who guides the affairs of men, and takes cognizance of his children's wants.

Religion is the cry of the soul after the spiritual. The first yearnings of man's spiritual nature were not very intelligible, and his religious ideas were very crude. Religion he was possessed of ; but he knew nothing of theology. It was quite natural for the first man to lisp his Father's name, when that Father was his teacher. There is no necessity for assuming that religion originated in fetichism. Religion was simply a cry from the soul and nothing more. Forms and ceremonies there were none, doctrines were very limited, consisting of the knowledge of a suprême spiritual existence and man's dependence on it. A system of theology was begun when man uttered a cry after the Infinite. Unable to grasp the spiritual, he sought the aid of the natural, independent of a written revelation by which his conceptions of the Infinite were enlarged. Natural religion prepared the way for a revealed religion. The first principles of religion were few and simple, meeting fully, however, the wants of the soul. From the few doctrines undeveloped, there

sprang a system of mythology, traditional and preparatory to the formulæ of religious teachers. Religion is distinct from theology, the former being always true in its essence, although false in its forms and ceremonies; but the latter may be untrue in its essence, statements of doctrine and ceremonies.

The race began its existence unclothed and uneducated. Clothing implies the consciousness of wrong-doing. Innocence needs no draping, and is unconscious of guilt. A high state of civilization supposes stages of history, periods of training, and in the infancy of the race there was no history, and its training had only begun. The race began its career in a semi-savage condition of life, but not with savage instincts. The first stages of savagery are found during the hunting period of existence, when men contend with each other for the possession of hunting grounds. Life is then in a nomadic state, tribes following the courses of the rivers, and the feeding grounds of the animals sought for food. The combative instincts of the race are more prominent during this stage of existence than any other. The Goths and Huns who overran Europe, the rude Germanic tribes, the Piets and Scots of the first century of our era, and the Africanic and American savage tribes of the present century, resemble each other in the possession of the characteristics of the hunting period of existence. The Nimrods and Ishmaels are wanderers, whose hands are against every man. It is a struggle for existence and supremacy. Possessed of savage instincts, they contend like the animals of the desert and forest for dominion. The first stages of primitive culture or semi-savagery contained the elements of the hunting and agricultural periods of life. There was the settled condition of the agriculturist, different however from our present conceptions of agriculture, and with this state there existed the hunting stage. Abel was the representative of the semi-hunting period, the stock raiser, the shepherd; and Cain the representative of the agricultural period.

Clothes came into use simultaneously with a knowledge of wrong-doing. The first garments were taken from the forest, and the next from the desert. The mother of the race made the first garments to cover the nakedness of her children, and

she became the representative of the industrial art. When she made the first mocassins she brought into existence the trade of shoemaking; when she prepared the skins of the animals and made them into clothes, she instituted the trades of tanner and tailor, with all their allied branches of trade. From the primitive garments of the progenitors of the race have been developed the modern garments in all their multitudinous forms. The race began without any tools, but with the implement-making propensity. When work had to be undertaken, and tools were needed to perform it, the first workers made the few instruments which were necessary from the stones of the field. The flakes of flint were used as knives and arrow-heads. Stone was employed in making mauls, pestles, axes and scrapers. The first tools were gradually improved upon, and then vast machines of modern times were ultimately evolved. We have associated contentment, peace, truth, goodness, sympathy, domestic affection, length of life, and the noblest forms of religion with high stages of civilization; whereas honesty and true blessedness, with the simplicity of religious truth, and a lengthened stage of happy existence, are to be found in the humblest conditions of life. Civilization is oftentimes synonymous with poverty and immorality. The history of the race is a history of development. It is not, however, one long series of uninterrupted progression, but there are stages of advancement, periods of culture, intercepted by stages of retrogression. True development consists in the unfolding of all the latent powers of the race by means of elevation and depression, progression and retrogression. One single stage of culture is not continuous. The methods of the Teacher of the human race are in conformity with the principles of truth and justice, which affect the whole being of the race. Knowledge is imparted in a few lessons, but these are repeated in other forms, and that every member may be benefited, and the sum of wisdom retained, there follow these lessons of impartation, lessons of destruction. In one stage of culture, or in several stages, the periods of progression and retrogression are manifest, and all through the history of the human race is unfolded a great plan, by which there is, cognizant to the trained spirit, a guiding intellect which directs

the affairs of the race, gathering up the results of this education in its harmonious development.

Religion is world-wide in its influence, and men find in this a kindred relationship. Religion is universal. Christianity is not, but it is destined to become so. The study of comparative religion reveals germs of truth in all the religious systems. The human race has gained in its development by the existence of these religions. The principles of righteousness and the seed thoughts of truth which exist in Brahminism, Buddhism, Confucianism and Mohammedanism have been conducive to the interests of humanity and religion. The science of comparative religion has shown the stages of development of the doctrines of universal religion. The closer we have been drawn in our study of other religions, the more clearly have we been able to grasp the essential truths of religion. Religion in its earliest forms was preparatory, and the great doctrines of universal theology were the result of stages of education. The chief religions in the earliest stages of their existence known to us, revealed one great truth, the unity of God. This was taught under various forms, from the pantheistic forms of the Hindoo religions, to the simple, stern, unadorned and terse statements of Jewish theology, as taught by Abraham and the patriarchs of Israel. The supreme intelligence worshipped under many names by the devotees of Brahma and the followers of Buddha, the Light of Asia, and Christ, the Light of the World, is one and the same. The pantheism of Brahminism is akin to the pantheism of Christianity. The sacred books of the historic religions were the conservers of religious doctrine, preserving the truth as it was gradually unfolded, securing unity and harmony in their systems of theology. The writers of these books, in transcribing the facts of religious history, unconsciously recorded the development of religious doctrine. From the unity of pagan rites with Judaism there was formed a religious idealism which exists in modern times in the Greek Church. Christianity is the golden mean between Judaism and Paganism. Christianity is essentially an exclusive religion, and claims supremacy by its assertion of a divine origin. Christianity as a type of religion fulfils the demands of an ideal

religion for humanity, and, in contrast with it, there is not any other religion which so fully meets the requirements of a religion for the race.

The race was not destined for solitude. The individual members of the race were born to a community life. The family life is the foundation of society. A solitary life is antagonistic to the best interests of humanity, as man was begotten with social instincts. Race relationships unite individuals, drawing them from their selfish plans and solitary families to combine for the welfare of the community. Political monasticism is as dangerous to the community life of the race and its true development, as was religious monasticism. A few households united became the village or tribe, and from this was derived the principles of statecraft. From the family, tribe, clan and village, to the highly organized state, with its full complement of officials necessary to carry on the work of government, the progress was slow but certain. According to the principles accepted by the people the state became a Monarchy or Republic, having the same objects in view, but the methods of obtaining these objects were different. Man soon learned to distinguish his position from that of a member of a household, to that of a citizen, with all the rights and responsibilities of citizenship. Man is born to be a citizen. At different periods in the history of the race, the impulse of migration took possession of the minds of individuals, producing an overwhelming influence over the tribe, or over some classes in the nation, which compelled the members of these classes to seek homes in some unsettled part of the earth's surface. Force of circumstances arising from war or famine, or a love of adventure, aroused a spirit of emigration, and the poorer classes driven by poverty, and the adventurous through desire for gain or honor, were among the first to found new empires. Great migratory movements have founded nations in different countries at various periods in the world's history. The impulse of migration scattered the families of men over the face of the earth during the early historic ages; again it was repeated in the first centuries of the Christian era, when the Goths and Huns ravaged Europe; later on when Toltec and Aztec and the ancestors of the American Indians

peopled the New World, and finally when Spaniard and Briton sought wealth or religious freedom on this great continent. Disaster has laid the foundation of communities and nations. Many of the English convicts who were transported to the penal settlements of Australia have become good citizens, and been prominent in laying the foundations of stability for the state. The shipwrecked sailors of fifty years ago have become the progenitors of the infant nation on Pitcairn's Island, and the drifting junk has wafted the Japanese and Chinaman to the shores of the New World, to add their quota of blood, language and customs to the American Indian race.

The colonizing efforts of the old nations have begotten new nations. From the days of the Cæsars, when Rome sent her colonies over the world, until the latest efforts of European nations, empires have been brought into existence by the swarming of the bees, the disintegration of the over-crowded states. So soon as the foundations of new empires were laid by the arrival of settlers, the characteristics of the race became prominent. These race-characteristics were, however, modified by contact with the representatives of other races, and new race-characteristics were evolved. In the development of a new nation the influences of environment moulded the characteristics of the people, and gave to them the assurance of supremacy, or withheld from them the promise of power. Geography has modified the religious ideas and practices of tribes and nations. The configuration of the country, the food, climate and labor, have had their influence upon the government, literature, religion and social life of the people. Britain's supremacy has been due in a great measure to the development of a hardy intellectual people from an immense coast line of the most famous island of modern times. The greater extent of coast line owned by the United States will always give her people the advantage in the development of a native literature and industrial arts than it is possible for Canada to attain, although the latter possesses more territory. A race of people, a nation progresses toward unity, strength, perfection, and then it begins to decline. Sometimes the nation may die before it has reached the stage of manhood, or it may linger in sickness, showing signs of decay, and then

of recovery, until suddenly it dies a violent death. Wherever the representatives of strong races appear, the weak native races rapidly disappear. This is fully illustrated in the case of the Maoris and American Indians. Hybrid races are not continuous, and cannot maintain a separate existence. Never has there been found a mulatto of the fourth degree, and already the signs of decay are present among the Half-Breed races of Manitoba and the North-West. In the early stages of their existence as separate races these people are very prolific, the increase in the population being unprecedented, but in the later generations they rapidly decrease, and finally become extinct as families, and must vanish as separate races. Above the principles of sociology, but never at variance with them, however, is the supreme intelligent force which overrules and directs all.

It does seem reasonable to assume that the world's population is greater than ever it has been, the natural increase ever accumulating and adding to the aggregate of the race. cursorily glancing at this view of the question, it seems to be the only legitimate outcome of the progress of the race. When, however, the methods of development are studied, we are confronted with periods of destruction, arising from war, ravages of disease, and other fortuitous circumstances. The story of lost races is a long and sad one, in nowise relieved by the records of glorious war and the wonderful achievements of the industrial arts. The checks to the increase of population arise from moral restraint, vice and misery. According to the Malthusian theory, population tends to increase beyond the means of subsistence. Were this tendency to continue regularly the world would in a short time become over-populated, but this movement of population is not constant. According to Wagner's estimate, the population of the world in 1880 was, 1,456,000,000; but in 1882, it was only 1,434,000,000. There is no constancy in population. Large families may be a blessing or an evil, according to man's environment. Fashion is always a foe to posterity. The city of London, the metropolis of the world, holds the remains of nearly 14,000,000 of those who have joined the great majority. There stands an unwritten law of Nature in the numerical relation of the sexes. More males are

born than females, but there is a greater mortality among the former than the latter, and the equality of the sexes numerically is thus maintained. Such a constant law in the universe is in conformity with all natural laws, in which man's free agency is recognized, honored and demanded; but beyond the absolute control of man stands this law, unwritten, yet definite and true. In this great factor of the world's progress, we see a recognition of a leading principle of the Christian religion, that true manhood is not male or female, but is a divine unity, comprised by the manly and womanly characteristics of the race. The womanly characteristics of the Christ are as prominent as his manly characteristics, and Christ stands forth before the world as the only man worthy of being an example for woman. He is at once the ideal man and the ideal woman, and "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus." The movements of population have varied at different periods in the world's history. Feudalism, the crusades, the growth of the free cities under the power of the trade guilds, have arisen and passed away, thus revealing to us the fact that there are movements in society, literature, politics, population, and religious thought. The movement of the present period is toward the growth of large cities at the expense of the depopulation of the country. Within a single decade Toronto has more than doubled her population. New York has increased 400,000, Chicago nearly 600,000, Baltimore nearly 250,000, and Montreal occupies the tenth position among the cities upon the American Continent. The rapid growth of cities is very marked in Britain and Germany, and this question is fraught with problems of a serious nature affecting our social, political and religious life. When this movement shall have passed away, posterity shall study its causes, progress and effects as we read the story of the French Revolution or the history of Chartism. Pessimistic theories are not wanting, relating to the consumption of coal and the scarcity of food and land. In this age of electrical inventions, the fuel problem has for us no fear. Posterity will not lack for want of heat or light. The land question may seem a grave one for the political

economists of the Old World, but the science of political economy, studied in its relations to the New Continent, has charms rather than fears. Greater Canada, comprised within the bounds of Manitoba, Keewatin, Assiniboia, Alberta, Saskatchewan, Athabasca, and the other territories lying north of these districts, has a greater combined land area than the combined areas of the following countries: England and Wales, Scotland, Ireland, France, German Empire, Greece, Italy, Portugal, Spain, Switzerland, Japan, China, exclusive of her dependencies, Norway and Sweden. The combined population of these countries is 606,791,971. If Greater Canada is larger in extent than the combined areas of the countries mentioned, and these countries contain a combined population of over 600,000,000, we may safely assume Greater Canada to be able to support 300,000,000, or about one-fifth of the whole population of the world. And what must be said of the vast extent of territory still unoccupied throughout the various portions of the New Continent. Away with doubts and fears. There is a hand that guides and sustains the nations of the earth.

The examination of a single period of civilization impresses the student so firmly that he is convinced of the superiority of that period over every other in the history of the world, and, if his studies are confined solely to that definite period, he is apt to conclude that there exists no other age worthy of being compared with that which has been the subject of his investigations. An enlarged course of study will reveal, however, the falsity of his conclusions, and the evils arising from the concentration of his powers upon a single nation, or definite period of civilization. A needless amount of ignorant boasting about the superior civilization of these modern times has been made by students of history whose range of vision has been very limited. Modern civilization is not superior to ancient civilization, except in the development of the character of the human race. Every age has its own peculiar characteristics, which belong to one age, and not to another. A century before the Exodus the learning of Ancient Egypt was broad and deep. Active literary intercourse was going on at that period throughout the civilized world of Western Asia, between Babylonia and Egypt, and the smaller states of Palestine, Syria and Mesopotamia, and this

intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. "It implies that all over the civilized East there were libraries and schools, where the Babylonian language and literature were taught and learned. Babylonia, in fact, was as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that, whereas it does not take long to learn to read the French, the cuneiform syllabary required years of hard labor and attention before it could be acquired." (Prof. Sayce.) Schools were more common in Abraham's day than in France in the days of Louis XII. In the days of Moses there were schools, seminaries, boarding schools and colleges. Free schools were maintained by the Egyptian Government, where rich and poor studied together. The professors of the universities were eminent men of learning. Fellowships were established, and distinguished graduates pursued post-graduate courses at the expense of the king. The postal service was very efficient, and civil service reform was so complete that non-graduate could gain an ordinary office under the government. (Rev. Dr. Cobern, in *Homiletic Review*.)

A careful study of the history of Chinese civilization discloses to us the fact that three thousand years ago the Chinese were, a civilized people. The discoveries of Egyptologists in the East and of Dr. Schliemann, in his explorations of ancient Troy, have taught us that the lost arts are greater than those we know, that ancient civilization was in some respects superior to that now enjoyed by any nation in existence. The pyramids are still the wonder of the world, as they have been for ages. There are progressive and retrogressive periods of civilization. We have changed our civilization, not advanced it. The ages of sculpture, painting, and poetry have passed away, and we have not replaced them. Homer and Virgil, Raphael and Michael Angelo, stand supreme in their respective departments of learning.

Nations are born, grow toward youth and manhood, and then decline into old age, and finally die. God is the progenitor of the nations. Each nation is possessed of its own leading idea, which becomes a potent factor in the education of the human race. Unto each is committed a great work by the Father of the Ages. The human race is as a little child tenderly cared

for by the universal Parent. It grows toward the perfection of manhood, ever guarded and trained. This universal Parent has raised up teachers for the education of this human child, and the nations are the faithful instructors. Unto each nation there is given one lesson to teach. All through the centuries there stands forth one nation training the human race, and when that lesson has been perfectly taught, that national instructor is removed, and another teacher takes its place. There are epochs of history, and there are ideas of the ages. God's method of training the human race is by a national evolution. Look out over the ages, and study the philosophy of history, and there, as in a vision, you will see the lessons which each age and nation has given to the race, and how the character of this human child is being formed, the sum total of all the lessons constituting the education of God's child.

The inventions and discoveries of the nineteenth century are so fresh in our minds that no other period seems worthy of being compared to it. The story of this century is a record of progress, and it is sufficient to inspire our hearts to sing of victory, and adore the Ruler of our world. Contrasting this century with others, we soon become cognizant of the fact that it cannot be compared with any other century. If each century has its own distinct characteristic, it must stand pre-eminent in that particular. There have been the era of forming distinct nationalities, the ages of great discoveries, religious wars and revolutions, and the nineteenth century may fitly be called the era of industrialism. It cannot be compared with the age of poetry, or of sculpture. It might be distinguished from the fifteenth or any other century because of its own leading idea and lesson for the race, distinct from any other. It is not, therefore, superior to the centuries which have preceded it, except in its own striking peculiarity. The nineteenth century is a notable century, but there have been ages of greater importance and possessed of a grander civilization.

In the continuous development of the human race there was ushered into existence a nation destined to mould this great human child, and teach it an important truth. Composed of heterogeneous elements, the little nation struggled in its island home, and in its struggles it taught the race the blessedness of

freedom. That nation has grown from infancy to youth and manhood, and it stands supreme among the nations of the earth. The British Empire has become strong in her children. Insular ignorance, however, constrains the inheritors of British liberty and strength to believe that the sceptre of the descendants of our noble Queen Victoria will sway the millions who speak the English tongue. But history repeats itself, and they have not read history aright who cannot see the hand of Omnipotence controlling all the affairs of men, and the signs of the times predict declension, old age and death. As the great empires have arisen, performed their mission, and passed away when their work was done; as the Roman Empire, over which ruled the mightiest leaders of any age, has ceased to lead, so the day is coming when the British Empire will be only a name on the page of history, and men will read with awe the wondrous achievements of her greatest men. Already there lies in the lap of posterity the infant who shall seize the pen and write in everlasting remembrance the story of the decline and fall of the British Empire.

So soon as a nation becomes old and decrepit, unable to perform its allotted work, a young and vigorous nation enters into the breach, and begins its own true mission assigned by the author of destiny. After the same manner as other nations were begotten, the American nation began its career. During its years of infancy and childhood it depended upon the mother in her island home, but the stripling grew, until it stands vigorous, boastful, and rash. It has ceased to hold the mother's hand, and since that time other elements have entered into its constitution, and during the years of absence it has quite forgotten the face and voice of the devoted parent. Westward has this infant nation gone, and the universal Parent has laid His hand upon its head in recognition of its relationship and work. This young and vigorous nation is now coming of age, and entering upon its mission in the order of Providence. This new race is God's chosen child, destined to work out more fully the education of the human race. It is not antagonism to any other nation that causes it to assume an attitude of daring, but a feeling of responsibility. The Father of the human race has destined this Continent as a habitation for a new nation to

work out His purposes. Man may devise methods of unity and peace through schemes of Imperial Federation or Canadian Nationalization, but the Father of the human race has chosen this whole Continent for the new race of the twentieth century. It shall not be a question of annexation, nor shall we soften the term and say affiliation, but rather we shall look for the obliteration of political boundaries, and the making of a new race. The Maker and Moulder of nations will then give the whole Continent to the Americanadian nation. The Continent is small enough for the new race which is destined to fill it, in the interests of the education of the human race. Americans and Canadians no longer shall exist, but one new people fitly called the Americanadian nation.

Nation after nation departs, and races cease to exist, and what shall the final consummation be? In the progress toward the ultimate destiny of the human race, the mind seeks for a race capable of fulfilling all the conditions of a perfect race, but it fails to find one upon which has rested the hand of promise. The coming race, which shall mould the ideal nation for posterity, must be composed of all the best elements which constitute the true physical, intellectual, and spiritual world. This can only be formed by the unity of the heterogeneous elements of the different nations and races of men. Physical strength is seldom united with intellectual power and spiritual intuition. The strong physical system of the laboring classes must be united with the mental vigor of the aristocratic classes, and with these there must be added the vision of the seer, who can recognize the truthfulness of Christian Pantheism, and carry ever with him the consciousness of the presence of the Eternal. The flesh-eating nations and peoples must give place to the nobler races, who have departed from the era of industrialism and returned to the period of agriculture, when men shall sustain their peaceful natures by the fruits of the field. No longer having their passions aroused by eating animal food, and delighting not in the hunting period of the race, war will cease, for the causes of war will not exist; and, when petty differences arise, the peaceful mode of arbitration will settle all difficulties.

In the order of development a new tongue will be evolved, as already we see the rapid and numerous changes which are

taking place in the English language. It is impossible for any council of men to formulate a universal language which will meet all the conditions and requirements of the existing races of men. As the human race advances towards its ultimate destiny, there will follow in the same order a new tongue adapted to meet all the requirements of the race. It will be composed of the leading elements of the great languages of the world, transformed by that ever-present but unseen power, which in the progress of the centuries will prepare it to become the most complete and effective tongue the race has ever known.

As the race first lisped the name of Father in its infancy, it will in full manhood look upward and behold in the heavens the fuller revelation of truth. The fundamental truths of the Christian religion, having incorporated all the elements of truth contained in the great religions of the earth, becoming freed from creeds and confessions, and having entered into the liberty of the Spirit, no longer subjected to the slavery and deadness of the letter, will culminate in a nobler form of religion. With grander conceptions of religion as worthy of the Christ, and having rejected the despotic forms of ecclesiastical government, the race will strive and enjoy a universal religious federation, in which ritual, confession, creed, and the present forms of Church government, will not be found.

The human race began as a little child whose destiny was eternal. It has passed through many centuries of training, and still its education continues. When this world has done for the race all that can be done, and the conditions under which the course of education has been pursued are no longer suitable for further development, it will be translated to another form of existence called eternity. The race will not be introduced to another life, but another form of the same life, and there in the eternal land, God Himself being the Teacher of the human race, will continue to develop, and human no longer being a term understood, it will become the Divine race, the offspring of Divinity, and at last, after the journey of the ages through this world, having reached home, it will look up in the face of the Moulder of the universe and say "Father."

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Bible Study.

METHODS OF SYSTEMATIC BIBLE STUDY.

INTRODUCTORY NOTES.

THERE are two methods of direct study applicable to our English Bible, the Analytical and Inductive.

The analytical method may be described as follows. It begins with a single book either of the Old Testament or of the New. Its aim is a comprehensive knowledge of the book as a whole, and of its several sections or parts if it is capable of subdivision. To secure this first, a few historical facts as to date, authorship, scope and collateral history are ascertained. The book is then read through, if possible, at a sitting, and the great turning points in the progress of its thought carefully noted. From this a general plan of its contents is constructed, and carefully committed to memory. Each of the topics thus obtained forms the basis of a separate study which is conducted upon the same analytical method until the full content of every chapter, verse, and even sentence, or phrase is clearly ascertained. By the aid of the revised version, such a study is now possible to every intelligent reader of the English Bible, and this analytical study of individual books should lay the foundation of all more advanced study.

The second or inductive method proceeds not by individual books, but by great topics or subjects. These may be historical, as in Mr. Blakeslee's "Inductive Study of the Life of Christ or of the Apostolic Church." Or they may be doctrinal, as in an inductive study of the doctrine of justification by faith. Or they may combine both, as in an inductive study of the teachings of Christ, or of St. Paul. But however the topics may be selected, the inductive method is applied to the *materials* found in the Scriptures, and they are accordingly grouped or arranged

in proper order in relation to the subject in hand. It will be seen that these methods correspond with the Exegesis and Biblical theology of more advanced scientific students. And it is quite as true in the popular study of our English Bible as in the scientific study of the originals, that the analytical should precede the inductive. Hasty induction, based upon a superficial acquaintance with the materials, is one of the most fruitful sources of error of the present day, and is especially disastrous in Biblical study.

The advantages of the analytical followed by the inductive study of the English Bible are sufficiently obvious. The scientific study of the originals is possible to comparatively few. Even theological students find time to master but a portion here and there of the Greek New Testament or of the Hebrew text of the Old. To the greater part even of these, and certainly to the great mass of our Bible-class and Sunday School teachers, thorough knowledge of the great body of Scripture is possible only through careful analytical and inductive study of the English Bible; and for that reason these studies have been recently introduced into the course prescribed for candidates for our ministry. The end proposed in these studies is certainly attainable by anyone who is sincerely desirous of an accurate knowledge of God's Word. Let such an one begin as the writer did more than thirty years ago by devoting one hour, or if that be not possible, one half hour each morning to biblical study. Begin on the analytical method. Select your book. Any book will do, but St. Mark's gospel, the Acts of the Apostles, or the Epistle to the Galatians will be found easier books for the first attempt. Procure for use as directed below, two compact commentaries; Clarke's Handbooks and the Cambridge Bible for Schools are excellent series. Do *not* begin with the commentary. Read the book selected *itself* through. Make an analysis of the contents for yourself. Then compare this analysis with that found in your commentaries. Read your book through a second time. Correct and complete your analysis, and commit to memory. Read the introductions in both your commentaries, comparing them section by section on the following points: 1. Authorship; 2. Date; 3. Historical

occasion of the Book ; 4. Scope of the argument. Make a note of the conclusions of your own mind on these points. You are then ready to begin the detailed analytical study of the book. In this more minute study the student will begin with the first section in his analysis. He will first follow out in detail the argument or chain of thought of the entire section. He then can select (1) important text passages, *i.e.*, passages which set forth in the course of the arguments important doctrine, precept, or promise of the Christian faith ; (2) Deduce questions arising from the subject. These in their turn form the basis of a sound inductive study. There is little danger of mistake in the inductive process where the foundation has been laid in this careful, analytical study of materials.

The following pages will furnish an example of this analytical method applied to the first half (Chapters i.-xii.) of the Acts of the Apostles as followed by the writer with a class of English Bible students during the past winter.

PRELIMINARY ANALYSIS.

The Book is composed of two grand divisions : first, from Jerusalem to Antioch, centering around the ministry of Peter ; second, from Antioch to Rome, centering around the ministry of Paul. The first of these embraces Chapters i.-xii. inclusive, and may be sub-divided as follows :

- Sec. I. The Ascension. Chapter i. 1-11.
- II. The Preparations. Chapter i. 12-26.
- III. The Pentecost and Results. Chapter ii. 1-47.
- IV. The Primitive Church in Jerusalem. Chapter iii. 1-42.
- V. The First Organization. Chapter vi. 1-7.
- VI. The Martyrdom of Stephen. Chapter vi. 8 ; viii. 1.
- VII. The First Dispersion and Results. Chapter viii. 1-40.
- VIII. The Conversion of Saul. Chapter ix. 1-30.
- IX. Missionary Work of Peter. Chapter ix. 31-43.
- X. The First Gentile Converts. Chapter x. 1-48.
- XI. The Confirmation and Extension of the Church to the Gentiles. Chapter xi. 1-26.
- XII. The First Fruits from the Gentiles. Chapter xi. 27-30 ; and xii. 24, 25.
- XIII. Herod's Persecution and Punishment. Chapter xii. 1-23.

These thirteen sections may be arranged if necessary in twelve lessons as follows :

Lesson I.—Secs. 1 and 2. Lesson II.—Sec. 3. Lessons III., IV. and V.—Sec. 4. Lesson VI.—Sec. 6. Lesson VII.—Sec. 7. Lesson VIII.—Sec. 8. Lesson IX.—Sec. 9. Lesson X.—Sec. 10. Lesson XI.—Sec. 11. Lesson XII.—Secs. 12 and 13.

The division into lessons must be kept strictly subordinate to the division into sections, and must not obscure the distinct mapping out of the book according to the subject matter.

SEC. I.—THE ASCENSION.

This consists of two sub-sections: First, a recapitulatory reference to the last section of St. Luke's gospel. Luke xxiv. 44, etc.

This reference (*a*) identifies the author of Acts with the author of the third Gospel as both addressed to Theophilus; (*b*) recalls to mind the authority of the Holy Ghost in the words of Christ; (*c*) recalls the evidences of the resurrection extending over forty days; (*d*) repeats the last charge of our Lord and His promise of the baptism of the Holy Ghost.

Questions arising out of the analysis of sub-section 1 (see Commentary or Bible Dictionary):

1. Who was Theophilus?
2. Who was Luke?
3. When were these two treatises written?
4. What was the agency of the Holy Ghost in this work of commanding the apostles?
5. What were the infallible proofs of the resurrection?
6. What were the important things concerning the kingdom of which Christ spoke? Luke xxiv. 47.
7. What is the relation of the baptism of the Holy Ghost to the doctrine of the remission of sins?

2nd. The Ascension.

This includes (*a*) a final meeting in Jerusalem (eating with them) Luke xxiv. 44; Mark xvi. 14; (*b*) a question and answer as to the time of the kingdom; (*c*) a final repetition of the promise of the Holy Ghost; (*d*) the ascension; (*e*) the angelic appearance and announcement.

Memoriter text, verse 8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and into the uttermost parts of the earth." Parallel text—Luke xxiv. 46-49.

Questions arising out of sub-section 2 :

1. What was the Jewish view of the kingdom ?
2. Did the disciples still hold this view ?
3. What is the significance of Christ's answer ?
4. What is the relation of verse 8 to this question ?
5. Can the facts of verses 9, 10, 11, be understood in any other than in a literal and supernatural mode ?
6. What is the second coming here referred to ?

SUMMARY OF THE DOCTRINE OF SEC. I.

The main topic is the founding of the kingdom. In this kingdom the Holy Ghost is supreme. Even Christ's commands are given through him. The kingdom can only be founded when the Holy Ghost is given. The kingdom consists of repentance, remission of sins, and the gift of the Holy Ghost. It is to reach the uttermost parts of the earth, through witnesses endued with power from on high. The time when the Hebrew people shall come under its influence is in the hands of the Father. At its completion Christ shall come again.

SEC. II.—THE PREPARATION.

There are two sub-sections :

1. A general account of the daily form of religious life of the disciples, verses 12-14.
2. A special act, in a large gathering of the disciples, verses 15-26.

The first sub-section includes (*a*) a simple account of their return from Olivet, a short mile, to the upper room where they were lodging ; (*b*) the names of those who lodged there, Peter, John, etc. ; (*c*) their daily meeting in common accord in prayer ; (*d*) that Mary, the women and the brethren of the Lord joined in this daily exercise.

Questions arising out of sub-section 1 :

1. Our Lord's last meeting was at Jerusalem. How came they to the Mount Olivet ? Luke xxiv. 50.
2. Was a daily meeting for prayer in the upper room or in the temple ? Luke xxiv. 53.
3. Was the upper room the common dwelling place of all, or only of the eleven, the others joining the assembly for prayer ?
4. Were these brethren relatives of the Lord, or is the term used for other disciples generally (see verse 15, also Matt. xxviii. 10 ; 1 Cor. xv. 6) ?
5. What was the "one accord" which bound them together "steadfastly" in daily prayer ?

The second sub-section includes (a) a note of the particular assembly on one of these days. It consisted of about one hundred and twenty persons, which was a very large number; (b) an address of Peter concerning the office of Judas Iscariot; (c) a note of the writer on the horrible manner of his death; (d) a proposal of Peter to fill his place from those duly qualified; (e) the required qualification, "one who has companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day that he was received up from us, must become a witness with us of his resurrection"; (f) the act of choice, its manner and result.

Questions arising out of sub-section 2:

1. What is the bearing of this number on the place of assembly?
2. What is the significance of Peter's choosing this large assembly for his proposal?
3. How are these quotations to be regarded as prophecies? (See Psalm lxxix. 25, and cix. 8.)
4. How can you reconcile the account here given of the end of Judas with Matthew xxviii. 5?
5. How far do verses 21 and 22 establish the necessity of natural qualifications for apostolic office?
6. What is the bearing of this upon the question of the origin and composition of the gospels?
7. What is the significance of this manner of choice by lot? (See Bible Dictionary on the ancient lot.)

SEC. III.—THE PENTECOST.

This includes four sub-sections:

1. The circumstances in the prayer circle. Chapter ii. 1-4.
2. The effects on the onlookers. Verses 5-13.
3. Peter's sermon. Verses 14-36.
4. The conversions. Verses 37-42.

The first sub-section includes (a) a definite date and assembly in "one place," (a "house,") of "all"; (b) distinctly marked objective phenomena, "a sound" described as to character and direction, an "appearance" described in its form and movement; (c) distinctly marked subjective experience, "They were all filled with the Holy Ghost"; (d) active results—"They began to speak with tongues as the Spirit gave them utterance."

Questions arising out of sub-section 1:

1. What is the relation of the assembly on this day to the assemblies mentioned? Chapter i. 14.
2. What is the central fact of the phenomena mentioned in this section?
3. What are we to understand by being filled with the Spirit? (See Eph. v. 18, 19, and Gal. v. 22, 23; Rom. xv. 13, 14; Cor. xii. 4, etc.)
4. What was the purpose of the extraordinary phenomena accompanying this gift of the Holy Ghost? (See 1 Cor. xiv. 21-25.)
5. How were these phenomena distinguished in the apostolic age as essential, or special? (See 1 Cor. xii. 29-31, and xiv. 1-5, etc.)

The second sub-section includes (*a*) a general statement of the diversity and character of the people of Jerusalem at the date of this festival, verse 5; (*b*) the fact that "the sound" ("as of a rushing mighty wind") (see revised version for correct translation) was so loud as to be heard over the city generally, and so to call together in a short time "the multitude," verse 6; (*c*) the strange phenomenon which met the eyes and the ears of this assembled multitude of one hundred and twenty or more men and women giving utterance to their new religious emotions in all the various languages which were spoken by this multitude; (*d*) an enumeration of some of the principal tongues so used; (*e*) the subject of this speaking. It was the language of adoration, a proclamation of "the mighty works of God"; (*f*) a note of the effect on the hearers dividing them into two classes, the more devout appreciating the sentiments of true devotion expressed though perplexed by the use of the various languages by men recognized as Galileans; while the triflers, amused by the strong emotions of the speakers, thought them "drunken."

Questions arising out of sub-section 2 :

1. Where was the place of assembly to which the great "sound" directed the multitude? (It was sufficiently open and public to enable "the multitude" to see and hear what was going on in the meeting of the disciples.)
2. Who were "the multitude?" (Evidently persons who were accustomed to congregate either in the temple at the hour of prayer (see Luke i. 10) or in some other place of public concourse. It was a well-known multitude.)
3. How far was the ejaculatory expression of religious emotion common in the public assemblies of the Jews? (See Luke i. 42, 46, 47; ii. 29-37.)
4. How far were these devout ascriptions of praise in the native tongues of these people, too, heard in the temple at ordinary times? Where then is the miracle? Behold, are not all these which speak *Galileans*?
5. Did Peter, when he stood up to speak, use this gift of tongues, or, rather, did he use the common language (Greek) of universal intercourse at that time?

6. Have we any evidence that the gift of tongues was ever used for public instruction or evangelistic preaching? Is there anything to show that it was such a permanent knowledge of languages as would serve for such a purpose?

The third sub-section (Peter's sermon) includes (a) the ordinary respectful form of public address, verse 14; (b) a brief removal of the suspicion aroused by the excited or emotional manner of the disciples. "It is but the third hour of the day" (the hour of the morning sacrifice and one of the hours of prayer); (c) a declaration of the true character of what they saw as not only divinely-inspired worship, but a new and higher gift of the Spirit as foretold in prophecy (Joel ii. 28); (d) a brief statement of the life, works, death and resurrection of Jesus of Nazareth; (e) from His resurrection, by the 16th Psalm is proved His Messiahship; (f) of this resurrection these disciples are the witnesses; (g) of this resurrection this is the divine result; (h) hence the conclusion: "This Jesus whom ye crucified God hath made both Lord and Christ."

Questions arising out of sub-section 3:

1. How far were the Jews familiar with the idea of the outpouring of the Divine Spirit? (See instance already adduced, preaching of John the Baptist, etc.)

2. How far were they familiar with this as the subject of prophecy? What are we to understand by "the last days?" (See Isa. ii. 1.)

3. Was this outpouring of the Spirit identified with the coming of the Messiah?

4. Note the three points touching Jesus emphasized by Peter, His "mighty works, wonders and signs which God did by Him in the midst of you as ye yourselves know." His death, "Him being," etc. His resurrection, "whom God hath raised up." What is the significance of each of these points in Peter's sermon and in its final effect?

5. Note the three prophecies quoted here. In what sense is each of these used in its original context, and in what sense is each here applied to Christ?

6. What are the two central evidences of Christ's Messiahship? On earth, His resurrection, of which "we are witnesses." In heaven, His exaltation, of which the outpoured "Holy Spirit is witness." (Acts v. 32.)

7. What is the force of the twofold expression, "both Lord and Christ?" (Compare Acts ix. 20, 22.)

8. What are the steps in this discourse by which Peter fixes the final arrow of conviction in the words, "this Jesus whom ye crucified?"

The fourth sub-section includes (a) the fact of inward conviction of sin of a large number of the multitude; (b) Peter's guidance of these through the great steps of the new birth: (1)

repent—the full inward consideration of their whole past life, present state and future purposes; (2) the act of outward decision—“Be baptized every one of you in the name of Jesus the Christ”; (3) the divine result—the remission of sins and the gift of the Holy Ghost; (4) the faith through which this result comes, “The promise is to you,” etc.; (c) the fruits—three thousand: (1) gladly receive the word; (2) are baptized; (3) save themselves from this perverse generation by uniting in the first Church; (d) the first Church is an assembly: (1) for apostolic teaching; (2) fellowship, or the mutual expression of religious feeling; (3) the breaking of bread in remembrance of Christ.

Questions arising out of sub-section 4:

1. How far does the special conviction of one sin lead to repentance of all sin?
2. Why does Peter put before these converts definite, expressive, outward acts rather than abstract, subjective conditions of salvation?
3. Does he omit faith in his exposition of the way of salvation? If not, where do we find it in this section?
4. How were the minds of all these people prepared for the outward profession and organization set before us in verses 41 and 42? (See Matt. iii. 1-5.)

SUMMARY OF THE DOCTRINE OF SEC. III.

The Holy Ghost is the power by which the kingdom of Christ is established.

The gift of the Holy Ghost is the great central fact of personal religion.

It must be preceded by repentance and outward decision.

It must be sought by prayer.

It must be sought in faith.

The outward fellowship of saints is God's method for the promotion of inward grace.

All supernatural accompaniments of the Holy Spirit are merely means helping to its great work of saving men from their sins.

They must be kept subordinate.

Christ is the bestower of the remission of sins and of the gift of the Holy Ghost.

He does this in virtue of His death.

Our salvation is from Him through the gift of His Spirit to those who receive His word.

SEC. IV.—THE PRIMITIVE CHURCH IN JERUSALEM.

CHAPTERS II. 42; V. 42.

This section is marked by a progressive historical unity, but in that unity it embraces a wide range of events. It includes six sub-sections:

1. A comprehensive though brief description of the moral and religious character and life of the first converts. Chapter ii. 43-47.

It next proceeds to set forth detailed events in the history of the first years of the Church, including

2. The healing of the lame man in the temple, with the sermon following. Chapter iii. 1-26.

3. The arrest and trial of the two apostles. Chapter iv. 1-22.

4. Their return to the Church and a second baptism of power. Chapter iv. 23-37.

5. The first break in the primitive unity and purity with its results. Chapter v. 16.

(a) In judgment; (b) in still greater power.

6. A deliberate effort to put down the entire Christian cause, with its providential issue. Chapter v. 17-42.

SUB-SECTION I.—THE CHARACTER AND LIFE OF
THE FIRST CONVERTS.

The description sets before us (a) the external results proceeding from the divine presence in the organized Church. A solemn fear rests on all the people. Supernatural works are wrought by the apostles; (b) the external results of the inner unity of the Church in their decision to be together, and their relinquishing individual property to supply the common needs; (c) the habit of the Church; they attended the daily temple services for prayer; they brake bread from house to house; their spirit was glad, single, thankful, and admired by the people; (d) the result—the constant increase of the Church, but of such as definitely experienced the great salvation.

Memorize this entire section.

Questions arising out of sub-section 1:

1. Does the same fear accompany the presence of the Holy Spirit in the Church to-day?

2. Might the same supernatural works accompany an equal measure of the Spirit to-day?

3. Are we to regard the community of goods as a permanent result of the entire consecration of the primitive Church, and hence an example for all time, or as the temporary measure suggested by the accidental needs of the time, and to be repeated only under similar circumstances?

4. What may we learn from the fact that the disciples held fast to the temple service as well as to the new Christian ordinances?

5. What was the definite experience of salvation referred to in verse 47?

SUB-SECTION 2.—A MIRACLE AND A SERMON.

This sub-section presents to us (*a*) the common daily visit of Peter and John to the temple at the hour of prayer, the ninth hour, also the hour of evening sacrifice; (*b*) the visit of the lame man carried to the place at this same hour of concourse, seeking alms; (*c*) Peter's words eliciting an expectant faith; (*d*) Peter's command followed by an act at once of sympathy and love and faith, helping the faith of the cripple; (*e*) the consequent healing and its physical and spiritual manifestation; (*f*) the public effect upon the assembled people causing an immediate concourse to Peter and John; (*g*) Peter's discourse, in which

(1) He disclaims either the merit or the power of this work.

(2) Sets forth the glorified Jesus, the Son of the God of Abraham, Isaac and Jacob.

(3) Sets forth their sin in the denial before Pilate of the Holy and the Just, preferring a murderer and killing the Prince of Life.

(4) Ascribes to Him the divine power which effected this wonderful work.

(5) Opens the door of mercy to their ignorance.

(6) Sets before them this suffering Christ as the fulfilment of prophecy.

(7). Calls them to repentance and new life.

(8) Promises forgiveness of sins and the promised Spirit to them from the Lord.

(9) Points Him out again as now in heaven awaiting the restitution of all things.

(10) Sets Him forth again as the true fulfilment of all prophecy.

(11) Encourages their faith as the children of the prophets to receive the true blessing of Jesus by being turned from their iniquities.

Commit to memory verses 19-26.

Questions arising out of sub-section 2 :

1. Was not Peter conscious that the divine healing power belonged to the Spirit, and not to himself ?
2. If so, in what way was he admonished of the suitable opportunity for its exercise ?
3. What does he regard as the true mission and the higher gift of the Spirit ?
4. Why does he emphasize the suffering of Christ as the great subject of prophetic testimony ?
5. What in his mind is the relation of this to the remission of and salvation from sin ?

SUB-SECTION 3.—THE ARREST AND TRIAL.

This sub-section includes (*a*) a sudden interposition based ostensibly on the gathering of a crowd in the temple, but really based upon the opposition of the Sadducees to the Christian doctrine of the resurrection. The arrest was made legally and ostensibly by the priests on duty and the captain or officer who directed the Levitical guard who kept order in the temple, but behind these were the Sadducees. The two apostles were put in prison, it being now six o'clock, until morning; (*b*) the conversion of a large additional number under the sermon of Peter, making the number of men or heads of families about five thousand; (*c*) the assembly of the Sanhedrim consisting (1) of the chief priests; (2) the elders; (3) the principal scribes; the chief priests are mentioned by name; (*d*) the trial, consisting (1) of a question implying a charge of resort to some unlawful arts; (2) Peter's answer, setting forth that the deed was in itself good; that it was done in the name of Jesus; that they had crucified Him, but that God had raised Him from the dead; that he is the headstone of the corner and the only Saviour; (*e*) the conviction forced upon the Sanhedrim that these men who were evidently ordinary peasants had derived their courage and power of answer from Jesus of Nazareth; (*f*) the private conference in which they acknowledge their real defeat and adopt compromise measures of threat and repression; (*g*) the magnificent claim of liberty of conscience put forth by Peter and John.

Memorize verses 8-12.

Questions arising out of sub-section 3 :

1. Why were the Sadducees the leaders of the first persecutions while the Pharisees were more lenient (see verse 34), and why at a later date did the Pharisees become the most bitter persecutors?

2. How did Peter employ the miracle as an evidence of divine authority?

SUB-SECTION 4.—THE SECOND BAPTISM.

This sub-section includes (*a*) the return of the apostles to the Church; (*b*) their prayer—it is the voice of one feeling; it invokes the Creator of all things; it goes back to apposite prophetic language; it finds its fulfilment in Christ; it sees in that the counsel of God. It appeals to this God against the threats of men; it asks for courage to do duty and for the continued evidence of the presence of God with them in signs and wonders; (*c*) the direct answer is a new baptism of the Holy Spirit filling their souls with courage and power to speak; (*d*) the fruits of the Holy Spirit appearing (1) in the unity of believers; (2) in their mutual sacrifice of all to the common need; (3) in the power of the apostolic teaching; (4) in the universal grace of the Church; (*e*) special enlargement and examples of the community of goods extending now to the sale of houses and lands, of which Barnabas of Cyprus was a conspicuous example.

Memorize verses 24-30.

Questions arising out of sub-section 4:

1. Did Peter and John feel their need of greater strength, and hence at once fly to the place of prayer?

2. Did they recognize the helpfulness of the divine miraculous power in these exigencies?

3. Note the shaking here instead of the sound as the accompaniment of the Holy Spirit. What was the significance of this accompaniment?

4. Note the special emphasis placed on the moral and social fruits of the Spirit. What does this indicate?

SUB-SECTION 5.—THE FIRST BREAK IN THE PRIMITIVE UNITY AND PURITY OF THE CHURCH.

This sub-section includes (*a*) a contrast to the conduct of Barnabas in Ananias and Sapphira, who sold a possession, kept back part of the price, and brought the rest and laid it at the apostles' feet; (*b*) an immediate discernment of spirits on the part of Peter; (*c*) a charge to Ananias of lying to the Holy Ghost, while admitting his full right of possession and disposal; (*d*) the immediate effect on Ananias—he falls down, gives up

the ghost, and presently is carried out and buried ; (e) profound fear falls on the whole multitude who were cognizant of these things ; (f) the same scene is repeated with Sapphira, but in her case the guilt of heart is called out into open act by the question of Peter ; (g) great fear rests upon all the Church—signs and wonders are wrought, power accompanies the very shadow of Peter, and multitudes flock to be healed ; (h) a separation of holy awe is created between the Church and the world, those not pure in heart were afraid of the fiery judgment of the Holy Ghost and only the faith which brought the true purifying baptism planted men in the Church, but multitudes so believed and were saved.

Questions arising out of sub-section 5 :

1. What was the sin of Ananias and Sapphira ?
2. Was it outward hypocrisy, inward insincerity, or both ?
3. How aggravated by the powerful presence of the Holy Ghost ?
4. Was the death of Ananias a wilful act of Peter ?
5. Or was it the direct outcome of his discovered sin in the mighty presence of the Holy Spirit ?
6. What was the relation of the power which thus destroyed life through sin to the power which healed and saved life through faith ?
7. Was the power of discernment of Spirit a direct result of the gift of the Holy Ghost, and if so, how widely was it distributed ?
8. Was this culmination of mighty healing power synchronous with the mighty spiritual power ? If so, how far was the first absolutely dependent on the second ?

SUB-SECTION 6.—A DELIBERATE EFFORT TO PUT DOWN THE ENTIRE CHRISTIAN CAUSE.

This sub-section includes (a) the combination of the party of the high priest and of the Sadducees ; (b) the arrest and imprisonment of the apostles ; (c) their deliverance by supernatural power, with the command : "Go, speak in the temple to the people all the words of this life" ; (d) their brave and direct obedience ; (e) the assembly of the Sanhedrim and their discovery that the prison was safely closed, the keepers standing in their places, but no man within—the perplexity of the Sanhedrim ; (f) the discovery of the prisoners standing in the temple teaching the people—their re-arrest ; (g) their charge by the high priest with violation of the injunction forbidding them to teach or preach, and with intent to bring the blood of Jesus upon the council ; (h) Peter's answer, God, not men, must be

obeyed. God hath attested Jesus, and exalted Him whom ye slew, etc., to be a Prince and a Saviour giving repentance to Israel and remission of sins; the apostles are the witnesses of these things and so is the Holy Ghost; (*i*) the fanatical rage of the leaders of the persecution; (*j*) the wise counsel of Gamaliel, the Pharisee and scribe, advising to leave the determination of this matter to God, and adducing two examples of movements which in a little time had collapsed because they were without foundation in truth; (*k*) the repetition of the injunction and the escape of the apostles, joyous in Christ but brave as ever in their work.

Memorize verses 30-32.

Questions arising out of the sub-section :

1. Wherein did this persecution differ from the former one ?
2. What was the object of a deliverance which at once called for exposure to new imprisonment ?
3. What was its effect on the apostles ?
4. What was its effect on their persecutors ?
5. What does this teach us with reference to the use of miracles ?
6. What was the nature of this miracle (*a*) as a physical act ; (*b*) as a spiritual power ?
7. What violations of right are implied in the course and language of the Sanhedrim ?
8. What rights does Peter indicate for himself in opposition to these unjust assumptions ?
9. What are the two supreme gifts which he proclaims as given through Christ ?
10. How are these attested ?
11. What is the principle of right in these matters represented by Gamaliel ?
12. How can we reconcile Gamaliel with Peter ?
13. What is the ethical standpoint of each ?
14. Note the uninterrupted devotion of the apostles to purely spiritual work, teaching and preaching in the name of the Lord Jesus.

INDUCTIVE STUDY.

THE MIRACLES OF THE APOSTOLIC AGE.

1. They accompanied the gift of the Holy Ghost. Acts ii. 2, 4, 43 ; iii. 1-10 ; iv. 29-31 ; v. 12-16, 19-20 ; vi. 8 ; viii. 6-8 ; 1 Cor. xii. 7-11.
2. They consisted chiefly of supernatural knowledge, powers of speech, healing extending to raising the dead, but at times extended to inanimate nature, as sounds, earthquakes and the opening of prison doors and the vision of spiritual messengers. (See passages above and following chapters of Acts.)
3. Those who exercised these supernatural powers were conscious of diversity of power, and the mightiest power accompanied the richest fruits of the Spirit. (See Chapter ii. 43, etc. ; iii. 16 ; v. 12-16 ; vi. 8.)
4. In Paul's judgment the supreme work of the Spirit was charity ;

spiritual gifts were subordinate and valuable, as they ministered to the knowledge and love of God. (See 1 Cor. xii., xiii., xiv.)

5. The miracles were accompanied by a profound religious feeling or impression opening the way to receive the Word in true faith. Where this was resisted, a devilish spirit seemed to take possession, and the physical accompaniments were even fatal to life. (See Chapter v.; viii. 18, etc.; xiii. 8, etc.; xix. 13, etc.)

6. They were not at this early period appealed to in a cold logical form as the basis of a demonstration of the truth of Christianity, but produced their effect directly in a profound religious awe, which disposed the mind for the reception of moral truth. (See Acts ii. 43; v. 11, 12.) They brought men directly and consciously into the manifest presence of God.

SEC. V.—ORGANIZATION.

This section may be treated as a single sub-section and includes (a) the fact that the number of the disciples had become very large; (b) that they included (1) native Jews of Palestine, (2) foreign Jews or Hellenists; (c) that a difficulty arose as to the ministrations of aid to the widows of the latter class; (d) the prompt interference of the apostles by an appeal to the reason and the Christian spirit of the whole body of believers. They acted in the spirit of confidence in the truth and in the honesty of the Church; (e) their proposal (1) that they confine their labor to the ministry of the Word and to prayer, (2) that they appoint over this business seven men of *good report, full of the Holy Ghost and of wisdom*; (f) the satisfactory result, everybody was pleased; (g) the men chosen, all Greek names, one a proselyte, the first pre-eminent for spiritual gifts; (h) their presentation to the apostles and their ordination; (i) the increase of the power of the gospel and of the number of the disciples, including a great company of the priests; (j) the extension of Stephen's work accompanied by great power of the Spirit and great wonders and miracles.

Memorize verses 2-4.

Questions arising out of this section :

1. What was the root of the difficulty described in the first verse ?
2. How far does God permit evils of this kind to reveal themselves and so help to work out their own cure ?
3. How far does this section endorse the principle of popular self-government in the Church ?
4. Upon what two principles is such government based ? (See verse 4.)
5. Does this act demand a complete separation of the secular business of the Church from its spiritual work ?

6. What spirit ruled in the election?
7. What was implied in the ordination of the deacons?
8. How far was the ever-increasing growth of the Church due to the measures just adopted?
9. In what way was Stephen led out into his wider sphere of work.

SEC. VI.—THE MARTYRDOM OF STEPHEN.

This section stands between the history of the Primitive Church and the intermediate period of wider effort among the foreign Jews. It includes:

Sub-section 1. The preliminary events of opposition, accusation, arrest and putting on trial before the Sanhedrim. Chapter vi. 9-15.

Sub-section 2. Stephen's defence. Chapter vii. 1-53.

Sub-section 3. The breaking up of the trial and his execution by the mob. Chapter vii. 54-60.

Sub-section 4. The subsequent persecution. Chapter viii. 1-3.

SUB-SECTION 1.—THE ARREST.

This sub-section includes (*a*) an active opposition of a synagogue of Hellenists to the teaching and preaching of Stephen. The synagogue included (1) freed men, (2) men of Alexandria and Cyrene, (3) men of Cilicia and Asia, probably the most energetic spirits and the best trained dialectic skill. (See Commentary.) (*b*) The triumph of Stephen in the maintenance of the new and higher principles of truth; (*c*) the kindling of a spirit of prejudice, the old established doctrine of Moses and of God is in danger; (*d*) the gathering of a mob ("the people") who with the elders and scribes arrest Stephen and bring him before the council; (*e*) the accusation, blasphemy against the temple and against the law in two particulars, (1) Jesus of Nazareth shall destroy the temple, (2) He shall change the customs which Moses delivered unto us; (*f*) the supernatural appearance of the prisoner as he stands before the council filled with the Divine Spirit.

Questions arising out of this sub-section:

1. Was this synagogue an intellectual coterie of Hellenists banded for the study and propagation of their religion?
2. Was Saul one of these? If so, did he first learn the principles of Christianity in these disputations with Stephen?
3. What were the principles for which Stephen contended?
4. May we not conclude from the accusation that they were these: 1st. That the inward and spiritual must take the place of the outward and carnal? (See chapter vii. 48, also Heb. chapter x.) 2nd. That hence the

temple built for the carnal and outward forms must cease to exist? (Rev. xxi. 22.)

5. Did Paul follow out these principles in dropping circumcision and all Jewish rites and proclaiming the simple spiritual gospel of faith for Jew and Gentile alike?

6. Did not the outward and visible illumination of Stephen's countenance mark that inward revealing of the Holy Spirit which forms the thread line of his defence?

SUB-SECTION 2.—THE DEFENCE.

In the analysis of this difficult address we must first attend to the main points, which indicate the standpoint and movement of Stephen's mind, and hence the bearing of his address upon the accusation. He does not deny the accusation but proceeds to assert that in attaching this moral reproach to his teaching they are "resisting the Holy Ghost," vii. 51. This declaration he approaches by the following steps: (*a*) The God of glory revealed himself to Abraham, verses 2-16; (*b*) the angel of the Lord appeared to Moses in the bush, verses 17-36; (*c*) this Moses promised a still future revelation by "a Prophet" whom "the Lord your God shall raise up unto you of your brethren like unto me," verses 37, 38; (*d*) this revelation of the Prophet was demanded by the hardness of their hearts, verses 39-43; (*e*) Moses built the tabernacle of witness which Solomon replaced by an House, verses 44-47; (*f*) but even this must make way for the true universal dwelling-place of God, verses 48-50.

In this line of historic review we note, first, the progressive historic mutability of institutions, Abrahamic, Mosaic, Prophetic; secondly, the advancing place of worship, the tabernacle, the temple, the universe. So there may be a change of customs and a change of place of worship in the order of God and the revelation of his Holy Spirit.

Possibly a manifestation of impatience precipitates the next point. (*g*) His hearers, like those who refused Moses and disobeyed the prophets, do also resist the Holy Ghost in refusing and murdering the Just One prepared for that refusal by their failure to keep the ancient law. There appears thus in the defence of Stephen, a complete reply to the accusation. In so far as it is true it is justified by the teaching of history. In so far as it is false it is refuted by the same teaching. He does

teach that the customs are about to be changed and the temple pass away ; but in so doing he does not blaspheme either the temple or the law.

Analytical questions on Stephen's address :

1. How often is the worship of God, outside of Jerusalem, referred to in this address ?
2. How often is the change made by divine revelation ?
3. How often by providential circumstances ?
4. What does this prove with reference to the place of worship ?
5. What with reference to the customs and manner of worship ?
6. What does Stephen prove by this historical review as to God's revelation of Himself to His people ?
7. What with reference to the attitude of the people toward each new progressive step of the revelation ?
8. What is implied in his assertion that this attitude is now and always has been a resistance of the Holy Ghost ?

More minute analysis (*u*) of Stephen's account of the Abrahamic revelation, verses 2-19; (1) God appeared to Abraham in Mesopotamia, in Charran, in Canaan, (2) then led his seed down to Egypt by providential circumstance (the famine) to prepare for the next revelation; (*b*) of the Mosaic revelation, (1) God prepared Moses providentially, (2) he makes his first attempt and is rejected, (3) God's call comes with strong evidence: to himself, the angel in the bush; to the people, signs and wonders in Egypt, in the Red Sea, in the wilderness, (4) but this Moses who announced the coming Prophet, who was accompanied by the angel in the wilderness, who received the living oracles, even he was rejected, (5) and his people worshipped the host of heaven; (*c*) of the place of worship, (1) the tabernacle more directly divine than the temple, (2) the temple by Solomon, (3) but acknowledged even by Solomon and by the prophets to be insufficient.

SUB-SECTION 3.—THE RIOTOUS EXECUTION.

This includes (*a*) a sudden outburst of rage as they see the force of the argument turned against them; (*b*) an objective revelation to Stephen of Jesus standing on the right hand of God, which revelation he immediately proclaims; this vision is the result of the fulness of the Holy Ghost; (*c*) the fury of the mob—they shout, they stop their ears against all defence, they rush upon him, they cast him out of the city, they stone him;

(*d*) Saul keeps the mantle of the witness who lead in the stoning; (*e*) Stephen's cry to God as he runs before the stones of the persecutors; his submission to death as he kneels and prays: "Lord, lay not this sin to their charge"; (*f*) Saul's assent to his death.

Memorize verses 59, 60.

Note: 1. The relation of the supernatural vision granted to Stephen to the indwelling power of the Holy Ghost.

2. The divine unity of spirit with which Stephen meets his cruel death.

3. Contrasted with the devilish attitude of his persecutors towards both the truth and its brave witness.

SUB-SECTION 4.—THE PERSECUTION.

We have in this sub-section a very brief statement (*a*) of the culminating persecution in Jerusalem; (*b*) of its extent—the whole Church was scattered, the apostles alone holding their ground; (*c*) of a brave, kind act—devout men buried Stephen with great lamentation; (*d*) of the special part of Saul in this persecution; he searched every house, dragged forth men and women, and committed them to prison.

Questions arising on sub-section 4:

1. Compare the progressive fury of the several attempts to put down the young Church up to this point.

2. Why did the apostles, who were the most of all exposed, hold their ground?

3. Who were these devout men?

4. Were they already Christians or only lovers of truth?

5. What is included in Saul's havoc of the Church? (See chapter xxvi. 10, 11, and Gal. i. 13.)

Construct from section 6 a summary of doctrine of divine revelation.

SEC. VII.—THE DISPERSION AND THE MINISTRY OF PHILIP.

There are four sub-sections:

1. The universal ministry, including especially that of Philip, the associate of Stephen. Acts viii. 4-8.

2. The apparent conversion of Simon Magus. Verses 9-13.

3. The visit of the apostles and the exposure of Simon. Verses 14-25.

4. The conversion of the Ethiopian eunuch. Verses 26-40.

SUB-SECTION 1.—THE UNIVERSAL MINISTRY.

This sub-section includes (a) the direct outcome of the dispersion. All carry with them the spirit of Christ in their hearts and the word of truth in their minds, and under its promptings begin to preach the gospel; (b) especially Philip, the deacon, goes down to Samaria and preaches Christ to them; (c) the spirit of attention and of faith rests upon the people; (d) special miraculous accompaniments attend the presence of the Holy Spirit, including the casting out of devils and the curing of palsies and cases of lameness; (e) the work of divine grace creates great joy in the city.

Questions arising out of sub-section 1 :

1. Does not the gift of the Spirit in itself convey the authority to preach even apart from the outward action of the Church?
2. Is it proper to dispense with the outward authorization except where as here circumstances preclude it?
3. How do the deacons, Stephen and Philip, pass from the position of ministers of the common funds to that of ministers of the Word?
4. There are three manifestations of the Spirit here: (1) Philip himself is endowed with the preaching gift; (2) the people with the spirit of attention and faith; (3) miraculous accompaniments attend.
5. Which of these is primary?
6. What is their relation to each other?

SUB-SECTION 2.—SIMON MAGUS.

This sub-section includes (a) the well-known character of Simon, a sorcerer, a pretender to great supernatural power, with great influence over the people; (b) the conversion of these people by the preaching of Philip; (c) the conversion of Simon himself, which seems to include at least (1) a sincere intellectual conviction, (2) an outward public profession by baptism, (3) a continued interest, in the supernatural works of Philip.

SUB-SECTION 3.—THE VISIT OF THE APOSTLES AND THE EXPOSURE OF SIMON.

This includes (a) the news which reached the apostles at Jerusalem of the conversion of the Samaritans; (b) the deputation of Peter and John to visit the new converts; (c) a description of their present spiritual condition. They (1) believed and (2) were baptized, but (3) had not yet received the Holy Ghost; (d) a service of prayer and laying on of hands, followed by the

gift of the Holy Spirit; (*e*) the effect on Simon, not the fruits of the Spirit but a selfish desire for this supernatural power, accompanied by the offer of money for its purchase; (*f*) Peter's indignant rejection of the offer; (*g*) his emphatic declaration that God's gift is not to be a matter of sale; (*h*) his clear discernment of the lack of true moral and spiritual renewal in Simon, the old passion is still there and it still rules the man; (*i*) hence he has no claim to the gifts of the Spirit; (*j*) the exhortation to repentance with possibility of salvation; (*k*) Simon's weak and servile though partially sincere reply; (*l*) the completed mission of the apostles in the full instruction of the converts; (*m*) the extension of the gospel to many other villages of the Samaritans.

Questions arising out of sub-sections 1 and 2 :

1. How far was Simon a mere pretender ?
2. Did he possess any supernatural power ?
3. If so, what was its nature, and how does such power stand related to the supernatural accompaniments of the Holy Spirit ?
4. What was the exact spiritual condition of these converts prior to the visit of the apostles ?
5. What was the exact spiritual condition of Simon ?
6. Does the example of the apostles not teach that the rulers of the Church should not leave their post and their responsibility for the oversight of the work, even in most extreme danger ?
7. How had these apostles become in so short a time so completely masters of the difficult work of systematic supervision ?
8. What important elements of this work appear in the present narrative ?
9. What were the two means of the gift of the Spirit to these Samaritans ?
10. Why were these means used ?
11. Were they always necessary ?
12. What was absolutely necessary ?
13. How was that proved in the present case ?
14. Was the gift of discerning spirits entirely separate from ordinary indications of character ?
15. What were the immoral elements which Peter discerned in Simon ?
16. What is the crime of Simon as gathered from this narrative ?
17. What elements of character appear in Simon which still held out hope of his salvation ?
18. What was the nature of the instruction which the apostles communicated to this infant Church ?

SUB-SECTION 4.—THE ETHIOPIAN EUNUCH.

This includes (*a*) a supernatural messenger and message to Philip directing him to a journey southward as far as Gaza; (*b*) his obedience to this intimation in which he meets a man of Ethiopia, the treasurer of the queen and an influential officer

returning from worship at Jerusalem; (c) his occupation on his journey—he is reading the prophet Esaias; (d) a further intimation of the Spirit, which Philip obeys; (e) the special passage (Isaiah liii.); (f) Philip's question: "Understandest thou what thou redest?"; (g) the eunuch's question: "Of whom speaketh the prophet this?"; (h) Philip's application of the passage to Christ; (i) the eunuch's conversion implied in his application for baptism; (j) Philip's reply, calling out his confession: "I believe that Jesus Messiah is the Son of God"; (k) the eunuch's baptism; (l) Philip's supernatural disappearance; (m) the eunuch's onward journey rejoicing; (n) Philip's reappearance thirty miles distant, and his further preaching.

Memorize verses 32-38.

Questions arising out of sub-section 4 :

1. What was the peculiarity in this case which employs an *angel* rather than the voice of the Spirit, as in verse 29?
2. How came the eunuch to his knowledge of the Jewish religion?
3. What spiritual condition is indicated by the fact that he was reading?
4. What by his question?
5. How did Philip find Jesus in this prophecy?
6. What was the process of the eunuch's conversion?
7. What were the two essential elements of his new faith?
8. How much do the words "down into the water" and "up out of the water" imply as to the mode of baptism?
9. What does the lack of perfectly explicit statement on this point indicate?
10. Did the eunuch in connection with his baptism receive the Holy Spirit?
11. What information have we on this point?

This chapter closes the first intermediate stage in the progress of Christianity. After the primitive Church in Jerusalem, we have the intermediate extension of the gospel in Palestine. The second intermediate stage, including the conversion of Saul and of Cornelius, prepares the way for the final stage in Gentile Christianity.

INDUCTIVE STUDY.

1. Construct a summary of the various elements of truth embraced in the saving faith of these disciples, as set forth in these chapters.
2. Point out the relation of that faith to the old Jewish religious belief.

The Church at Work.

THE MORNING WATCH.

EXTRACT from article written by Rev. F. B. Meyer, of London, England, wherein he urges upon God's children the privilege and duty of spending the first hour in the morning alone with God in prayer, and study of the Word: "Many of the holiest and busiest of God's children have made this the settled habit of their lives. Sir Henry Havelock, even if he had to march at four in the morning, would rise so as to have two hours' fellowship with the King of kings. The late Lord Cairns, though his parliamentary duties left him only three or four hours' sleep, devoted daily part of his early morning hours to God. All great saints have been early risers. It was so with Wesley, Whitfield and many others. Frances Ridley Havergal could not have filled the earth with so much of the music of Heaven, had she not enjoyed what she called 'the one hour with Jesus.' Hudson Taylor, whose China Inland Mission is such a startling work of faith in this nineteenth century, and George Muller have found and still find their secret abiding strength in beginning the day with God and being filled afresh with the Holy Spirit. 'Early (Hebrew: in the morning) will I seek thee': Psalm lxiii. 1. What time is there to gather manna for the soul, unless, like the Israelites, we do it before sunrise? Exodus xvi. 19-21. Do not burn the candle at both ends. Let your last resolve at night be, 'My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up,' and the first words you will hear in response will be, 'Rise up, my love, and come away into the garden of delights, up to the mountains of myrrh.' 'Watch the Morning Watch,' that is, guard the sacred habit as

zealously as soldiers guard the tower where the crown jewels are preserved. You may be tempted to give it up through the sluggishness of the flesh and the sophistry of Satan, or to keep it up merely as a routine. Strive to realize the necessity of cultivating these two graces; the first is regularity, the second spirituality. Regularity will see that the fire never goes out, and spirituality will take care that it is fire from heaven that burns on the altar. Those who have made the 'Morning Watch' their practice find that they can never again forego it without sure and manifest spiritual loss. There are ample reasons why we should not give it up; to omit it would be positive pain and perceptible loss to the soul's health and vigor. It is not that God demands it, like an Egyptian task-master, who will have so much in so long a time, but our spirits require it, for their love, joy and peace, and for the coming hours of toil. A great change was observed in the preaching of a German pastor, and soon a revival spread in the neighborhood. After his death, the secret was revealed. His well-worn Bible showed an entry in which he expressed his resolution to rise every morning at four o'clock, to pray till eight for his flock, and the work of God in the city. One evening, says the writer, I met a man going to our prayer meeting. He was telling me he had to commence work at six o'clock and toil in a heated factory for thirteen hours, without leaving for his hour vacation at noon. Then, said I, 'This leaves you but little time for your Bible.' 'Oh,' he replied, 'I get up every morning at half past four to have an hour's read.' A gentleman on reading the foregoing article decided to use and devote the early hours to God, so he ordered his servant to wake him. The servant failed once, and again. 'I will have no more of this,' said he, 'I will turn to God,' and hereafter the Lord awoke him. So, when we sincerely desire to do His will, and give ourselves up to Him, by yielding to the Holy Spirit, He quickens our mortal bodies, by giving us the energy to rise betimes, and we hear Him say, 'Come, rise up my beloved and come away,' and what I say unto you, I say unto all, watch, and for yourself you will realize the truth of these words, 'Oh, the pure delight of a single hour that before thy throne I spend.'"

God forbid that it shall be said of any who may read this article, "Could ye not watch with me one hour?"

The early morn with Jesus, His happy welcome guest,
The first glad thoughts for Jesus, the brightest and the best,
Alone, alone with Jesus, no other may intrude ;
The secret of Jehovah is told in solitude.

This is the time for worship ; this the time for prayer,
The sweetest time for laying the heart's petitions bare ;
The time for holy wrestling, the time to intercede,
The time to win from Jesus the help and strength we need.

This is the time to listen to what the Lord will say ;
This is the time to gather the manna for the day,
New enemies to conquer, new victories to win ;
Come, gain a march on Satan, come, gain a march on sin.

Oh, ye who sigh and languish and mourn your "lack of power,"
Heed ye this gentle whisper, "Could ye not watch one hour?"
For fruitfulness and blessing, there is no "royal road ;"
The power for holy service is intercourse with God.

He will be there to meet thee, where'er thy trysting place ;
He will be there to bless thee, uplift to Him thy face.
The sweetness of that blessing is more than words can show,
But He Himself will teach thee, if thou wilt have it so.

Say, is the spirit willing ? The flesh He knows is weak ;
A merciful Creator the word of power can speak ;
Yea, His own hand would rouse thee to that Divine repast,
And gild thy days with glory, a glory that shall last.

Will the readers of the QUARTERLY form a union for prayer and Bible study on the above basis, with the Acts of the Apostles and Minor Prophets as the books for study ?

All who will join in thus devoting an hour each day, if possible, will kindly send name and address to the undersigned. We should have all our ministers, local preachers and Sunday School teachers in this union. Let us hear what you think of it. Similar unions are formed in connection with *The Preachers' Magazine* and *The Expository Times*.

A. M. PHILLIPS, *Secretary.*

TOPICS FOR CLASS-MEETING.

SPIRITUAL conversation. Its benefits. Why difficult? How to cultivate it between Christians. Matt. iii. 13; Luke xxiii. 14 and 32.

Wandering thoughts. Cause and cure. How they may be arrested. 2 Cor. x. 5; Phil. iv. 7.

Practical piety in everyday life. Ex. xxiii. 1-12; James i. 26, 27.

Relation of God's Word to spiritual life. John xvii. 17; 1 Peter i. 22, 23.

Religion in the home. Gen. xviii. 18, 19; Josh. xxiv. 15; 1 Tim. v. 8.

Temptations. How, to prevent. How to overcome. Matt. vi. 13; Rom. viii. 37; 1 John v. 4; Jude 24.

Thought, the mould and test of character. Prov. xxiii. 7 Mark vii. 20-23; Luke vi. 45.

Family prayer. Duty and blessing of. 2 Sam. vii. 29; Jer. x. 25; Job i. 5; James iv. 17.

These, with Monthly Prayer and Praise Meetings and Quarterly Consecration and Fellowship Meeting, will make an excellent programme for the quarter. Let experience and testimony be joined with the conversation on the topic, and reading of the Scripture, which should be expounded for about ten minutes by some one previously appointed.

 THE SUCCESSFUL CLASS-LEADER.

THE very first thing I think absolutely necessary for a successful class-meeting, is that the leader be a real Christian, possessing the life and power of Christ in heart and life. I believe there is more in the kind of leader than in the methods adopted, although the latter is important enough.

It does seem to me that when one has taken a class, it should be considered work enough for one person. At least it should be the work to which our first thought and best moments at command should be given, for it is second only to that of the ministry.

If a course of study is necessary—if years of preparation be required for the candidate for the ministry and then ever

after he is to live in his work, constantly applying himself to reading, study and prayer, to make himself a workman equal to the work demanded of him—surely the class-leader who is to come into close individual contact with the member once a week, should give himself to preparation, notwithstanding it is not required by any given rule or law of the Church for him to pursue a course of study, or stand an examination as to methods, doctrines, or experience. We are practically without the slightest oversight or help from the discipline or pastor, other than good advice which any member may receive. No wonder we are often failures, and the class-meeting not a greater success. Should we not then, in the absence of compulsory preparation and training, betake ourselves to the definite and methodical study of the Scripture, not so much perhaps to be able to give a Bible reading, though good, yet it is not sufficient, but to get the pith and meaning of the Word of Life in all its phases and bearing, so as to be able to apply it, and divide it to each individual case, as the Spirit may direct and empower us. Then, with much earnest, believing prayer for help direct from God, we cannot but realize the presence of Jesus when we assemble, whether there be many or few. Under right conditions, the “many” will be the rule, and the “few” the exception, for a testimony meeting, except it be under the name of class-meeting, seems to be a desirable and enjoyable place for our people; many tell us it is the best part of our prayer-meetings.

A few thoughts, as to methods: First, to be a successful leader the members must be visited. If any leader thinks this too much he had better give up his class, for no one will succeed by going once a week to a given place to meet those who come, and be a help and blessing to them, when he knows but little of them personally. Of necessity, and it is better that it is so, the rich and poor meet together. How can there be unity and a flow of soul, if those who meet do not know each other, not even the leader, beyond a recognition at the time. How can it be expected that such would come and go, and be glad to come again, with a feeling of strangeness existing and, perhaps, thoughts and feelings not so pardonable

as that of strangeness, arising out of such circumstances. No, indeed, we must know our members, we must go to them and if they cannot, or will not, come to us, we must go again, until they feel at home and comfortable with us. Then when they do come, without doubt the hour will be interesting, profitable and inviting.

The spirit of the meeting must be free and easy, natural and sympathetic, and withal conversational, as far removed from stiffness, and a solemn sanctimonious character, as possible, for why should we put on long faces, sad and solemn, when we meet to talk about Jesus. I cannot conceive of His being pleased with such a course. He lives to make us happy and joyful. He has promised to take the care and worry out of our lives, and why should we not appear joyous and glad when we meet. And with happy hearts and beaming faces, talk of His love to us.

Another thing which will make our meetings interesting, is to get each one to take a part. The leader must get to that point where he can sit still sometimes and let some one else do or say a little. It requires grace and patience, tact and wisdom to bring about this most desirable, and yet most difficult undertaking, that is, to lead those out of themselves who have long been quiet and retiring. But it can be done. Perhaps the very best way is to ask for sentence prayers, instead of set prayers, and a word or two of testimony, instead of an experience, or better still, adopt a conversational style and let the leader in all this set the example. There should be no compulsion, members should not feel that they were obliged to speak, or rather converse. If one does not feel like entering into conversation at the time, a delicate consideration on the part of the leader is far better than drawing attention to it before the whole class, with a half hint that if the heart were right the tongue could utter.

Yet with all these methods, if there is dependence upon these, and not an utter dependence upon the Holy Spirit, we will fail of the presence of the Master and the hour will be but poorly spent.

REBECCA WILLIAMS.

EDITORIAL REVIEWS AND NOTICES OF BOOKS.

FOR want of space, our "Notices of Books" are necessarily brief, and we cannot give our usual "Trend of Magazines and Reviews," only to mention that *The Homiletic Review* is enlarged, and comes out in a new and improved form, as does also *The Pulpit Treasury*, the name of which is changed to *The Treasury of Christian Thought*. *The New Englander* gives place to *The Yale Review*, a quarterly journal of history and political science, edited by an able staff of Yale professors, published by Gin & Co., Boston. *The New World*, a quarterly review of religion, ethics and theology, published by Houghton, Mifflin & Co., Boston, under the managing editorship of Rev. Nicholas Paine Gilman, with an able staff, is a new candidate in the field of advanced Christian thought and liberal theology. *The Quarterly Register of Current History*, published by *The Evening News* Association, Detroit, is digested thought for the student of current events. *The New England Magazine* continues its illustrated articles, and *Lippincott's* its special number with a complete story. *St. Nicholas*, conducted by Mary Mapes Dodge, and published by *The Century Co.*, Union Square, New York, is without doubt the magazine for young folks.

The Acts of the Apostles—The Pulpit Commentary. Edited by REV. CANON SPENCE, M.A., and REV. JOS. S. EXELL, M.A. Two vols., cloth, 8vo., 835 pages, \$2.00 per vol. New York: A. D. F. Randolph & Co.; Toronto: Willard Tract Society.

The Acts of the Apostles—The Expositor's Bible. Edited by REV. W. ROBERTSON NICOLL, M.A., PH.D. Vol. I., cloth, 8vo., 424 pages. London, Eng.: Hodder, Stoughton & Co.; Toronto: Upper Canada Tract Society.

The Acts of the Apostles—The Cambridge Greek Testament and the Cambridge Bible for Schools and Colleges. Edited by DEAN J. J. S PERONNE, D.D. \$2.00 and \$1.35, respectively. Toronto: Wm. Briggs

The Acts of the Apostles—Hand-Books for Bible Classes. Edited by REVS MARCUS DODDS, D.D., and ALEX. WHYTE, D.D. Two vols., cloth, 8vo 3c⁸ pages, 50 cents per vol. Edinburgh: T. & T. Clark; Toronto The Presbyterian News Co.

The Acts of the Apostles and Romans—The Biblical Museum. By JAMES COMPER GRAY. Cloth, 8vo, 384 pages, \$1.25. New York: A. D. F. Randolph & Co.; Toronto: Wm. Briggs.

As the attention of the Sunday School world will now be turned to the Acts of the Apostles, it is important for ministers, teachers and students to know what is the best literature on the subject. Without calling attention to the more critical commentaries, we can most heartily recommend any of the above mentioned works.

The Pulpit Commentary is prepared more especially as a suggestive help to the preacher, but the exposition of the text is adapted to any student, and the homiletics to any teacher. The exposition and homiletics of *The Acts* are

by Bishop Hervey, D.D., and the homiletics by Rev. Profs. Barker, Redford and Johnson and Revs. Tuck and Clarkson. The work opens with a full "introduction" on the object and plan of the book, the author, date of composition, sources of the author's knowledge, place in the canon of Scripture, modern criticism, and the chronology. The revised version has been taken as the text on which this commentary is founded and whenever there is a difference, the words of the authorized version are appended for comparison. The author aims in a clear, concise manner to discover and elucidate the exact meaning of the original, illustrate the events, and help the student make the text profitable for correction and instruction in righteousness. A preacher's library is incomplete without the Commentary, and it will be of great value to the private student.

The Expositor's Bible is scarcely of less importance, especially to those who would enjoy the rich benefits of the very highest style of expository preaching. *The Acts* are by the Rev. Prof. G. T. Stokes, D.D., of Dublin University. This volume is down to, but not including, the conversion of Paul and the baptism of Cornelius, and is treated under twenty heads. The author does not confine himself to the Acts for a knowledge of the Church's life in those early days, but makes copious references to ancient documents. In his preface, he says, "I have written this book from my own standpoint as a decided Churchman." He has done this, however, with the kindest sense of the feelings of others and with a spirit promotive of Christian union. He characterizes John Wesley as "one of the greatest evangelists that ever lived and worked for God"; of his ministry and teaching he says, "it was ever a teaching of repentance." Our author stands for a sound orthodoxy, and is specially clear in refuting the errors of Plymouthism.

The Cambridge Bible and the Cambridge Greek Testament for Schools and Colleges are a most excellent series equally suited for study in higher classes or adapted to the wants of all Bible students. Every volume is scholarly, yet easy to be understood, and can scarcely be surpassed for general use. *Acts* is by Professor Lumby, who has supplied a commentary fresh and full. Points of interest upon which all desire information are treated with exactness. The author regards the book as "Acts of Apostles," written to describe the fulfilment of the departing prophecy of Jesus: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and to the uttermost parts of the earth," in conjunction with His command, "Go," and His promise, "Lo, I am with you." He characterizes the work as "a history of *beginnings* only," which shows how the teaching of the apostles was begun in each of these appointed fields of labor. With this purpose of the writer in view, Prof. Lumby's notes will enable anyone to get a complete understanding of the founding of the Christian Church. His introduction on the design, title, author, date, sources and difficulties of the narrative in the Acts is brief, but complete. *The Greek Testament for Schools* corresponds with the *Bible for Schools*, and is a revised text, based on the most recent critical authorities. The notes are the same in each.

Hand-Books for Bible Classes and Private Students is a series of the *multum in parvo* style. *Acts* is by Prof. T. M. Lindsay, D.D., of the Free Church College, Glasgow. It is not voluminous but luminous; not large, but compact; not minute, but practical. These two little books give us "in a nutshell," the best that has been thought and said upon this most interesting book of the Bible. We can scarcely recommend a better manual to Bible-class teachers or scholars. Besides the notes, there is a fitting introduction, with maps and general index, in each volume. The author has pursued the analytic method of study, fixing his analysis upon a historic basis in

such a way as to make this little commentary a most valuable aid to private students. He has given proper attention to the social, economic and political aspect of the times of the apostles, and to : (1) the solution of the problem of the early Christian Church, how to reconcile the commandments of Moses with the new law of liberty taught by Jesus ; (2) and the result of the discussion of this problem in the two parties within the Christian Church.

The Biblical Museum is a collection of notes, explanatory, homiletic and illustrative of the Holy Scriptures, especially designed for the use of ministers, Bible students and Sunday School teachers. It is certainly a real treasury of exposition and illustration, with practical hints of application. Acts and Romans is the third volume of the set which includes the whole of the Bible. The busy man will find here just what he wants, put in a pithy, suggestive manner. After studying any of the above commentaries, this compend will be found an excellent work for review purposes.

The Life of St. Paul. Handbook Series. By JAMES STALKER, D.D. Cloth, 8vo, 150 pages, 50 cents. Edinburgh : T. & T. Clark ; Toronto : Presbyterian News Co.

This volume is uniform with the author's life of Jesus Christ, and has been so well received that a new edition is called for. A "Life of Paul" is a necessary companion to a proper study of Acts, and among the smaller works we know of none, not even excepting Farrar's, that equals this in freshness, vividness and comprehension. Mr. Stalker so thoroughly vivifies persons and scenes by his inspiring sentences, that this glowing sketch of the great apostle's life becomes a new revelation. He writes with such a tender sympathy with Paul and personal knowledge of facts that portray his outer and inner life in such realistic beauty, that you feel a personal bosom friend of the apostle is sketching his life. The biography is given under the following heads : his place in history ; his unconscious preparation for his work ; his conversion ; his gospel ; the work awaiting the worker ; his missionary travels ; his writings and his character ; picture of a Pauline Church ; his great controversy ; the end ; to which is appended "Hints to teachers and questions for pupils" upon each chapter. All who have read Stalker's "Life of Christ" will desire to enjoy the blessings of the equally deep, spiritual food of this little volume.

Hosea. By T. K. CHEYNE, D.D. Cloth, 8vo, 132 pages, \$1.00.

Obadiah and Jonah. By T. T. PEROWNE, B.D. Cloth, 8vo, 96 pages, 75 cents.

Micah. By T. K. CHEYNE, D.D. Cloth, 8vo, 64 pages, 45 cents.

Haggai and Zechariah. By T. T. PEROWNE, B.D. Cloth, 8vo, 159 pages, \$1.00.

Malachi. By T. T. PEROWNE, B.D. Cloth, 8vo, 40 pages, 30 cents. Toronto : Wm. Briggs.

These belong to that excellent series, "The Cambridge Bible for Schools and Colleges," and as commentaries for general use are deservedly popular. Their value as aids to Biblical study among people of all classes who are desirous of having an intelligent knowledge of the Scriptures, cannot be easily over-estimated. The introduction to each volume is clear and scholarly. The notes are terse and pointed, but full and reliable. The books, though small in size, place within the easy reach of ordinary readers helps and resources upon the general knowledge of these portions of Old Testament literature that have hitherto been confined to Hebrew scholars. All Biblical students will find these volumes of invaluable use, and in view

of our Theological Union work on the Minor Prophets, should be in the hands of all our ministers.

The Larger Christ. By REV. GEO. D. HERON, with introduction by REV. JOSIAH STRONG, D.D. Cloth, 8vo, 122 pages, 75 cents. Chicago and New York: Fleming H. Revell Co.; Toronto: Wm. Briggs.

Here are four sermons by the author of "The Message of Jesus to Men of Wealth," with as much directness upon the application of the principles of Christianity as characterized that tract for the times. These sermons will certainly give a clearer perception of duty, because they give a truer conception of life which must follow from a larger idea of Christ. The author's standpoint may be gathered from "Christ came not to increase the census of heaven, but to improve the status of earth's righteousness." These sermons will be an inspiration to anyone, as they are the product of earnest experience and intense sympathy with Christ, based upon the profound conviction that self-denial is an essential of the Christian system. Such sermons will help to solve labor and other social problems.

Funk & Wagnall's Standard Dictionary of the English Language. Funk & Wagnall, New York and Toronto. Price \$12.00.

Of course the value of a book of reference which is in constant use depends very much upon the character of the binding, and as this work has not yet been published, this is a point on which we cannot yet speak. But, judging from the prospectus and the sample sheets that have reached us, we are prepared to speak in very high terms of its excellence in other respects. Dr. Bashford, President of the Ohio Wesleyan University, does not hesitate to pronounce it the completest single-volume dictionary of the English language; and, though we are not prepared to go so far without an opportunity for a fuller examination, and for more careful comparison, we think it probable that his judgment is correct. Among the distinguishing characteristics of the work, the following may be noted: The etymology is placed after the definition; the various definitions of each word that has more than one meaning, are given "in the order of usage"; a *scientific alphabet*, prepared by the American Philological Association, is used in giving the pronunciation of words; disputed pronunciations and spellings have been referred to a sort of jury of experts in orthoepy and orthography, composed of fifty persons, two of whom, we are glad to see, are chosen from our own colleges, one from Victoria and the other from Trinity; a committee of five representative scholars has pronounced upon each new word before it has been admitted into the work; the volume and page from which the illustrative quotations are taken, are given; obsolete and dialectic words are eliminated from the body of the work and form a glossary in the appendix; handicraft terms, which appear to have been gathered with great completeness and grouped under the different trades—a novelty which adds greatly to the value of the work; a similar system of grouping is applied to terms relating to fruits, flowers, weights, measures, and some other things, by which the entire vocabulary referring to them is brought under the eye at once; the different parts of each science is so treated that the student can easily trace the definition of all its branches, and have before him the full meaning of the science; ecclesiastical and religious terms peculiar to the Roman Catholic Church and to each of the Protestant Churches, as well as to other religious organizations have been edited by representatives of these bodies respectively, and adds materially to the value of the work; and it only needs to be added that this dictionary will be found to contain all the words found in the latest editions of Webster, Worcester, Stormonth and Johnson. To these will be added nearly 70,000 more.

The People's Bible : Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., minister of the City Temple, Holborn Viaduct, London. Vol. XVI. —Jeremiah xx.—Daniel. New York and Toronto : Funk & Wagnalls.

The character of this work is too well known to need many words to describe it in this place. It is neither a series of sermon books nor a commentary in the general acceptation of these terms, but it partakes of the nature of both the one and the other of these. It is the work of one who has not only made a profound study of the Holy Scriptures, but who is specially gifted with insight into their meaning. He is a rare expositor bringing up ever and anon from the inexhaustible mine gems of rare beauty and of incalculable value. We know no work that a minister, especially a young minister who aims at being an original and able preacher, can get more healthful hints from than this. One may find greater sermons than the most of those, but none more original or suggestive or that are better calculated to teach the reader how to study and how to think.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D., Professor of Theology in the University of Leipzig. Authorized Translation from the Third Edition, by the REV. JAMES BENNY, B.D. Vol. II., octavo, pp. 496. Price \$2.50.

Dr. Burwash anticipated this volume so fully and treated it so exhaustively in his notice of the preceding volume, in the January number of this quarterly, that there is really little to be added beyond merely announcing its appearance. It is safe to say that no one who desires to make a thorough study of the Evangelical Prophet can afford to be without this great work. As Dr. Burwash intimated in his able and interesting notice to which allusion has already been made, though Dr. Delitzsch has come at length to accept the theory of the dual authorship of the Book which bears the name of Isaiah, he had not done so at the time that this work was written, or when the third edition, of which this is the translation, was published; and to conservative readers, this, no doubt, will be one of its special commendations. As other works that we have had occasion to notice have presented all that could be said on the side of this dual authorship, we take pleasure in commending to Biblical students this work by one of the greatest scholars of the age, in which the other side is presented with equal force.

The Bible, the Church, and the Reason; the Three Great Fountains of Authority. By CHARLES AUGUSTUS BRIGGS, D.D., EDWARD ROBINSON, Professor of Theology in the Union Theological Seminary, New York. New York: Charles Scribner's Sons, 1892. Octavo, pp. 298.

This volume is the expansion of the Inaugural Address delivered by the learned author on the occasion of his transference to the chair in Union Theological Seminary, which he now fills, which attracted so much attention at the time, and has been matter of litigation in the Church courts of the Presbyterian Church in the United States ever since. It is well written, contains a great deal of both interesting and useful matter, and whatever may be thought of the author's reasoning and conclusions it will amply repay perusal. In view of the fact that Dr. Briggs is to be put again on his trial before the New York Presbytery for the opinions herein expressed, everyone who takes an interest in such matters will do well to give this book a careful reading. We may refer to it again.

The Bible Work. The Old Testament. Vols. I., II., V. and VI. Prepared by GLENTWORTH BUTLER, D.D. New York and Toronto : Funk & Wagnalls. Quarto, about pp. 600 per vol.

The character of this work has been dwelt upon so fully already, that no

particular description of it is needed at present. The learned author and the publishers are, however, to be congratulated upon the rapidity with which their arduous undertaking is approaching completion. The two volumes on the New Testament have already been some years before the public; and we have now six volumes on the Old Testament. Volume I. deals with that part of the inspired record which extends from the Creator to Exodus, and Vol. II. completes the Pentateuch. The third volume, which has already been noticed, deals with Israel under Joshua, the Judges, Saul, David and Solomon. Volumes IV. and V. are devoted to the Psalms; and Volume VI. to Job, Proverbs, Ecclesiastes, and the Song of Solomon.

It is only necessary to observe, in addition to what has been said, that the promise which was given in the character of the earlier volumes is amply fulfilled in that of those which have been most lately published. And we feel confident in saying that when it is completed, it will be, for general purposes, one of the very best commentaries on the whole Bible extant. Of course, the Biblical student, whose aim is to attain a profound and critical knowledge of the sacred text, will have to avail himself of the help of specialists, some of whom have bestowed the labor of a life-time to a single book, or, at most, a limited part of the Word of God. But even for such, this great work will be found to have great value; for often he will find the result of the critical labors of more than one of these specialists brought to bear in the elucidation of some difficult passage. The very fact that the "Bible Work" claims to be nothing more than a compilation, has enabled Dr. Butler to avail himself of the result of the studies and investigations of scholars and thinkers to an extent which would have been impossible had he written a commentary himself.

IN the very forefront of our magazines and reviews is *The Forum*—this place alike from the timeliness of its articles and the ability of its contributors to write on the articles assigned them. This is one of the few magazines that chooses its own subjects and then pays "specialists" liberally to write articles on the picked topics. Hence you will always find in its numbers practical discussions of the current thought of the hour, no matter what the subject may be. The May number is a good example of the high standard always maintained. Especially timely are the articles on "The Late Silver Craze, and the Present Danger," under three headings: "The Blight of our Commerce," by the Hon. Michael D. Harter; "The Threat of the Present Coinage Law," by Senator Wm. F. Vilas; and "The Loss of Southern Statesmanship," by J. C. Hemphill, editor of the *Charleston News*. Mr. D. R. Wilkie, general manager of the Imperial Bank of Canada, contributes an able paper on "The Advantages of the Canadian Bank System," in which he suggests (1) that the bank note circulation of the United States be limited to the paid-up capital of the banks, and in case of insolvency, bear interest at five per cent. per annum until date of redemption, and in the meantime be a first charge upon the assets of the bank and upon the double liability of shareholders, and be further secured; (2) that there be a bank note circulation fund deposited with the Government of five per cent. in gold of the total issues, to be contributed by each bank in proportion to its authorized issue, said fund to be used to redeem promptly the notes of any insolvent bank, the funds to be replenished as occasions require by calls upon the contributing banks; and (3) by the deposit with the Government of valuable securities to the extent of ninety-five per cent. of the authorized issue. Such plans we heartily endorse and commend to the banking community at large, of which Mr. Wilkie is a distinguished member. *The Forum* Co., Union Square, New York. Fifty cents per copy, \$5.00 per year.