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# THE CANADIAN METHODIST QUARTERLY.

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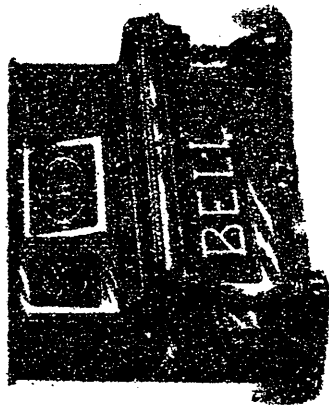
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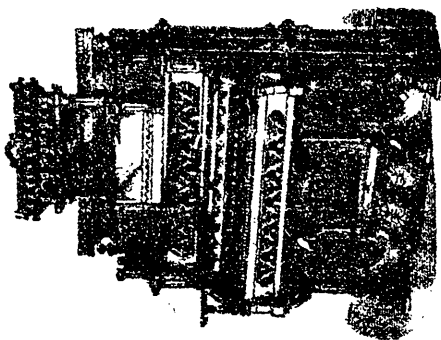
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# THE CANADIAN METHODIST QUARTERLY.

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VOL. I.]

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WHO IS GOD? WHAT IS GOD?

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

III.

IN preceding articles it has been shown that man may know God, and that this knowledge, though not absolute, may be progressive; also that our conception of God has been biased, perverted, and obscured by theological, national, and personal influences; and further, that the true conception of God is dawning through the development of the germinal principles of Wesleyan theology. We shall now endeavor to show that God is the natural father of man.

## THE NATURAL FATHERHOOD OF GOD.

Man, as man, in his creation, as well as redemption, stands out distinct from and superior to "every living creature." Of the latter, God said: "Let the earth bring forth the living creature after its kind." But of the former, God said: "Let us make man in our image, after our likeness." *Literally*, "Let us cause to be made the red soil, earthy or material one, into our species, or essential nature, according to our manifestation." From this, we see that God's purpose was to take pre-existing matter, perhaps organized animal life, and cause it to take unto itself His own "image" (nature), and reproduce His own "likeness"

(character), in order that He might have, not only a representative of His authority, but a manifestation of His vital nature and moral character, in this material world. Man, "formed of the dust of the ground," "became a living soul," not by the distinct creative fiat, "Let there be," as in all else of creation, but by a generative act, "and the Lord God . . . breathed into his nostrils the breath of life (or lives)." In this is clearly set forth the idea, that the human physical is connected with, and brought out of, previously existing nature or natures, and that the human body and soul was not a creation *de nihilo*. The *physical* man may have existed as a distinct living being before the *spiritual* man was generated into his material body and animal soul, by that act of God in which "the breath of the spirit of life" was "breathed into his nostrils." "And man became a living soul;" not that the inert matter of the body, or even the living organism of an embryologically developed animal man, was transubstantiated into something essentially different from itself, but that it took into itself elements not previously in the physical nature. Man is thus lifted out of the sphere of animal nature, and exalted into a distinct supernatural species, by the possession of a God-inbreathed divine nature. It must be kept in mind that the image and likeness of the Godhead in man refers to the inbreathed spirit through which man becomes man; also, that "image" refers to what the thing is essentially, that specific nature without which it could not be, and "likeness" to the external form which that nature assumes in outward manifestation, the resemblance by which comparison is made.

All animals have souls; but man, by the inbreathing, or generative act of God, *literally* "became unto a living soul-nature." The animal has a soul, but the man is ("became") a self-subsisting soul that has a body and spirit. Notice, man became not merely a soul, but a *living* soul; *literally*, "and the man became as to soul, the animal of life," *i.e.*, the animal endued with the essential principle of life, a soul having its life in itself. Though *nephesh chayyah*, "a living soul," or "soul of life," is applied to the lower animals to designate a being animated by a life principle, it is not

thereby implied that the basis of soul-life is the same in man as in the lower animals. This will be apparent from an observation of the different modes of their creation. Every form of organic life, animal and vegetable, springs from previously organized matter, and is attributed to a series of divine commands: "And God said, Let the earth bring forth grass," etc.; "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth," etc.; "Let the earth bring forth the living creature after its kind," etc. But human life arises from a distinct and direct personal divine vitalization, by virtue of a special and immediate communication of the divine life-principle: "And the Jehovah Elohim breathed out (*nephach*) the breath of life (*nishmath chayyim*, the spirit of lives, or life of the spirit) into," etc. The lower animals became *nephesh chayyah* through the principle of universal life which proceeds from "the Spirit of God brooding, or hovering, over" the material world, vivifying nature with physical animation, and giving to it power to produce life "after its kind." Creature life thus results from a physical power, imparted through the creative Word, as the mighty divine force of all things and causality of life in nature. Man became "a living soul," not by such a process of conferring or developing life, but by the inspiration of life-substance itself, a spiritual entity which emanated with God, flowed from God, and was the same in kind as God. This divine vital substance, penetrating the physical soul by the outgiving of the Divine Spirit, became the subject of individual life as manifested in the human man. The *genus homo* resulted when the *nishmath chayyim*, "breath of lives," permeated the being of the animal man, who thus became a "partaker of the divine nature." From this, it is clear that man became the soul of life, the life itself, *i.e.*, that man, in distinction from an ordinary animal, became as to the soul (the vital force which animates the body and shows itself in breathing, the seat of sensation, desire, affections and aversions) possessed of an inherent life principle, an essence of vitality, a spirit of immortality. This will be evident when the source of the life and the generative act are observed. "And the Lord

God breathed (blowed) into his nostrils (breathing places, the members with which he manifests animal life) the breath (spirit, spoken of the breath of God, *i.e.*, the Spirit of God imparting life) of life (*lives*, emphatic form as distinguishing the living being from the life itself)." Evidently there was an existent essence, then individualized, that went forth from God by a distinct afflatus into the body and animal soul of man; and that essence is God's "breath of life," *i.e.*, the Spirit of God in its active self-motion becomes the principle of life in man, and is spirit in its actual personality. Man had thus imparted to him something that is now common both to God and man, *i.e.*, a divine principle of life; and in consequence man became a living, vitalized, self-conscious, self-revealing soul. From this impartation of the divine life must be inferred the divine kinship of man, "For we are also His offspring." Man, like God, thus possesses a distinct personality, and is able to say, "I am," "I will," "I ought." He is God-born, of the God species, as to essence of nature. He is God's other self in manifestation, as to inherent nature, and designed to be, as to actual character. God is "our Father" by nature as well as by grace. Man naturally, not conditionally, is a limited and shadowed divinity, as to his spiritual nature. "For Thou hast made him but little lower than God," not "than the angels," but "than Elohim," a divine being. Man, as to his material nature, was God-made, but as to his spiritual, was God-generated. His coming into existence was a distinct creative act; it was the creation of a new species, that up till the time of the inspiration of spirit from spirit into organized animal life, did not exist. It was the birth of "Adam, the son of God," from the divine matrix.

It should be borne in mind that *nishmah*, "breath," "life," is never used of the mere animal principle of life, but is invariably applied to God or man—never to any irrational creature. It represents the spiritual and principal element in man, not as being formed, but as self-existing and God-given. From this, and what has been already said, we must infer that "the living creature" was created by the indirect and man by the direct act of God, and that man received from his Creator what the

creature did not. According to the Bible account of the creation, physical life results from the union of spiritual with material substance; that is, life is the influence resulting from the union of matter and spirit. Science asserts that all existent life is produced by antecedent life, and that life is produced by life only. Also, that produced life must be after its kind, that is, life will be the same in kind as the life that produces it. The Bible clearly shows that life in its last analysis is not only derived from God, but that it is the conscious working and intelligent power of the all-penetrating Spirit of God. This divine vital power, operating upon and uniting with organized matter, produces physical life "after its kind." In man, however, this vital essence or nature of the Divine Spirit (*ruach*, *πνευμα*), did not merely operate upon, but entered into his physical being, producing a conscious, self-working, intelligent life-force, differing only in degree, not in kind, from the divine life which produced it. From these considerations, we affirm that God's affinity to man is *sui generis*, and differs from His connection with all the rest of creation. He possesses the characteristics and sustains the relation of a father to the human race. In so affirming, we define father to be an intelligent person who, by a conscious, deliberate act of free will, begets another free intelligent person having the same nature in kind as himself, and who continues to support, protect and nourish the person thus begotten. Herein is asserted not only the ethical but the physical Fatherhood of God, not figurative or relative, but actual; not national or theological, but personal. Fatherhood is used in the sense of including motherhood, signifying thereby the whole element of parental relation. The anthropomorphic account of man's generation, represents "the human form divine" as coming into self-conscious existence and spiritual life by a parent's kiss, and as an expression of parental love. The birth of the first Adam, thus interpreted, as truly reveals the creative Fatherhood of God as does the death of the second Adam the redemptive Fatherhood.

#### THE DIVINE SONSHIP OF MAN.

Man consists of the material body related to earth,



animal soul related to universal life, and divine spirit related to the eternal God. The body and soul are not in themselves naturally immortal. God provided conditional immortality for the body through "the tree of life" in Eden, and for the soul unconditional immortality through the in-breathed spirit. "The spirit of God hath made me, and the breath of the Almighty giveth me life." "And the dust return to the earth as it was, and the spirit return unto God who gave it." The spirit is the vital principle that directly quickens the soul with its own immortal existence, and indirectly animates the body, through the soul, with vitality. The spirit is the rational part of man, the power by which he acts, thinks, wills, decides, and upon which the Spirit of God exerts its influence. Through it man has communication with higher powers, not only with God but with spirits, yea, even with evil spirits. The soul may have shape, features, etc., corresponding to its body, but the spirit is simple essence, emanating from God, possessed of the power of knowing, desiring, deciding and acting. Spirit is the *tertium quid* to the body and soul, without which man would not be man; through it is his personality, his *self*, the *ego*. Our conclusion is, therefore, that when in the solemn council of the Trinity, "God said, Let us make man," He purposed the giving "an earthly house" to a spiritual being, "created (not formed, *bara*) in (*into, after*) His (God's) own image (*tselem*, copy, ideal, *genos*, species)," and "made (formed, *assah*) in (*after*) the likeness (*d'muth*, similarity, appearance, manifestation) of God." Man in his origin was a new creation; distinct from every other earthly creature in that his inmost nature was the same in kind as God's, and capable of reflecting the divine character. Man is only distinguished from all heavenly beings, by the union of this divine spirit nature with the material world and animal life. "There is a spirit in man" which is essential and indestructible, natural and permanent. It is that "image of God" which was uneffaced by the fall, and is ineffaceable by sin, and still exists in every human being. This indestructible, natural essence, reflecting every attribute of the divine nature, is referred to in the Bible as existing in sinful man. For this reason the shedding of "man's blood" was

prohibited, "for in the image (*tselem*) of God made He man." James, referring to unregenerate mankind, says, "Men which are made (*γεγονοτας*, created, begotten, receive being) after the similitude (*ομοιωσιν*, resemblance, image, visible conformity to its object) of God." And Paul, referring to order, rule and subordination in the relations of present life, says of sinning man, "forasmuch as he is the image (*εικων*, derived likeness, visible representation and manifestation) and glory (*δοξα*, dominion, majesty as ruler) of God." Although man still has all that in which he was created as man, viz.: God's essential nature, yet there was that in his original being which, though natural, was accidental and capable of being lost. It was designed to be the purest reflection of the divine, and belongs to the free-will of the individual personality. It is the evidencing of the moral nature of God to man, and expressed in the words "after (according to) our likeness," *i. e.* according to a visible conformity to the character of God. Man retained the image (spirit nature, natural relation) of God, but lost the likeness (moral character, spiritual relation) to God. "Image" is the real, and refers to substance; "likeness," the ideal, and refers to quality. Man retained his nature but lost his character. According to the Bible account, man was instantaneously created "in the image," but not in the "likeness of God." In Gen. i. 26, the whole purpose of God is expressed, but verse 27 records what was actually done, viz.: "created in (*beth*, in the original form of, according to) the image of God" by the inbreathing of a true Personality, which is the principle of that image. Man is "made (*assah*, *πλασσω*, formed, moulded) after, (*caph*, in conformity with some model, like as) the likeness of God," or "as our likeness," *i. e.*, "so that it be our likeness." Nor is chap. v. 1, contradictory of this. "In the day that God created man, in the likeness of God made He him." Here it is *beth d'muth*, "in or according to the likeness;" not *caph d'muth*, "after, like as the likeness," as in i. 26, signifying that the divine manifestation was the ideal model for man's making, the perfected copy for his finishing. The purpose of God as to "the likeness" was not carried out at once, the making (*moulding*) implied a process of development. Perhaps the human person could not attain to

the likeness of the divine life without the Incarnation. God's intention concerning the production of a divine manhood was never accomplished until realized in the perfection of the man Jesus of Nazareth, who "advanced (made progress) in wisdom (knowledge of things human and divine) and stature (age), and in favor (grace, good-will) with God and man." In the image, man possessed in perfection, the potentialities and the possibilities of divine likeness, but the actuality was contingent upon the circumstances of human development through knowledge by experience, acuteness, etc. Image is the fixed and inalienable resemblance to God's nature, while likeness is the progressive and habitual growth in the similitude of God's character. The image was propagated solely at the will of God, but the likeness is developed at the will of man. Though human parents transmit their nature in kind to their children, yet what the character will be in the manifestation of that nature depends upon the action of the child. We are not to understand that "the image of God" as the divine personality was in man, forming an actual union of the divine and human natures, so that he was "the image of the invisible God." This could only be said of Jesus Christ, in the image of whose image man was created. As the parent, without giving up the identity of his own personality, or actually imparting his own being, begets a child "in (according to) his own likeness, after (like as) his image," so God begets man, possessing all the essential elements of His nature, but not the perfected attributes of his moral character. Man is similar to, but not identical with, God; like Him in nature, but distinguished from Him in ethical individuality. Man bears the relation of a child to God, he is His divine, time-begotten son.

#### FATHER—CHILD—SON.

From the above study of man's original creation we conclude that man is God's own child; "Being then the offspring of God" as to his spiritual nature. Father and child are correlative terms; the idea of childhood includes the idea of paternity, but paternity carries with it the idea of similarity of nature, and childhood that of similarity of character. Man

has the moral image (nature), but not the moral likeness (fixed and perfected character) of God. God is a living person, and has a true affinity to man. He possesses the characteristics of a father, sustaining the relation of a parent to the human race. This is maintained by such Scriptures as "Have we not all one Father?" "One God and Father of all," "God the Father," "God and Father," "Our Father," "The Father of spirits," apostolic benedictions, etc. By parity of reasoning, man sustains a natural filial relation to God which may be inferred from passages already quoted, the parable of the Prodigal Son, and many others. Here we find Divine fatherhood and Divine sonship clearly revealed. But we have reasoned that the son must be like the father; every power and faculty of man's spirit bears some aspect and trace of a likeness to God. But if the son is like the father, we must infer that the father will be like the son, hence the spiritual attributes of man are representations of the eternal "Us." In a modified sense it might be said by the first Adam, "He that hath seen me, hath seen the Father."

The common idea of fatherhood is expressed by Candlish: "That the relation which God sustains to His Eternal Son is His only true and proper Fatherhood, and that it is only by their partaking of that relation that angels and men become the sons of God." That is, God is the maker and moral ruler of the race, and only "the Father of all them that believe." That man is by nature only a creature, and a subject of God, but may become a child through regeneration and adoption. In reply to which we would call attention to the difference between the sonship of Christ and the sonship of man. The former was eternally begotten of the Father by a necessity of His essential nature, while the latter was generated in time, by the Godhead, at the will of the Father. Also, in Scripture "children" and "sons" are neither co-ordinate nor synonymous terms. "Children of God," *τεκνία θεοῦ*, expresses a natural and actual relationship, and implies the genuine posterity, true offspring, *i.e.*, physical children of God. Child, *τεκνον* specifies the origin of life, and the characteristics or outward manifestations of that life. "Sons of God," *υιοι θεοῦ*, is used of the inward,

legal and ethical sense of the relation to God. Son, *vios* has reference to that which fixes the relation of the character, more especially the developed consciousness of that character. Paul expresses this relationship by the term *vioθεσια* "adoption," "adoption as sons," *i.e.*, placed in the relationship of a child, and implies the restoration of the privileges of forfeited sonship. Adoption was a Roman legal process by which a son was received from his natural parent by another man, and became the legal child of the adoptive father, and stood in the same relation to him as a born son. The adopting father became an actual parent. Let it be noted that to man "adoption" is a change of relation only, for the natural parent who gives us, and the adoptive parent who receives us is one, *viz.*, "God our Father." Both "children" and "sons" imply that the relation of man to God is filial, but the former presents the natural and the latter the legal side. Children have the right and capacity, as a natural inheritance of grace, to become sons and recover the lost family relation and be reinstated into all the privileges of the Father's household. Pope says, "Adoption is the reversal of a sentence that excluded from the inheritance of the Divine family." "It is a simple reinstatement in the original position of children of the creating Father; an investiture with the special prerogatives of brethren of Jesus." See also page 165 of the April QUARTERLY. Regeneration, or being born again, is not the creation but the restoration of the close and full relation that existed between man and God prior to the fall. As Pope says, "It is not a change in the substance of the soul, nor in its individual acts, but in the bias toward evil, which is the character. It is the restored life of the whole nature of man." "The spirit of adoption" did not make God our Father, but simply declared, or made known, our relationship, "whereby we cry, Abba, Father." "The Spirit Himself beareth witness with our spirit, that we are children of God." We were "children of God" by nature, but through sin we lost the consciousness of that relation. Condemnation having been removed through faith, communion between the human and Divine spirit is restored; "our spirit" says "*My Father*," and "the Spirit Himself" responds "*My children*." Having this con-

sciousness of childhood, then those who "are led by the Spirit of God, these are the sons of God," *i.e.*, becoming loyally submissive to the operation of the Spirit, possessing the filial disposition of obedience, they become the true sons of God, participating in the life of the Father. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Take note of Paul's distinction between the use of "children" and "sons." The term *child* expresses a relation of nature, a community of life; and *son* a position of honor, an official character as the representative of a family. The former refers rather to the physical condition and a closer relationship; the latter to the divine act and a relative relation, which, however, is always accompanied with the privilege of exercising the child advantages. "But as many as received Him, to them gave He the right (*εξουσιαν*, competency, liberty of doing as one pleases, the ability with which one is endued) to become children (*τεκνα*) of God, *even* to them that believe on His name." Through our relation to Christ, the eternal "Son of God," by faith we may become "sons of God," bearing the same relation to the Father that did "the child Jesus." The original sonship of Adam, "which was the son of God," restored in the human nature of Christ, is intended for the race, "that we might receive the adoption of sons," "and be conformed to the image of His son, in order that he might be the firstborn among many brethren." God is "the Father of spirits," both of angels and men, "the Father from whom every family (*πατρια*, ancestry, paternity, order of angels) in heaven and (race of men) on earth were named." But all are not "the sons of God;" all men are the children of God. "Have we not all one Father? Hath not one God created us?" "He made of one every nation of men for to dwell on all the face of the earth." "Being then the offspring of God," we become "sons" when restored to the original relation of man to the Father, and thereby recover all the possible attainments of a child, and the child will bear a resemblance to the father.

"The perfect design of Christianity," says Pope "and that which is so to speak its peculiarity, is to bring God near to man as a Father; to restore His Fatherly relation to mankind.

And the soul of personal Christianity is the adoption which makes us as regenerate the sons of God." That it was the recovery, and not the creation, of the relation is clear from the following Scriptures: "Behold what manner of love the Father hath bestowed upon us, that we should be called children (*τεκνα*) of God, and *such* we are." "And have put on the new man, which is being renewed (in process of renewal) unto knowledge after the image (*εικων*) of Him that created him." "And put on the new man, which after (the likeness of) God hath been created in righteousness and holiness of truth." This, in harmony with Pope on "Christian Sonship," leads to the conclusion that men are children of the Divine, that the standard of renewal (*ανακαινομενοι*, causing something already existing to grow up into a new kind of life) is the original image in which man was first created (*κτισαντες*, finished formed, once for all). But while the purpose is the restoration of that likeness, it is implied that the renewal is a process going on toward the recovery of the pristine image. "But we all with unveiled face, reflecting as a mirror the glory of the Lord (or beholding the glory of Christ in the Gospel as in a mirror, from which it is reflected), are transformed into the same image from glory to glory, even as from the Lord the Spirit." The consummation of the whole plan of redemption is but the accomplishment of God's original purpose, viz., the making of man as an *imago Dei*. Man was so fully that image at the first that God held intercourse with him as His equal, and appointed him to have dominion over His works as His vicegerent. God's purpose never having been changed, man need not leave earth, where he is intended to represent Deity, to be like God, even as a son is like a father. Dorner says: "The essential ideas of sonship are generation, identity of nature, inferiority of nature, and tender endearment." All these we claim for the first man, Adam, and for every man, so far as the spiritual nature is concerned. In body and sentient life man differs from lower animals only in degree, not in kind, which is true even in the intellectual faculties, which are akin to animal instinct. The perfect development of body and mind only makes man a first-class animal of

the highest order. It is in the moral and spiritual that man is distinguished from the brute. He can have a conception of God, receive a revelation from God, and hold conscious communion with God. He is endowed with a moral faculty, or sense of right and wrong, ought and ought not, consciousness of inferiority to his Maker, and possessed of the capability of filial affection. By nature he has the right to claim God as his Father, by whom he was begotten in time for specific purposes. It may be objected that a son, though inferior in relation, may become superior to his father in character and developed attributes. This would be true if the Father were an imperfect being, but not possible of God, the All-Perfect Father. The possible attainment unto divine perfections is the Father's purpose in His generation and redemption of man. "We shall also bear the image (derived likeness) of the Heavenly Father." "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He (the Father) (or it, our future state) shall be manifested, we (the children) shall be like Him (our Father); because we shall see Him even as He is." "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness (*temunah*, form, appearance)." "For the earnest expectation of the (sentient) creation waiteth for the revealing of the sons of God," as the accomplishment of God's purpose when He said, "Let us make man."

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## DRUMMOND'S NATURAL LAW.

### A CRITIQUE.

BY REV. JOHN MORTON,

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"A GOOD book," Milton has said, "contains a potency of life as active as the soul whose progeny it is." Not only has it life in itself, it produces life after its kind. Wherever it is sown, if the soil be good, it quickens and bursts into blade. The traveler takes it up in the train or in the ship, and is made thoughtful; the minister takes it up in his study, and his heart is stirred:



it works a change in him which may be observed on the Sunday after by the firm grip which he takes of his words, and by the freshness of his thoughts. Potency is in it, beyond doubt.

This being true of good books in general, it is specially so of religious books, for there lies under their dry husk the most powerful of all life-giving germs. Let this germ get a fair start and fair play, and it will outgrow all other seeds. It will spread out its branches, shut out the light and air from the weeds around, rob them of nourishment, so that they will wither and die.

Mr. Drummond's work, whose title is at the head of this paper, belongs to the class of good religious books. It is throbbing with religious thought; and, as was to be expected, it has sent its pulsations far and wide. It has started many conversations on the highest of themes, occasioned hundreds of religious articles, and supplied the germs of sermons innumerable. A book which, in little more than a year after its publication, reached its thirty-second thousand, and was read by thoughtful men and women in all parts of the world, must have in it words which are quick and powerful.

The work deals especially with the philosophy of religion. It is not content to point out the great currents in the spiritual ocean, it attempts to discover their origin, and to point out their laws. It is not satisfied to describe the blessedness of the new life, it undertakes the more difficult task of giving the science of it. As modern astronomy has shown that there is order, unerring order, in the solar system, so it would show that there is order in the spiritual system. And undoubtedly this is one of its chief fascinations for thinking men of the present day. As order, invariable order, has been found in every department of the physical, it is natural that there should be a search for it in the spiritual, and any book which professes to have discovered it will be eagerly read.

The book gratifies the thoughtful mind by a cordial recognition of the truth that nature and the Bible are both embodiments of the same mind. It points to, and seeks to bring about, the time when the twin sisters—theology and science—hand in hand, and glorious in the light of God, will go forth to bless and benefit mankind.

The book attempts, also, in the line of many predecessors, to simplify the problem of nature, by assuming that one principle will account for all events. This has a fascination for the philosophical mind. It satisfies the intellect to construct a theory which will cordially include every event, from the sweep of a planet to the plucking of the forbidden fruit.

Whether such a theory will contain the actual universe is another question. The actual universe contains much that is forbidden, that ought not to have been, and that might not have been—sin, for instance. It contains much which God did not cause. The attempt to fit this actual universe into a single boxed theory has always failed in the past. The words ought, and ought not, holiness, and guilt, had to be left out, or they had to be squeezed till they were not recognizable.

In this book itself there is ample evidence that the theory will not contain the universe as it is. Mr. Drummond's introduction is at war with his addresses. The addresses, which form the bulk and the best of the book, bring before us life and death in a fresh and striking way, leading us to long for the one and to shun the other; while the introduction appears to teach that we are destined to one or the other of these issues by laws over which we have no control. The addresses present life and death, and seem to say, "lay hold of life"; but the introduction comes after, and says that our fate is fixed for us by natural laws, as is the fate of dead and living matter. The addresses appear to say, "Choose ye," while the introduction says, "Natural law will choose for you." The addresses lay hold of the practical, while the introduction takes as fast hold of the speculative. But though this one-wheeled theory may not account for all events, it has always had great attraction for speculative minds.

My object in this paper is to call attention to some of the fascinating conceptions of the book, and to note the errors which appear to me to be lurking in them. If there be more of the critical than the appreciative, set it not down to cold blood, but to the fact that the task which I have set myself is not to eat the wheat, but to sift it.

One of the fascinations of the book is the zest of discovery

with which it glows. Mr. Drummond speaks of himself as a first explorer in an untrodden land. The sympathetic reader did not need to be told this, for he felt it throbbing in every page.

Mr. Drummond made the discovery when preparing his lectures. He found himself describing spiritual phenomena in terms of physical science. The distinction between the good and the bad became a scientific classification, backsliding became "reversion to type," the new birth became "biogenesis," and so on. So far this was what might have been expected, for the preacher finds illustrations among the objects with which he is familiar. But Mr. Drummond discovered, or thought he discovered, that the physical processes were more than analogies; were in their laws identical with spiritual processes. He could state the laws of spirit in terms of science, because spiritual laws and physical were identical. He saw, or thought he saw the natural prolonged into the spiritual. The discovery charmed him. He felt that he had stepped on solid ground. Formerly, the phenomena of the spiritual were a chaos to him, but now he saw great lines running through them. The spiritual instantly began to assume an orderly form. His heart thrilled with the new vision. This thrill passed into the writing, and from the writing into the reader.

I might further mention that the writer does not at once show his hand. The plot of the book, if I may be permitted such a phrase, is hard to discover. When I got the book into my hand, shortly after its publication, Mr. Drummond was unknown to me, and I was puzzled to know the school of theology to which he belonged. It was not until I read the book a second time that I thought I knew where he was.

This feature I look upon as an unconscious excellence, for a product of nature does not reveal its secret at once. The rhetorical laws underlying the poems of Homer had to be searched for, and the theological principles of a living religious book—unless, indeed, it be one on systematic theology—do not lie on the surface.

I might refer, also, to the striking and suggestive analogies which are scattered like gems over the entire field of thought ;

but I turn from these general features, and come to something more definite.

I start with the remark that the writer has hit on an attractive title, "Natural Law *in* the Spiritual World." Had it been, "Natural Law *and* the Spiritual World," we should have laid it aside with the remark: "This is another attempt to reconcile science and religion; it will not likely have anything new; and it attempts a needless task, for the natural and the spiritual were never at war except in the imagination of men." But the title, "Natural Law *in* the Spiritual World," is new; new, at least, from a Christian philosopher; for when we unfold the phrase, and fill in the omitted words, we read, "Natural law holds sway in the spiritual world," which is not far from saying, "Natural forces, in which natural laws inhere, hold sway in the spiritual world;" and this brings us to the thought that physical law is supreme in the realm of spirit.

A book from the late Harriet Martineau on such a theme would not have surprised us. This is the pet theory of all materialists. It is as old as Lucretius, and much older. It has been rendered into present-day speech. There is in matter, it is said, the promise and potency of all life; in other words, natural law and natural forces hold sway in the spiritual world. Matter is the charioteer of the car of the universe. The reins are in his left hand; the whip is in his right; the steeds are swift; and we are rolling along to an unknown destination. We can neither jump from the car, nor jostle the charioteer from his seat; so then let us settle back and sing: "Atoms and void, atoms and void; we are spirits, but matter is our master."

Such is the theory suggested by the title; but is it the theory of the writer? And if so, under what limitations does he hold it, and how will he apply it to conversion, and other great spiritual changes without infringing on the liberty and responsibility of man? Our curiosity is aroused.

And this leads me to a second remark bearing on the attractive features of the book. I refer to its subject matter. It deals, in a fresh, original manner, with such subjects as these: the Natural Man, the New Birth, Spiritual Growth, Degenera-

tion and Death. It raises questions like the following: "Is a natural man absolutely non-spiritual?" "Is he hermetically sealed against the spiritual, not by his own will, but by a law of nature?" "Is he unable to break the seal from the inside, or, in other words, to open the door and to let the new life in?" "Is the new life, when it enters, eternal in its nature, or is it subject to degeneration and death?" "When a natural man is vitalized, is it impossible for him to be devitalized?" Which of the theories does Mr. Drummond hold? In one part of the book he appears to teach the former, and yet in another he elaborately discusses spiritual degeneration and death. A book which probes the spirit with such questions as these is not likely to make one drowsy.

But, third, the phenomena of the spiritual world are made particularly interesting by the new-fangled dress in which they appear. Mark the Arminian in his new garment. We are familiar with him in his old clothing. A practical fellow he is, planting his feet firmly on personal liberty, and maintaining that every man can, and ought to, lay hold of eternal life. So we have known him, but now he comes before us dressed in scientific style, and named "spontaneous generation." We are acquainted with the Calvinist, too, and are aware that under his coat of mail (which he wears chiefly on state occasions) there beats a humane heart, but it is refreshing to meet him after he has been at the scientific cutter, and to see him tricked out in a garment of "biogenesis." Catholics and fashionable Christians, who pay others to do their religion for them, appear as "parasites," or "semi-parasites." And so the interesting procession goes on, revealing old friends in new colors. Everlasting life is "complete correspondence with environments"; eternal death, the want of such correspondence; spiritual declension is "reversion to type"; and the new birth is the impartation, to the natural man, of a shred of spiritual protoplasm.

Now all this strongly suggests the idea of a theological masquerade, but this is precisely the term which Mr. Drummond will reject. With him it is no temporary outfit by a clever theological tailor, but an application of natural law in the

spiritual world. He claims to have taken from these phenomena their popular dress, and to have clothed them in the garment of nature. How far he has been successful we shall consider in a moment, for the present it is enough to notice the attractiveness of the picturesque procession.

In addition to the title, subject matter, and dress, I might have referred to the practical character of the work (which constitutes its chief value), but time does not permit.

I have but to add, before leaving the attractive features and turning to other matters, that it is written in a style which leaves nothing to be desired, which carries the reader on, and seldom leaves him in difficulty about the meaning. Taking it altogether, it is a living book, and I am thankful for it.

But I am not a good enough catholic to swear by everything the writer says; and now for some objections, which will be presented in brief.

The book is made up of two distinct parts: a number of brilliant lay sermons, and a philosophical introduction. The philosophical part was written last. It was meant to explain the principles underlying the sermons.

I think it is open to question whether the writer has given the true philosophy of his own productions; but whether he has or not, we are bound to read them, and to criticise them in the light of his own interpretation.

Taking him, then, as our guide, we find the underlying principle to be, that *natural law holds sway in the spiritual world*. But what exactly does he mean? Does he simply mean that the spiritual is under law? Does he wish to lift into prominence the truth that, among spiritual phenomena, as truly as among natural, there is order? Is the philosophical motive of the book to contribute to the science of the spiritual? Is it to show that as the natural world has its laws, so the spiritual has its? By no means. The writer, indeed, maintains that the spiritual is under law; but he goes further, and maintains that it is under *natural law*. Its laws and the laws of nature are not merely analogous; they are identical. In other words, the laws by which God governs a stone or a star are the identical laws by which He governs a

soul. And as necessity rules in the realm of matter, so, if this theory be true, necessity rules in the realm of spirit. It is the old song: "Atoms and void, atoms and void; we are free, but matter is our master."

Mr. Drummond's philosophical principle determines his method of inquiry. Since the spiritual is under natural law, her laws must be found in nature. Not among the phenomena of consciousness, but among the phenomena of matter are her laws to be found. The law of regeneration is to be discovered not by inner perception, but by outer perception; it is to be discovered not at first hand, but through a knowledge of animal and vegetable life.

Now, I cannot agree with this method. The laws of the crystal must be sought for in the crystal, the laws of the plant in the plant, the laws of animal life in the animal, and the laws of spiritual phenomena in consciousness.

Having discovered them, they may be illustrated by physical processes, but should never be identified. Is it not this identification which has led to so many and such grotesque errors in interpreting the parables of our Lord? Is it not this which a preacher does when he allows an illustration to run away with him? Is it not this identification of the illustration and the thing illustrated which led preachers in olden days to assert that an unconverted man had no more power to believe in Jesus than a man with a withered hand to stretch it out, while in the next sentence they called on him to believe, and to believe now.

Mr. Drummond, true to his method, has fallen into this error again and again. I can merely refer to some of the instances.

1. He assumes that spontaneous generation is impossible; in other words, that dead matter has not in it the potency of life. This being a law of nature, it is also, according to his theory, a law of spirit, and the natural man is classified with the non-spiritual.

Now, this does not mean simply that the natural man is resisting the Holy Spirit who is stirring in his breast, or that he is frustrating the growth of the holy germ. It means, in the strict, scientific sense, that he belongs to an order of soul which is *absolutely* destitute of any holy germ.

I cannot take this view. It is contrary to the oft-expressed idea that man, though fallen and condemned, is not without some traces of the source from which he came; it is contrary to the teaching of Scripture, which says that the Spirit has been poured out on all flesh, and is being resisted by every unconverted man; it is contrary to the truth, as we shall in a moment see, that the unconverted man ought to, and therefore can, turn at any moment; it is contrary to the showings of comparative theology, which has found spiritual germs in every religion; and it is contrary to the truth that the idea of God is a universal possession.

Look for a moment at this last point. The idea of God is a spiritual idea; may be said to be the germ of all spiritual life, for by it the soul grows into God. Now, how can it be asserted that the natural man is absolutely non-spiritual when this fruitful idea lies bedded in the deep soil of his soul?

It appears to me that any man who follows the light of this idea will be led to see not only the Father, but the Son.

One other word on this point. The writer himself does not always adhere to his own theory, for he speaks of the spiritual degeneration of the natural man; thereby assuming that there is some spiritual element in him, otherwise it could not degenerate and die.

2. But, to pass on, the writer maintains that the natural man is hermetically sealed against spiritual life. Now were this a popular representation of the truth that the sinner shuts and bars the door of his soul against Christ, it would be strikingly true, but we are not allowed so to take it. We are to take it in the strict, scientific sense, that, as dead matter has no power to lay hold of life; in like manner the natural man is helpless. But if the natural man is hermetically sealed in this sense, what are you to make of his responsibility?

I cannot accept this fatalistic theory. It is contrary to Scripture, which declares that it is the sinner's duty to be converted, and which calls upon him in more than one passage to convert himself. It is contrary to the injunction: "Lay hold of eternal life." It is contrary to the fact that the lifeless man is blamed for remaining lifeless. It is contrary to the testi-



mony of many converted men, who declare that they might have been converted long before they were.

Whoever heard of dead matter being blamed for not becoming a plant or an animal? No; the theory which asserts that man is hermetically sealed against the spiritual, plays into the hands of those who teach that we are what we are of necessity, and that whatever is is right.

Man cannot generate spiritual life, but he can accept or reject the life which has been brought within his reach.

3. But I call your attention to another error, which arises from the identification of the illustration with the thing illustrated. Heredity and environment, the writer teaches, are the two forces which build up a man. It is so in plant and animal, and, of course, according to his theory, it must be so in man. If this be true, man is but a chip on the current. He has no freedom.

The only way of escaping this conclusion is by affirming that freedom is included in heredity and environment. But it is not included in the latter, for choice is a man's own, and though occasioned, not caused, by his environment; nor is it included in the former, for while the power to choose is hereditary, choice itself is not. Nor are his choices products of heredity and environment combined, for they are often contrary to both.

And here emerges one of the striking distinctions between the spiritual and the physical. In the spiritual the conditions and the effect are not necessarily connected; in the physical they always are. Gas, let us suppose, is issuing from a jet. The moment flame is supplied, the gas will ignite. In this case heredity and environment have invariably the same result. But take a case in the spiritual. Before Satan fell, he was a holy angel, and he was surrounded by all the conditions needful to holiness, but holiness was not the result.

These are single cases in each sphere, but they illustrate the general truth that while there is a causal nexus between the condition and the effect in the physical world, there is no such connection in certain spheres of the spiritual. In the spiritual sphere of conduct both heredity and environment may be toward holiness, while the opposite of holiness ensues. Were it

otherwise, were man absolutely the product of heredity and environment, as is the crystal and plant, he would have no freedom in the ethical sense of the term; and, having no freedom, he would have no responsibility.

Once more, in his discussion of classification the writer teaches that the natural man and the spiritual belong to two distinct worlds. Nothing could be better put, if we take the words as expressing the biblical idea that the spiritual man loves God, while the natural man does not. The two men live morally in different worlds. But this is not the meaning of the writer. He means that the natural man, in his nature, and by a law over which he has no control, belongs to one scientific type, and the spiritual to another. He is in a lower kingdom of nature, as the crystal is lower than the animal.

But if this be so, he is in the position that nature and nature's God assigned him. It may be a lower position than that of the spiritual, but it is none the less honorable. The crystal is as honorable in its sphere as the plant in its higher sphere. The crystal must not complain that it is not an animal, it must accept the nature that God gave it; and so the natural man, if this theory be true, must not find fault that he is not a spiritual man. He must joyfully accept the scientific kingdom into which he has been brought, thankfully live the life that is natural to him, and not envy those who have been gifted with a higher order of being. If there be for him—a matter over which he has no control—an evolution into a higher nature, he must patiently wait till some germs of spiritual protoplasm are cast on the shore of his being.

But this is not what we would advise the natural man. We would blame him. We would tell him that he ought to be spiritual. And we would so advise him because it is according to his nature to be spiritual, and because, so long as he lives the life of the natural man, he is frustrating and stunting his own nature, which can rest at nothing short of God.

It appears to me, therefore, let me say in a concluding word, that the great error of the book is, what the writer believed to be its chief excellence, viz., the identification of physical with psychical law. The law under which the soul of John the

Baptist was quickened to preach repentance and to move men's hearts is essentially different from the law under which a spring wind sweeps over the earth and unlocks the grasp of winter. John the Baptist could have refused to yield to the motion of the Spirit; he could have been "disobedient to the heavenly calling," and the people to whom he preached could have done likewise, as, indeed, many of them did, but the wind has no such liberty. There is no causal nexus between a moral command or motive and the corresponding action in the spiritual world, there always is between the physical condition and effect. It is a blunder, therefore, to represent the spiritual as being under physical law—which is always and everywhere necessitating. Not only, as it appears to me, is it a blunder, but it is a blunder which, when carried to its logical conclusion, leads to the idea that everything that is, is right, and that Nero as well as Paul, Satan as well as the Son of God, are exactly as God designed them to be, and necessary in order to a perfect universe. The non-spiritual Nero belonged to the natural kingdom, and Paul belonged to the spiritual, but each was beautiful in his own place. This, I say, appears to me to be the logical outcome of the theory, and, as a matter of fact, this is the conclusion to which many scientific evolutionists have come.

So much for the error from which I am glad to turn away. On the other hand, the excellences of the book are patent to all. Those chapters on spiritual degeneration and parasitism are powerful presentations of certain great dangers to the spiritual life. The emphasizing of the truth that there is *order* in the spiritual realm is also strikingly presented. The great movements of the soul in regeneration, and growth in grace take place, not, indeed, according to physical law, but according to psychological law. The relation of thought, feeling, desire and action has long been seen. They follow each other according to law. This order is followed in regeneration. Believe and live. Turn attention away from any subject, and it ceases to keep hold of the heart. This is a law of the Spirit, and it holds good in the religious life as truly as in any other. In order to have spiritual results, we must supply the conditions.

A soul will not grow unless it keeps itself in the proper environments. Mr. Drummond has done excellent work in lifting up this great truth. He has given new and striking illustrations of the text, "As a man soweth so shall he reap, if he sow to the flesh he shall reap corruption, if he sow to the Spirit he shall reap life everlasting."

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## THE HOLY GHOST.

BY REV. B. SHERLOCK.

"IN the beginning was the Word, and the Word was with God, and the Word was God. In Him was life, and the life was the light of men. . . . There came a man, sent from God, whose name was John" (John i. 1-6). This John, commonly called John the Baptist, was "filled with the Holy Ghost even from his mother's womb" (Luke i. 15). This being filled with the Holy Ghost so specially and thoroughly in his case, was in order that his witness-bearing to the claims and powers of Jesus the Messiah should be infallibly correct, full, and absolutely true.

And so it is written that "the same came for witness, that he might bear witness of the Light, that all might bear witness through Him." His first witnessing is to the personal superiority of the person who was to come after him: "John beareth witness of Him, and crieth, saying, This was He of whom I said, He that cometh after me is become before me, for He was before me." And again, "When the Jews sent priests and Levites to ask him, Who art thou? why baptizest thou? he answered, I baptize with water; in the midst of you standeth one whom ye know not; even He that cometh after me, the latchet of whose shoe I am not worthy to unloose." This witness to the great superiority of the coming Jesus to the witnesser, is borne in very positive, but yet in somewhat indefinite, terms. But it prepared those who accepted it for the more definite and precise statements which were uttered after a few hours had elapsed.

"On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the

world ! This is He of whom I said, After me cometh a man which is become before me, for He was before me." John passes from the thought of the difference between himself and his Master, and at the moment when the human form of Jesus meets his eye, there bursts from his inspired lips this wondrous witness to the mediatorial, atoning work that Jesus came to perform for universal man. John's Jewish auditory ought to have been prepared to receive his testimony, they certainly were prepared to understand his meaning. For the lamb was the choice animal used in the atoning sacrifices with which they were every one familiar, either as sinners to present the offering, or as priests to manipulate it. In this witness of John's there is no trace of a theory of the atonement; men who, like him, are full of the Holy Ghost, have no time, and feel no need, to theorize concerning what they set forth. They enjoy such a glorious consciousness of the certainty of the truth, that they simply "bear witness."

"He taketh away the sin of the world." John! that is a tremendous assertion you are making. But John can make no mistake in the matter, for he is filled with the Holy Ghost. And he can afford to wait until God shall in the developments that then were future, vindicate the witness-bearer against all possible doubt.

Taking away the sin of the world is an achievement of such stupendous magnitude and of such infinite importance, that in view of it alone John is amply justified in saying of the achiever, "The latchet of whose shoe I am not worthy to unloose." And in view of it Jesus is fully entitled to be called the "Lamb of God." Infinitely indispensable as the atoning and vicarious work is, there is a sense in which it may be looked upon not so much as a finality and a perfection, as a work which is fundamental, initial, and preparatory to another and an additional achievement on behalf of man. To this additional achievement John also bears separate and definite witness, saying, "I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding

upon Him, the same is He that baptizeth with the Holy Spirit." This additional work, power or prerogative, which, like the taking away of the sin, is the work of Jesus, and of Jesus *only*, entitles Him to a still higher designation than "Lamb of God;" it is, therefore, recorded that John immediately says, "And I have seen, and have borne witness that this is the *Son* of God" (John i. 33, 34).

John had many and powerful words to utter; thunderbolts of truth to hurl at the sins of all classes of sinners that were represented in his audiences, but his testimony as herald and forerunner to the Prince of Heaven, who was to come after him, is all contained or expressed in these two declarations concerning Him, viz.: "He taketh away the sin of the world," "He shall baptize you with the Holy Ghost." Our purpose in this paper does not permit us to spend time on the first of these. In tens of thousands of books and pamphlets is Jesus as the sin-bearer discussed, illustrated and declared. In hundreds of thousands of sermons do the preachers of Christianity and of Christ press upon men the claims of Him "who bore our sins in His own body on the tree." And all over the quickly expanding Christendom of to-day the atmosphere is becoming sanative and heavenly, because of the ever-augmenting millions whose hymns of praise to the sin-atonement Jesus are displacing and driving out the malarial music of sin and hell. The "sin of the world" so presses on humanity; an incubus, a burden, a disease, an infinite curse, that every lover of man should rejoice in every book, every sermon, every song, every testimony, whose theme is that of the Baptist's witness, "Behold the Lamb of God, which taketh away the sin of the world."

Mark one difference in the form of these two testimonies. The sin-removing is co-extensive with the "world," but the baptizing with the Holy Ghost is for "you," that is, those who put themselves into harmony with this Christ. This is in perfect conformity with the historic facts which are recorded; he, the witnesser, was himself filled with the Holy Ghost; his father, Zacharias, was also so filled when he prophesied concerning the career of his son. The only occasions when Jesus speaks of the Holy Ghost as a possible human possession dur-

ing the whole of His career are those when none but His disciples were addressed, and it is probable that none but they were present. And when the promise that John made in this behalf was verified at Pentecost, none were present but those who loved the Lord Jesus, and were consecrated to His service (See Acts i. 5-8, and ii. 1-4).

Another difference in the form of these testimonies is seen in the fact that the first is a "taking away" of something, and the other is the bestowment or adding to; ideas not only distinct the one from the other, but opposed in nature the one to the other.

A third difference is, that the thing taken away, and the being bestowed are, in their nature, more perfectly opposite than any other opposites we have any knowledge of.

Still another is, that the thing taken away is an attribute of fallen humanity, of a depraved creature; the being bestowed is really and truly God.

Much evangelical theology has been written, and a vast amount of preaching done in which these tremendous and antipodal differences have been ignored, and many instances can easily be seen where these two departments of the work of Jesus are absurdly and unnecessarily mixed together to the great detriment of theology, and, consequently, of Christian life.

The order of Christ's action corresponds with the order of His forerunner's testimony. His victory over Satan, the great originator of human sin, in the wilderness; His own personal freedom from sin, His repeated victories over subordinate devils, His fearless rebukes of the sin that He saw in others, His healing of all manner of disease, and in thousands of cases diseases that, in the sacred writings of the Jews, were declared to be the consequence of sin (see Ex. xv. 26; Deut. vii. 12-15, xxviii. 35-59), were all in keeping with the character and work described as taking away or destroying sin. And the great culminating act of self-sacrifice on the Cross of Calvary, with its confirmation by His resurrection, left nothing undone that was needful to the perfection and completeness of the work which corresponded to the Baptist's first great testimony.

With regard to the *second* great work of Jesus, we find in Matt. x. 20, Mark xiii. 9, and Luke xxi. 12, that the Holy Spirit was or would be given to a certain degree, and for a special purpose, to His disciples in the days then passing; and He gave them, in Luke xi. 13, a promise that the Holy Spirit would be given "to those that asked *Him*," that is, the Father. But it is not until within a few hours of His agony and sacrifice that He reveals in strong, definite and astonishing terms what was needed to be known by His disciples of the other, the Coming One.

#### CHRIST'S FINAL WORDS

concerning this Coming One, uttered just before His great mediatorial address to His Father, given us in the seventeenth chapter of the Gospel of John, are found in the fourteenth, fifteenth and sixteenth chapters of the same Gospel. Other words of His concerning HIM, which were spoken within the forty days that elapsed between His resurrection and His ascension to the Father's throne, are found in John xx. 22, and Luke xxiv. 49, and Acts i. 5-8. Let it be remembered that these words are not merely "texts of Scripture," they are the words of the Second of the Divine Trinity describing or revealing the Third; the Eternal Word, manifest in the flesh, speaking of the Eternal Spirit. The deepest intensity of faith becomes the highest reason when in the presence of HIM who is in Himself the Way, the Truth, and the Life. He tells us that without the childlike spirit we cannot enter His kingdom. That spirit is not the temper of intellectual self-sufficiency, but of self-distrust and candid inquiry. In that spirit let us examine His words as found in the record.

1. Look at the names or titles which Christ gives to the Coming One: (a) *The Holy Spirit*, ch. xiv. 26. "But the Comforter which is the Holy Ghost" (Spirit, R. V.). That name had become familiar to them from the promise of the Baptist, if not otherwise, and from the way in which Christ introduces it, it is evident that it was familiar to their minds. It is the proper name by which He has been known and discriminated throughout the Christian ages. This name is mentioned but once, and is evidently so mentioned or applied that it might be known



without fear of mistake who the Coming One is. (b) *Spirit of Truth*. This descriptive title is used by Christ in these chapters three times, doubtless in order that His mission to men for the destruction of untruth and the promotion of truth might not be forgotten. (c) *Comforter*. This word, which to the translators of 1611, as well as to the revisers of 1880, appeared to be the best single word in the English language to represent the fulness of meaning seen in the original Paraclete, is used also three times. Was it not to emphasize the idea and intensify the expectation of perfect and abundant satisfaction that would be the undoubted experience of those who should receive him? His personal cognomen, by which He is to be known among men, declares Him "Holy," and since He is to be received by men to such a degree as that they are to be "filled" with HIM, it is an irresistible inference that such as so receive Him are filled with holiness. His descriptive titles, Spirit of Truth and Comforter show that those who receive Him in His fulness are filled with truth and with comfort, so that the opposites to these qualities or things are entirely absent.

2. Christ promises to send Him from the Father, and that the Father shall send Him in His (Christ's) name (xiv. 26. xv. 26). That promise was not made good by the event taking place until Pentecost (see John vii. 39, and Acts ii. 2, 4 and 33).

3. Christ declares that He goes away in order to make room for this Coming One to come and do His own proper work (xvi. 7). What is here promised is of immense significance; for it is the indispensable retirement of the Messiah from the sensational cognizance of men; that attention should not be diverted from Him who is to be the sole working power and fount of wisdom and joy to the people of God.

4. Christ promises that the Coming One shall "be with you for ever." It is evident, from the references to Him in apostolic writings, that this promise is to be understood as without qualification, so as to extend through the whole duration of the Church on earth. We are, therefore, not warranted in the thought that He is not as mighty, nor so accessible to-day as He was the day after Pentecost.

5. Christ declares concerning Him that "the world cannot

receive Him, because it beholdeth Him not, neither knoweth Him; for He abideth with you, and shall be in you." Christian discipleship is the indispensable qualifying condition. "The world," then as now, contained persons of as great natural receptivity toward all other kinds of knowledge, as would be found among the disciples of Christ, but to them this knowledge and joy is forever denied. This truth is declared more at large by Paul in 1 Cor., 2nd chapter. In a certain preparatory sense and degree, He was in the world previous to Pentecost, but in the sense, present to the mind of Jesus when He spoke, and understood by the disciples, not until that epochal day "was the Holy Ghost given, because Jesus was not yet glorified" (John vii. 39).

6. Christ promises no visible incarnation of the coming One, but that He is to do a work that could not be, or, at least, *was* not to be done by Himself the incarnate God. This is a work done in the corporally intangible spirit of man. This work will assume differing forms according to the varied conditions and needs of the human spirits acted upon. (a) For the "world" of unbelievers He is to do a work of reproving or convicting, because they are in darkness and wrong, and yet are unaware of their danger (xvi. 8-11). The world does not "receive" Him, does not welcome His presence, nevertheless in His divine compassion He does for them all they will allow Him to do. (b) In *believers* He becomes an indwelling divinity (xiv. 17), "*He shall be in you.*" For believers of the true kind give Him welcome, and they are filled with Him. The results of which indwelling are thus described and specified: (a) An invigoration of memory which makes available the whole store of Christological knowledge possessed by the intellect (xiv. 26). With this, perhaps, might be connected the work described in chapter xvi. 14, 15, where He promises "He shall receive and take of Mine and show it unto you." We put no strain on the words of this last quoted passage if we say, that it may and probably does mean more than invigoration of the memory; that things that "eye hath not seen nor ear heard, neither have entered into the heart of man, will God reveal unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God" (1 Cor ii. 9, 10).

(b) A "teaching all things" (xiv. 26). The only limitation to the meaning of the "all" in this promise that is allowable is no real limitation at all, it is simply the limitation imposed by the non-infinite nature of man, and the character of the mission given to witnesses for Christ. From the frequent cases in which these very disciples misunderstood Christ's own teachings; a disability which continued after He had "expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27), "and had opened their understanding that they might understand the Scriptures" (verse 45), and up to the moment of His ascension (see Acts i. 6, 7), it is evident that another teacher besides the incarnate Christ was needful in order that they should not only remember, but properly understand the true meaning of His mission to the world and man. (c) A "guide into all truth," into all "the" truth (R. V.). This promise, if it has any meaning at all, is a security against error, and consequently against mistake; understanding mistake to mean any wrong judgment, the effect of which is to make the witness for Christ less efficient in that capacity than the Master desires him to be; any wrong judgment, the effect of which will be to prevent such witness and believer from being "holy and without blemish, and unreprouvable before Him" (Col. i. 22), or from "walking worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God" (verse 10). A guide is for action, as a teacher is for knowledge, and as the life of an intelligent being includes both, and the witnessing for Christ needs both, and both in a perfect degree, they are each of them provided in the bestowment of the Holy Spirit in His fulness, seeing that He is really and truly God. And is not all that we have just now commented on involved and contained in the twenty-third verse of the fourteenth chapter, where the Master says, "If a man love Me he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him?" That the Comforter was to come, that He was the Spirit of truth, that He was to dwell within them, that He was to abide forever, are promises made prior to the declaration of the twenty-

third verse above cited; but the work He is to do as an indwelling person is described subsequently, and is underlaid by this unique and astonishing promise. (d) In the passages given by Luke in his Gospel, and the first chapter of Acts, we have the promise, that, as an inevitable concomitant or immediate consequence of the reception of the Comforter, in fulfilment of Christ's promise, there should be an endowment of POWER (Luke xxiv. 49; Acts i. 8). The possession of those divine advantages noted above, as promised by Christ prior to His crucifixion would, of themselves, constitute power of an extraordinary character, and there seems no evidence to show that the power received was anything distinct from, or additional to those endowments.

What a charter of privilege and power is this! bestowed by the Head and Supreme Master of all things on His people; personal, plenary, permanent, universal and divine.

#### HOW THE APOSTLES UNDERSTOOD CHRIST'S WORDS.

The great epochal event predicted by Joel and by the Baptist, and promised and described by the Lord Jesus Himself, came on the day of Pentecost. The graphic and vigorous narrative given us by Luke in the Acts of the Apostles, first of the descent of the Comforter, and afterwards of the effect of this visit and residence of God in human spirits, supplies the information needed in order that we may be certain whether the natural meaning of Christ's words of promise concerning the Comforter is the true meaning.

At Pentecost, the fact that at least more than one hundred persons besides the twelve chosen apostles were filled with the Holy Ghost, shows that the gift is provided for all believers. If anything more is needed, then the address of Peter on that occasion supplies it fully by the quotation and application of the prophecy of Joel to the events and phenomena then taking place. This address of his winds up with the statement, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." He also identified the gift with the promise given by Jesus, "Being therefore by the right hand of God exalted, and

having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear." Peter, let it be remembered, was designated to the work he then performed by the Master Himself, when He said to him, "I will give unto thee the keys of the kingdom of heaven," and this address of his actually opens the kingdom of heaven to all the Jewish nation and people. For now, and not until now, is the kingdom of heaven really established on earth.

And "as the historic birth-night of Christ was celebrated by attendant supernatural phenomena, such as the anthems of the angels, and the heavenly glory, so the historic birthday of the Holy Spirit in the Church was accompanied by strange external manifestations, the sound as of the rushing of a mighty wind, the cloven tongues as of fire on the heads of the waiting ones, and the miraculous gift of speaking in languages never learned by the speaker" (Schaff-Herzog Cycl., p. 1010). But as these strange, external manifestations at the birth of Christ were not repeated or continued, so one by one we find *these* phenomena also discontinued. The tongues of fire are never again spoken of as having been seen. Something similar to the "rushing of a mighty wind" is recorded in the fourth chapter, where it is said that "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Speaking with other tongues, accompanied the reception of the Holy Ghost in His fulness in the cases recorded in chapter x. 44-48, and in chapter xix. 1-6. In each of these cases there was what might be called an independent beginning of the kingdom to the persons who received. For the company at Joppa was a company of Gentiles who had not been disciples of Jesus personally, and those mentioned in the nineteenth chapter seem to have never heard of the formation of the Church at Jerusalem, and knew nothing of the events of Pentecost, nor of the previous prediction of those events. It was, therefore, eminently proper that at least one, and *that* the most important of the supernatural accompaniments of the blessing, should be present in their cases. The sound, the shaking, the "tongues parting asunder," were not any of them contained or implied in the predictions and promises of the

gift made by the Master; and the same may be said of the speaking with other tongues, unless the passage in Mark xvi. 17, is genuine, and if genuine, applied to the matter in hand at present. It is not for the sake of the flash, the smoke and the report that Krupp's cannon are purchased by the governments of the Old World, it is for their power to demolish the forts of the enemy. So not only in Christ's promises, but also in the acts and comments of the apostles it is easy to perceive that these accompaniments and incidental phenomena are not of the essence of the blessing.

Did the apostles and other leaders of the original Church treat the Holy Ghost as anything less than truly God? Did they doubt that when they received Him in His fulness that they then received indwelling Deity? Were they afraid "that the direct inspiration of the Holy Spirit supersedes the ordinary use of other faculties, so as to relieve the man himself from the duty and responsibility of thinking and deciding?" And did they believe that "much of the time, when under this guiding influence, we cannot be absolutely certain that the hand of God is leading us," so that "often we oppose and contend against what afterwards turns out to have been from God?" (The above quotations are from recent writings of Doctors of Divinity when discussing the subject of the guidance of the Spirit). Not having studied German or any other kind of metaphysics, it is not probable that the predicament feared in the former of these quotations would be before their minds at all; and, being honest believers in the words of Jesus and the omnipotence of God the Holy Spirit, the thought of His failing to communicate His will to them would be to them an abhorrent development of unbelief.

1. It is said that on the day of Pentecost "the Spirit gave them utterance." He exerted a power over and in their human organizations, which was for the time almost, if not altogether, irresistible; so that their words were the very words without any failure or mistake that HE wished them to utter. This is an unforced presentation of the sense of those words, is it not? Does not the same thought underlie in Luke's mind when, at ch. iv. 8, he begins the account of Peter's speech

before the Jewish Council: "Then Peter filled with the Holy Ghost, said unto them;" and Stephen, in chaps. vi. and vii., introduced as "full of faith and the Holy Ghost," just as he begins his famous address before a similar assembly; and in chap. xi., accounting for the success of Barnabas, it is written: "He was full of the Holy Ghost and of faith;" and the unique success recorded in connection with the cottage meeting at Joppa when "The Holy Ghost fell on all them which heard the Word." He is not in these cases represented as one very important factor in producing the product; but as the sole, imperial, all-sufficient force working through and by their faculties toward its production.

2. The Holy Ghost was so immanent in, and so identified with, the instruments He used, that Peter tells Ananias and Sapphira (chap. v.), that as they had lied to *him*, they had lied to the Holy Ghost. Stephen declares (chap. vii. 51) that they who had resisted *his* testimony, and such other testimony concerning Jesus as they had heard, "do always resist the Holy Ghost." Peter, before the high priest and others, says: "We are His witnesses of these things, and so also is the Holy Ghost." The letters sent from the Council at Jerusalem to the churches (chap. xv.), contain this as preamble, "For it seemed good to the Holy Ghost and to us."

3. He was not only present in the assemblies and upon occasions when public address was needed, and when theology was to be taught; but the record shows that he was present and was obeyed as heartily at other times, by single individuals and the performance of common acts. The seven deacons were men "full of the Holy Ghost," whose business was to regulate the distribution of temporal relief to the poor. "The Spirit said unto Philip, Go near and join thyself to this chariot." Simply a movement of Philip's body through the action of his muscles, such as was performed tens of thousands of times by Jews and Gentiles. It was a revelation to one man of God's will concerning an ordinary act. The account, which is found in the eighth chapter, ends with telling us that "the Spirit of the Lord caught away Philip," and whatever the form of that action was, it is evident that the Spirit of the Lord exerted

ly prevailing power. "While Peter thought on the vision, the Spirit said unto him; Behold three men seek thee." The like of that circumstance, three men seeking for one, has occurred many thousands of times in the history of humanity. Not only was the Spirit present and by those who were led by Him obeyed, when He prompted them to action such as they would not have performed without such prompting; but we read in the sixteenth chapter, at a period about twenty years subsequent to Pentecost, that when Paul and Silas "went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." Here is a potent, efficient influence brought to bear on these men, prohibiting and preventing action which they had intended to perform. He was loyally obeyed in this also. The words "forbidden," "suffered," are words properly used in connection with a being possessing not only power, but also a personal will.

4. The moral changes wrought in the character of those who were converted to the Christian faith are attributed to the Holy Ghost. Read the second chapter, especially from the thirty-seventh verse to the end, and this will inevitably be seen. Devotional fervor, generosity unparalleled, "singleness of heart," gladness, and a warm and holy fellowship, the like of which was never before seen on earth, characterized the believers in Christ, and receivers of the Holy Ghost, who were formed into the Church of the Jews at Jerusalem. And Peter, speaking at the first Christian council at Jerusalem, "rose up and said unto them, Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel and believe. And God which knoweth the heart, bare them witness, giving them the Holy Ghost even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith." Purity of heart is by receiving the Holy Ghost in Pentecostal fulness, and this is the same whether the recipient be Jew or Gentile. The promised invigoration of memory in the things



of Christ, is seen in the addresses reported in the Acts, the guiding is seen in the passages above cited, the teaching all things in the decisions of the council, the power promised in the wonderful triumphs of the Gospel, which are recorded in the book from the second to the twentieth chapter. The limits of a paper like this do not permit the demonstration, for which there are ample materials, that the teaching of all the Epistles and of the Revelation correspond fully, showing that the primitive Christians recognized the Holy Ghost as a person, submitted to Him as God, gladly accepted Him as their teacher in all things, as their guide into all truth, as the only source of their power, as the fountain of all their joy, as indispensable to their true knowledge of Jesus, and as the purifier of their hearts. Baptized as they were every one, just as much and as definitely into the name of the Holy Ghost, as into the names of the Father and of the Son, they did not degrade Him into an influence, nor dilute Him into an emanation, nor pack away His divinity or deity in a definition for the purposes of a creed, but "walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied." Does the Evangelical Church of to-day occupy the same ground? Does she, in her councils, in her literature, in her ecclesiastical action, bow to Him, recognize Him, obey Him, realize that the certainty of His guidance and teaching is indispensable? (See Acts xiii. 1-4). Let the following facts answer:

Rev. G. D. Watson, D.D., of the United States, in a sermon on Acts ii. 4, says: "I preached at Philadelphia a few days ago, and one of the leading members of the Church said to me that he had heard but one sermon on the work of the Holy Ghost in his life. He was one of our best and most intelligent laymen." The writer of this paper has attended twenty-six Methodist Conferences in Canada, and he never heard but one at these times of gathering. And in ten years of interested listening, previous to entering the ministry, he remembers only two. And until within a few years, his own ministry was characterized by a similar neglect of Him. For years one sermon on "Quench not the Spirit," and one or two on the power of the Spirit, was the whole list on this line.

Daniel Steele, D.D., one of the authors of Whedon's Commentary, in a sermon on 1 Cor. xii. 3, says: "Six years ago I announced to the public that the Holy Ghost was not receiving His due honor in the preaching and theological thinking of New England scholars. As a proof I cited the *Bibliotheca Sacra and Theological Review*, published at Andover, thirty-six volumes, 1844-1879, containing 1,250 articles by 300 contributors, as not containing one article on the personality and offices of the Holy Spirit in the salvation of men. This indicates a corresponding silence in the pulpit during the same period." Again, "The same causes are at work in other evangelical denominations. The theological thought of Methodism (M. E.) as reflected in her *Quarterly* for the last forty years, has not one article on the Holy Spirit, save one on the sin against the Holy Ghost." This sermon was preached in 1884.

Let any one look over the advertising lists of the theological publishers of to-day, whether they be of modern or ancient divinity, and count the proportion of works on this theme finding a place on those lists, and he will see the relative importance this subject holds in the intellect of the Church. A circular of that kind lately reached me containing the titles of about 1,300 theological books. Two only are definitely on the subject, and five others might be supposed to discuss the subject, as the titles of the books leave some room for Him. In October, 1888, a conference of evangelical notabilities was held in Montreal, to discuss matters of common interest to Episcopalians, Methodists, Presbyterians, Congregationalists and others. It eventuated in the formation of a Dominion Evangelical Alliance. Forty speakers made addresses or read papers at that convention. Not one address on the Third Person of the Trinity or His work. An incidental allusion or two in the speeches, and fourteen words found in the constitution of the Alliance, furnishes all the honor and recognition given Him in the report. With the New Testament before the Church, how is it that He is so ignored?

I protest against the too prevalent fashion of thinking about, and praying for the "influences" of the Spirit, instead of asking for Himself as the Master directs (Luke xi. 13). I protest

against the use of the neuter pronoun when talking of Him. It is a great boon to the English-speaking Christians of the world that the revisers have bestowed in the substitution of *himself* for *itself* in Rom. viii. 16. I plead for His recognition as a Person, and for His enthronement in the thought of Christendom as truly God. I plead for the submission of all intellectual energy, all imaginative fervor, and all oratorical power to His infallible teaching. I plead that the life of the Church should be none other than His life transferred into the souls of all its members, as it was in the first years of the Church's existence. I write to aid in calling back the many wanderers who make excursions into lands mapped out by human wisdom only, in the vain hope of finding what shall heal the Church's sores, and restore her health. I pray and labor that the Church of God may soon plant herself again on the platform built by her Master and Head when He gave those promises concerning the Comforter, to be found in John's Gospel, and in Luke xxiv. 47-49. That platform was shown by Peter to the Jews in Jerusalem (Acts ii. 37-39); to the Samaritans in Samaria (Acts viii. 5-18); to the Gentiles in Joppa (Acts xi.). That platform provides that the gift of the Holy Ghost, in His fulness, as the personal, indwelling God, is an integral and indispensable part of the Gospel offer to man, and as truly so as the remission of sins is. Then and only then will the Church be as successful in Christian nurture as she is in evangelization; for the believing look at the crucified Christ is not more necessary to perfect pardon, than is the believing surrender to God, the Holy Ghost, to perfect holiness.

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#### THE MECHANICAL CONCEPTION OF THE WORLD.

BY REV. WM. HARRISON.

THE purpose of the present contribution is to point out, so far as the limited space at the disposal of a *Review* article will permit, the fallacy and utter inadequacy of the materialistic philosophy, when offered as an explanation of the world-system in which we live, and the leading contents and characteristics which that system perpetuates and contains.

Amidst the many conflicting theories as to the origin of the universe, and all the wonderful phenomena which distinguish it, the mechanical conception has been more largely adopted and popularized among those who have ignored and rejected the teachings of a Biblical theism than any other antichristian explanation that has been put forward in recent years. To solve the problems which gather around the far-reaching realms of matter and mind, and to lessen the burden of mystery which those problems contain, the endeavors of the ablest investigators have been directed, and with an unwearied attention and effort they have toiled on in their high pursuit from age to age. Without any exaggeration it may now safely be affirmed that, after half a century of discussion, the best that the mechanical theory has to offer as an explanation of the universe has already been presented in the teachings of its ablest representatives. The demands which that theory makes upon the common intelligence of the race, and upon the best instincts and convictions of our mental and moral constitution, surpass in magnitude and difficulty all the miraculous interventions recorded in the Biblical revelation, and involve us in contradictions and fallacies which cannot fail to force all healthy reasoning into a fierce and permanent rebellion.

We first invite attention to the imposing task which modern materialism has braced itself up to accomplish, and it will then be in place to note how the work has been done. The facts which confront us and demand an explanation are of the most wonderful character, and in extent almost beyond calculation: The organic world around us, and the far-stretching universe, with all its contents, forces, laws and marks of adaptation and intelligent design; man's physical constitution, and its fitness to the various conditions in which for a while it lives, moves and has its being; the human mind, with all its rational faculties and moral powers—conscience, reason, memory, judgment—and the special work to which, by some agency, they have been assigned; the unity of the physical world; the presence and the reign of law in all the various realms of matter and mind to which human investigation and knowledge extend; the correspondences which exist between the instincts of the

brute and the outer world with which it stands related, and from which it draws its sustenance and life; the moral order of the world; the consciousness of the race, and the religious beliefs in spiritual and invisible realities, and the vast influence of those convictions and faiths in every age in the past; the past intellectual and moral achievements of mankind, and the ever multiplying victories for what is right and true; the splendid array of characters distinguished for their lofty qualities in spite of surroundings of the most unpropitious and trying nature; the presence of Christ in the world, His matchless personality, and unmeasured and marvellous influence upon all subsequent generations, and the grasp of His teachings upon the world of to-day.

Here, then, are facts which call for an explanation that will satisfy the common demands of our rational faculties, and furnish such answers as will not shock our reasonable expectations with their utter inadequacy, nor leave us in the blinding and bewildering mists of an Atlantic fog, when the heart and mind cry out for a solution that will place our trembling footsteps and hopes upon the rock of quiet and everlasting stability. Whence, then, came all the venerable and wonderful machinery of the natural world, and all the magnificently endowed and equipped universe by which we are surrounded, and of which that world forms a part?

No wonder that when Emerson looked upon the immense and infinite handicraft, spread out before him on every hand, he exclaimed, in the language of one thrilled with the grandeur of such a spectacle: "I clap my hands in infantine joy and amazement before the first opening to me of this magnificence, old with the lore and homage of innumerable ages!" How came life upon our globe, with all the variety of manifestation which has marked it to this present hour? By what process came force, and all the law and order which distinguish the physical and mental worlds; the evidences of intelligent purpose and design; the relations which connect man with the world in which he lives; the freedom of choice which constitutes the true basis of all moral responsibility, and makes human conduct a vital element in the welfare of society and

the progress of the race? Whence came our personal consciousness, and all the convictions and beliefs which have not failed to assert their presence and their imperial power in the history of mankind, and which are the sources and foundations of the mightiest impulses and organizations in this the most progressive age that the world has ever seen? And it is a very noticeable fact that, as the universe of things is opened up yet more and more, its structure becomes invested with a grander meaning, and wider and deeper designs appear as the work of exploration proceeds. W. S. Lilly, in the *Fortnightly Review* for July, 1887, has said that "the progress of science multiplies the evidences of purpose and design in a most wonderful way." Dr. Dallinger, in his Fernley Lectures for 1887, has also said that "design, purpose, intention appear when all the facts of the universe are studied in the light of all our reasoning faculties, to be ineradicable." "All the universe, its whole progress in time and space, is one majestic evidence of design, and the will and purpose running through it are incapable of being shut out of our consciousness and reasoning faculties."

In responding to the demand for some adequate and satisfactory explanation of the facts already enumerated, what has materialism to offer? Does the mechanical conception which it presents as the cause of the vast order of things around us, and all the splendid assemblage of facts and forces which distinguish the universal fabric, commend itself as sufficient to account for the results indicated? and, as a working hypothesis, is it adapted for general application and practice?

The materialistic philosophy, though marked by various distinctions and peculiarities, has always been substantially the same. "It has ever regarded the raw eternal matter—the elemental stuff of creation—as the only substance and as the all-sufficient cause of every variety and species of life. It maintains that these various forms of life, and the wonderful manifestations of mind in all the departments of human thought, are the outcome of forces which exist in unintelligible matter, and that evolution explains and accounts for the whole array of these wonderful facts, Man himself, with all his organs of body and faculties of mind, has been evolved from

matter by physical laws, or atomic forces working without guiding thought or intelligence."

Professor Tyndall says: "The doctrine of evolution derives man in his totality from the interaction of organism and environment through countless ages." Buchner declares that "the human mind is the product of the change of matter." Moleschott says: "Thought is a motion of matter." Carl Vogt has also said: "Just as the liver secretes bile, the brain secretes thought." The ground is taken by the leading advocates of materialism that matter is the only real substance in the universe, or at least the only substance of which we have any knowledge or about which we can speak with certainty. Huxley, in *Macmillan's Magazine* (1878), said, "I believe that we shall arrive at a mechanical equivalent of consciousness just as we have arrived at a mechanical equivalent of heat;" and adds, "Even those manifestations of intelligence and feeling which we rightly name the highest faculties are not excluded from this classification." And we are assured by the same school "that the soul of man is nothing more than a quality of the brain, and when the brain becomes disorganized by disease and death the soul vanishes into nonentity."

The mechanical conception, as expounded by its ablest representatives, professes to explain the universe and all its phenomena in terms of matter and motion alone. By this means it deifies the mindless forces and operations of nature by making them adequate to the production and maintenance of the whole procession of wonders which people the system of things that surround us on every side.

Whoever, therefore, holds that matter or material force is eternal, and originates all mind and mental force, is a materialist, and is therefore compelled to accept the conclusions which that theory logically involves. But Dr. Dallinger has well said that "this coarser materialism ignores too much and assumes too much, and treats with manifest disdain the fundamental basis of our reasoning faculties." Is it possible to accept the teachings of a system which leaves the world and far-reaching universe, with all its numberless evidences of intelligent purpose and plan, to be explained by physical prin-

ciples alone, without inciting the indignation of our better faculties, and creating fierce and perpetual antagonism among all the higher instincts and intuitions which distinguish us as intellectual and moral beings? Are we not compelled by our very structure and constitution to ask for more than a bare and soulless materialism, and to repudiate the purely mechanical theory because of the inherent fallacy which that theory contains?

Materialism assumes too much; and it is in its unreasonable and unfair assumptions that the grand fallacy and weakness of the whole system lies. It breaks down just where the highest problems and demands of philosophy begin. Is it rational—nay, is it possible—to regard man, the highest product of the universe, as the effect of something destitute itself of mind and consciousness? Can the effect in any case be greater than the originating cause? Hermann Lotze, who occupies a first place as an authority to-day on this and kindred themes, we are told, is full of scorn for the idea that a power that put us into personality does not itself possess personality. Carlyle has said, in his "Life of Frederick the Great," that there was one form of scepticism which the all-doubting Frederick could not endure. "It was flatly inconceivable to him that intellect, moral emotion, could have been put into him by an entity that had none of its own." This inconceivability is an experience of which all are conscious who attempt to make any effect greater than its cause. To credit all the wonders of the organic world, and the spectacle of inanimate and vital forces working out the most marvellous adaptations and intelligent ends, to "natural selection," to the notion of "unconscious ends," or to the theory of "conditions of existence," or to "the fortuitous concourse of atoms," is not flattering either to science or common sense. To attempt to account for "force by matter, for the orderly by the unordered, for the organic by the unorganic, for life by chemistry and mechanism, for thought, feeling and volition by molecular motion in the brain and nerves," for all the splendid evidences of intelligent adaptation and design which crowd the world around us and above us, and to attribute them to a mindless evolution operating through end-



less ages past, is to rob the soul of God, to deify non-living and senseless matter, and thus leave us to a mass of baseless assumptions, the acceptance of which demands a credence compared with which the claims and miraculous events of the Biblical revelation are slight and unimportant. As all the higher inferences as to an intelligent and adequate First Cause are built upon our consciousness and reasoning faculties, "we cannot," as a leading scientist of to-day has said, "think of any part of the world or universe and prevent the conviction that it has been ultimately caused." "If," as James Freeman Clarke has observed, "the universe has come from a gaseous nebula, every thing now in the universe must have been potentially present in the nebula, as the oak is potentially present in the acorn." We can only get out of molecular units what is put into them, and absolutely nothing more. There can be no evolution without involution; and if we accept the purely mechanical theory of the world, we cannot prevent ourselves from accepting the absurd conclusion that the effect may be greater than the cause. No amount of intellectual acrobaticism or legerdemain can shut off the inexorable and irresistible demand that in every instance the cause shall be equal or superior to the effect. Dr. Lorimer, in his "Isms, Old and New," has said that Locke witnesses to the validity of this position in the following words: "Whatsoever is first of all things must necessarily contain in it, and actually have, at least all the perfections that can ever after exist; nor can it ever give to another any perfection that it hath not actually in itself, or at least in a higher degree; it necessarily follows that the first Eternal Being cannot be matter." Here the materialists are met with a most formidable difficulty, and they are utterly unable to show that whatever is in the effect was first in the cause—that is, in the cause which they assign—and consequently they are shut up to the illogical and absurd inference that there is something in the effect which is traceable to no cause whatever. In order to meet this vast demand, materialists have endeavored to enlarge the original definition of matter; new qualities have been ascribed to it; and, as Dr. James Martineau has said, "starting as a beggar, with scarce a

rag of 'property' to cover its bones, it turns up as a prince when large undertakings are wanted, loaded with investments, and within an inch of a plenipotentiary. In short, you give it precisely what you require to take from it, and when your definition has made it 'pregnant with all the future,' there is no wonder if from it all the future might be born." To submit to such a jugglery as this, and accept such definitions of matter as materialists, by the very narrowness of their theory, are compelled to create, is to abnegate our intelligence and commit a sort of mental suicide for which there is no apology whatever. If the mechanical conception of the universe is carried out to its plain conclusion, it not only fails to provide an authoritative and solid basis for human responsibility, but it leaves us with nothing else but a system of physical fatalism which is utterly antagonistic to that freedom of choice which is the only real ground upon which any moral responsibility can rest. Man and all his faculties, when viewed in the light of the bald and destructive teachings of the godless system now under review, are nothing more than the outcome of blind and mindless forces, the splendid product of some hapless chance, and the poor, unfortunate victim of the bitterest delusions, and of a cruel, relentless, and iron necessity, from whose mandate there is no refuge or appeal. There can be neither praise nor blame, because all the foundations of an intelligent choice are swept away by the resistless current over which we have no control. Obligation, duty, accountability are simply convenient fancies—a sort of generous but misleading dreams—which have no more authority than an unbridled and unhealthy imagination. The disastrous results which the wide and unrestrained application of such teachings would not fail to secure is a matter which is worthy of a more general attention than they receive. But the best consciousness of the race, and growing influence of deep convictions based on Christian theism, will, we believe, neutralize the bold materialism of the age, and grapple successfully with the errors which that theory contains.

The apostles of unbelief may cry out about the "din of ecclesiastical rebuke," "irrational panics," and "theological

gladiatorship ;" but when the loudest word has been spoken by those conjurers with atoms and molecules, let us remember that humanity adores no shadow, nor has it in its noblest and best specimens been the poor, deluded slave of some strange hallucination or unsubstantial dream. Man is something more than the child of "cosmic sparks," and his reason cannot be accounted for as the "grandchild of diffused fire-mist." He claims to be something better than a "wandering sorrow in a world of visions," and to declare that his personality is only "a phantom, and a ghostly figure, full of sad imaginings and spectral forms," is to come into immediate collision with the consciousness of the race, and to repudiate in the most reckless manner the most firmly established facts to which our knowledge extends. When Herbert Spencer defines the moral sense as "only the past experience of countless generations commanding what is useful for the tribe," he does not furnish the explanation which the case demands; and to count out of man's higher nature his original endowment as a free agent is to ignore a factor which lies at the very basis of all responsible, intelligent action. With a shameless audacity, and with a vandalism that is barbaric, this materialistic conception of man's nature practically ignores the responsible offices of our moral faculties, insults and shocks the deepest instincts and intuitions of our mental constitution, denies the immortality of the soul, and leaves us in the darkness of a great and dumb despair. And if a man is reduced by this theory to a "pure mechanical lay figure," "made up of various atoms, and mechanically combined in an elaborate and marvellous shape," the world around us is left by the same theory to be explained in terms of matter and motion alone, and the splendid aggregation of material and intelligent combinations, as exhibited in the magnificent system of things around us, is nothing more than the final outcome of some strange "hap-hazard of unintelligent forces," and the "amazing spectacle of unpurposed accidents." Man's entire structure as a reasonable being, we contend, must be altered before he will be able to "reduce the infinite creative music of the universe to the monotonous and soulless clatter of an enormous mill swung by the stream of

chance—in fact, a mill without a builder or a miller, grinding itself with a perpetual motion”—and, like some infinite machine, whirling aimlessly on from age to age. And yet we are to be told by those advocates who proclaim this “gospel of the flesh,” and who delight in the glorification of unconscious and senseless atoms, that they are the “squatters of an advancing civilization,” while, as Professor Christlieb has justly said, they are the grave-diggers; and to see them swaggering as the heralds of freedom and humanity, when in fact they are the apostles of the most brutal tyranny and the most melancholy and destructive teachings that have ever assailed the crown-right of humanity since the world began.

It would not be difficult to show by quotations from the works of some of the prominent writers, whose teachings have been a perpetual encouragement of the mechanical conception of the world, that they themselves refuse to be classed as materialists. It is very significant indeed that Huxley, Spencer and Tyndall, who, after having in various ways committed themselves to the theory under review, object to the logical issues which that theory involves. Is this not a practical confession that the demands are altogether too great for the explanation in question? Hence their ultimate appeal to a power that is “inscrutable,” “unknown,” and “unknowable.”

In conclusion, we have only to remark that the best convictions and thought of the age are solidly against the materialistic philosophy, and with ever-increasing emphasis that thought is pushing to the most pitiable positions and straits the leaders who have championed the godless hypothesis we have been reviewing. Professor Tholuck is reported to have said: “If a man is a materialist, we German’s think he is not educated.” And Joseph Cook, in his “Boston Lectures on Biology,” is responsible for the statement that “there is not in Germany to-day, except Hackel, a single professor of real eminence who teaches philosophical materialism.”

Dr. J. H. Gladstone, on “Christianity and Science,” in December, 1887, said that “out of thirty-five leading scientists who recently arranged for a dinner to Professor Tyndall, only three or four of them were on the side of scepticism; and

looking over another list of those most eminent in science in England, nine of the first ten names were men of unquestionably religious character." The late Presidents of the British Association of Science, the Royal Society of London, and the French Academy were Christian men. Among the believers in Christian theism who have ranked among the leaders in the world of science are Newton, Herschel, Descartes, Pascal, Leibnitz, Linnæus, Cuvier, Davy, Liebig, Ampere, Faraday, Owen, Agassiz, Brewster, Clerk-Maxwell, Thompson, Tait, Dawson, Stokes, Lionel Beale, Pasteur, Flourens, Olney, Cayley, Lord Raleigh, Dumas, Wurtz, and Dallinger. "It is difficult for me," says Dr. Gladstone, himself an eminent scientist, "to remember a single man of the first rank in science who is opposed to Christianity, unless that charge can be truthfully brought against my friend, Professor Huxley."

The conclusion of John Addington Symonds, in his article in the *Fortnightly Review* for June, 1887, on the "Progress of Thought in our Time," is undoubtedly a correct one, that "the main fact in the intellectual development of the last half-century is the restoration of spirituality to our thoughts about the universe." "And thus from age to age," says Fiske in "Idea of God," "men wrangle with their eyes turned away from the light, the world goes on to larger knowledge in spite of them, and does not lose its faith for all the darkeners of counsel may say. As in the roaring loom of time the endless web of events is woven, each strand shall make more and more clearly visible the living garment of God." "The investigation of nature," says another writer, "may indeed begin without religious contemplation, but cannot be completed without it, and this investigation will always be the support of religion." In his "Philosophy of Theism," Professor Bowne has truly remarked that "the atheistic gust of recent years has about blown over. Atheism is dead as a philosophy, and remains chiefly as a disposition. The critic must allow that the theistic outlook was never more encouraging." He seeks "the rational foundation of the theistic idea in the theistic consciousness of the race," and finds it in "the demand of our entire nature, intellectual, moral, æsthetic, and religious;" and he proceeds to

show "that without a theistic faith we must stand as dumb and helpless before the deeper questions of thought and life as a Papuan or Patagonian before an eclipse."

CHARLOTTETOWN, P. E. I.

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## ROMANISM IN QUEBEC PROVINCE.

BY REV. E. BARRASS, M.A., D.D.

QUEBEC has long been regarded as the stronghold of the Roman Catholic Church. Protestantism is greatly in the ascendancy in all the other Provinces of the Dominion. This may arise, in part, at least, from the fact that Quebec was first peopled by the French, and during its *régime* there was no tolerance given to any other form of religion than the Roman Catholic.

When Canada was ceded to Great Britain, by the proclamation of the treaty of peace, His Britannic Majesty agreed to grant liberty of the Catholic religion to the inhabitants of Canada "as far as the laws of Great Britain permit." There were at that time (1774) eighty-two parishes, with no provision that as others might be created, the same ecclesiastical system should obtain. The bishops of the Roman Catholic Church have greatly increased the number of parishes, in which the system of tithes which prevailed under the French *régime* has also been adopted, which gives the Church tremendous power over its constituents, and which has been a principal source of the immense wealth now possessed by the Romish Church.

From a paper read at the late meeting of the Evangelical Alliance in Montreal, by Principal MacVicar, we gain some idea of the extent of the wealth which the Church controls. The amount appears incredible, but we believe it may be regarded only as an approximation rather than an exact statement of the truth. Principal MacVicar has for many years been engaged in a careful investigation of this subject, and his statements may be relied upon, though probably but few persons in Canada ever supposed that the wealth of the Roman Catholic Church in the Province of Quebec is so enormous.

Principal MacVicar acknowledged his indebtedness to some very interesting figures which had been compiled from the best authorities by the Rev. Mr. Cruchét, of Montreal. Here are a few extracts: " Farms under cultivation estimated at 200,000 acres, producing a total of 31,280,000 bushels, valued at \$18,200,000, yielding a "dime," or tithe of \$700,000; taxes on families not possessing land, \$300,000; fees for baptisms, marriages, funerals and masses, payments for pew-rents and objects of piety, \$2,000,000; voluntary gifts received from house to house, legacies and revenue derived from property of unknown extent, held in mortmain, probably exceeding \$3,000,000; taxes for construction and maintenance of churches and other fabrics, \$2,000,000. The Romish Church therefore receives, on an average, annually from 200,000 Catholic families in Quebec the enormous sum of \$8,000,000 for the exclusive ends of their worship. This seems incredible, but these figures are far from overstating the actual facts. In 1759 the Church received 2,117,000 acres of land, which valuable possession had since been greatly added to by property gained through diplomacy and begging, and by the natural increase in the value of certain kinds of real estate. She owns nine hundred churches, valued at \$37,000,000; nine hundred parsonages, together with the palaces of the cardinal, the archbishops and bishops, valued at \$900,000; twelve seminaries, worth \$600,000; seventeen classical colleges, \$850,000; two hundred and fifty-nine boarding schools and academies, \$6,000,000; eighty convents, \$4,000,000; and sixty-eight hospitals and asylums, \$4,000,000; making a total of \$61,210,000. As to lands, shops, houses and invested capital, it is impossible to reach absolute certainty. It is known that some ecclesiastical orders are enormously rich. Catholics themselves declare that the Sulpicians, for example, are richer than the Bank of Montreal, which is the most powerful institution of its kind in America. This estimate, prepared with great care, had been declared by Catholics themselves to largely understate the actual state of their finances. She owns a great part of towns and villages, which are not mentioned. Joliette, for example, is valued at \$1,000,000, half of which goes to swell the riches of the Church,

and is exempt from municipal taxation. Neither does this take account of the vast endowments which exist. The lady superior of Longue Pointe Asylum informed a reporter of one of the Montreal papers that the nuns built that splendid building at their own cost of \$1,000,000.

None of the property owned by the Roman Catholic Church pays taxes to the civil government. Some time ago a drain was made in front of some property owned by the Sulpician Fathers in Montreal, for which a claim of \$300 was made by the City Council, but will it be believed that this *order* of the Church, said to be "richer than the Bank of Montreal," refused to pay the bill, and at the time of writing this article, the case is pending in the civil courts.

Some are of the opinion that the Romish Church owns well nigh one-half of all the property in the Province, and yet Roman Catholics are not the people who engage in great business enterprises, as but few of them possess the capital requisite to engage in any extensive business. They are oppressed and taxed by the Romish hierarchy until the majority of them are reduced to the lowest state of poverty. Those who have travelled in the French districts of Quebec can confirm this statement. See a French village, and there you will find a church, a manse, commonly called the presbytery, and often a convent, or some other establishment which is the residence of some of the numerous orders of monks. All these will be costly buildings which are sustained at an enormous expense, but the dwellings of the *habitants* are of the humblest and poorest kind, a great contrast to the residences of the priesthood.

Liberal contributions are characteristic of Romanists everywhere. Everybody has heard of the terrible trials of the Irish arising from their deep poverty, and yet the faithful of Cashel, not long ago, mindful of the need of the Holy See, contributed a sum of money equal to \$13,800 for their archbishop's present to the Pope.

A big cathedral has long been in course of erection in Montreal. It is intended to outrival St. Peter's in Rome, from which it takes its name. The principal dome rises to a height of 260 feet; \$300,000 has been spent on the edifice thus far,



and \$150,000 additional is required to complete it. This sum is asked of the 200,000 Catholics in the diocese of Montreal.

Some, no doubt, wonder how it comes to pass that Roman Catholic people submit to be taxed by the priesthood to such an extent, so as to impoverish themselves while they enrich the Church. Of course, while tithes can be collected by legal authority, the people can claim exemption, if they declare themselves no longer adherents of the Roman Catholic Church. But all who do so are immediately excommunicated—and excommunication is a terrible weapon, which is used against all such persons. Excommunication forbids any of the faithful from having any social or business relations with those who withdraw from the Church. No Romanist can buy of, or sell to him, under pain of similar sentence, hence withdrawal from the Church often means starvation, and this explains the fact, that converted Romanists seldom remain in the Province of Quebec, but migrate to other parts of the continent. More than 40,000 such persons are said to be residents in Massachusetts and other New England States. It is a marvel, considering the means adopted by the Romish hierarchy, that there should be any French Protestant congregations in the Province, and yet it is a gratifying fact that in Montreal the adherents of such congregations number about 3,000 persons. The various Protestant denominations also have educational institutions, in which many children of Romish parents are being educated, with the hope that they will learn to renounce the errors of the Church in which their fathers have been reared.

To those who have not studied the subject, it often seems marvellous that the Roman Catholic Church should possess so much landed estate. Land has often been secured from the Legislature for various purposes. The Church has secured thousands of acres in Manitoba and the North-West. This has ever been a policy pursued by the Romish Church. It is stated that the "Chicago Catholics have purchased 25,000 acres in Nebraska, intending to send colonists thither." The writer read in a recent periodical, respecting Father O'Haire, who had been a Roman Catholic missionary twelve years in South Africa, where he received a gift of 6,000 acres of land in the

Transvaal, on which he hoped to establish an Irish colony. These possessions will increase in value, and give the Church immense influence.

Since the confederation of the British American Provinces in 1867, the influence of the Roman Catholic Church in the Province of Quebec has steadily increased, until now it is largely in the ascendancy, and can so influence Parliament as to secure almost every demand it may be pleased to make. This may account for the Act of Incorporation just secured to the Jesuits and the grant of \$400,000 awarded to them in lieu of their estates which were confiscated when Canada was ceded to Britain. The Orange Institution has for years memorialized both the Dominion and Provincial Governments for an Act of Incorporation, but have never been able to secure the prayer of the memorial, but the Jesuits, who have been expelled from almost every country in the world, are thus specially cared for.

The writer once resided in a Quebec city where there were several Roman Catholic institutions which were largely supported by public charity. On certain days, one or two of the Sisters of Charity, accompanied by boys carrying baskets, would visit both private residences and provision stores, and present the claims of their respective institutions, for which they would often receive liberal gifts. Tradesmen knew that if they did not respond, their business would suffer, as the "faithful" would soon be instructed to have no further dealings with them.

In the same city it was the custom of the municipal council to request the clergy of all denominations to meet once a week during the winter months, to report cases of distress in their respective congregations which needed special relief. It was understood that the help granted by the council should only be supplementary to that granted by the churches.

The Roman Catholic priest always had more cases than all the other clergymen put together. This excited surprise, and one day it was suggested that each clergyman should report how much his congregation contributed on behalf of those for whom he asked assistance. Every clergyman approved of this recommendation except the priest, who insisted that the Church

should manage its own affairs. When, however, it was resolved that no help should be afforded unless such regulation was complied with, the information was granted, and we soon found, as most expected, that the Church did comparatively little on behalf of those for whom public charity was now solicited. Thus it will be seen how much the Church which boasts loudly of its extensive charities is supported by public gifts as well as private offerings.

There are those who are of the opinion that Roman Catholicism has become more tolerant, and that, therefore, Protestants should be less jealous and live in peace. What says a recent catechism published in Mexico, which declares a boycott on all Protestants? "It forbids the faithful to lend or rent houses for services, to erect or repair their churches, or sell furniture to them, and to attend the services deserves excommunication."

A book was some time ago issued by the Jesuits in Montreal, under the approval of the Romish bishop of that city, which contains the following sentence: "It is customary to regard Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion. It possesses the force of seduction. It is a rebellion in triumph; it is an error which flatters human nature. Error can have no rights; rebellion can have no rights."

A Protestant clergyman in the city of Quebec stated at the late meeting of the Evangelical Alliance, that it appeared as though there would soon be no religious liberty in that city, for, said he, "a few Sundays ago a priest stated from the altar in one of the city churches, that before long Protestants would be banished from the city." The treatment awarded to the Salvation Army, for which they have failed to obtain redress, might justify this zealous son of the Church in making such an intolerant statement.

It is time for Protestants everywhere to act on the sentiment of the late eloquent Dr. Morley Punshon, when he said, "A barred door to Popery and no peace with Rome."

## INSPIRATION OF THE BIBLICAL WRITERS.

BY THE REV. J. GRAHAM.

## I.

THE doctrine of inspiration, with respect to the Biblical writers, lies wholly within the lines of Jewish and Christian thought. It postulates a God who inspires and reveals, and a human mind that can apprehend the revelation and receive the inspiration. Without these, such a revelation as we believe to be given to us in the Bible is impossible. We here purpose examining the belief of both the Jewish and Christian peoples; the declarations of the Biblical writers themselves; and maintaining what we conceive to be the correct opinion on the subject of scripture inspiration. Paul says that unto the Jews were committed the oracles of God." And if so, it is more than a matter of mere literary curiosity, to inquire what was the general faith held concerning

## INSPIRATION IN THE JEWISH CHURCH.

To save from possible misapprehension, we here note by way of preliminary, that we must carefully distinguish between the opinions held by the Jews before the coming of Christ, and some Jewish opinions held since that time. The theory of "degrees" of inspiration, as found among some modern Jews, had no existence among the ancient Jews. That notion had its historical start in Arabian philosophical speculation. It was adopted by some Mahomedan doctors, who made a difference between the *Koran* and the *Sunnah*, or other alleged prophecies, Maimonides, a learned Rabbi, born at Cordova, in Spain, A.D. 1135, advocated the theory in a work entitled "*Morch Nebochim*"—"Guide of the Evening." Spinoza, a Jew, born at Amsterdam, A.D. 1632, revived the theory, but it encountered strong opposition from the orthodox Jews of that day. Finally, Spinoza adopted Pantheism, and was expelled from the Jewish synagogue. From Spinoza the idea passed on into the doctrine of inspiration. Of this theory it has been said: "It is, at most, a mere hypothesis, without the slightest warrant in Scripture." Ancient Judaism held no such theory; and therefore, in our

examination of witnesses, we refer only to those Jewish authors before, or immediately after, the coming of Christ. What, then, are the testimonies of those Jews concerning the original source of those Old Testament Scriptures? They answer almost unanimously, they came from God. It is well known that the books called the Apocrypha of the Old Testament were written by Jews, between the time of the close of inspired prophecy by Malachi, and the coming of Christ. The Jewish authors of those books have recorded their opinions in them, on the source of the Old Testament Scripture; and though they differ widely on other matters, they give forth one voice on the subject of the divine source and authority of those writings, which they and we deem canonical. Want of space forbids our quoting from them, at length, to that effect. In addition to the apocryphal writers, Eusebius gives us two other fragments of Jewish testimony on this subject—one representing Alexandrian, and the other Palestinian Judaism. The high priest Eleazer, in a letter to Ptolemy Philadelphus, B.C. 285, says: "Moses had been instructed in all matters by God Himself." Aristobulus, in his treatise addressed to Ptolemy Philometer, B.C. 180, says: "Competent judges marvel at the wisdom of Moses and the Divine Spirit by whose inspiration he has been declared a prophet." Two more witnesses may here be called up, Philo and Josephus. Philo was an Alexandrian Jew, and a Neo-Platonic philosopher, about contemporary with the apostles. Though he tried to unite the speculations of the Neo-Platonic philosophy with his Jewish theology, yet his testimony, with respect to the divine inspiration of the Old Testament writings, is, in the ancient Jewish sense, orthodox. Indeed, his doctrine of prophetic inspiration is so high, that even some Christian writers have looked upon it as an exaggeration of the truth. Of the prophets, he says that "God made use of their organs to manifest His will." "The Divine Spirit comes upon the prophet and dwells in him, and prompts the announcement of all that he foretells." Speaking with reference to Moses, Philo says: "He received at once the gift of legislation and prophecy, with divinely inspired wisdom." It seems to some that Philo was only acquainted with the *Septuagint*, which was a Greek trans-

lation from the Hebrew Scriptures; but, be that as it may, he has faith in the full inspiration of the Old Testament books. Nor does he admit any less inspiration in the Hagiographa than in the other books of the Old Testament canon—all are *alike* inspired. Now let us hear Josephus. He represents a Palestinian Jew of that day. Born in A.D. 37, and contemporary with the apostles, his testimony as to the state of Jewish opinion on the matter under consideration is valuable. We only quote one paragraph from his controversy with Apion concerning the Jewish prophetic writings: "Nor is there any disagreement in what is written; they being only prophets that have written the original and earliest accounts of the things as they learned them of God by inspiration. . . . During so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them." \* We entirely concur in the opinion of Dr. Lee, that "It may be concluded from the sentiments of Philo and Josephus that these were not the assertions of private pious men, but the faith of the Jewish *people* concerning the Old Testament Scriptures." † These passages are not quoted as authority for our faith, but as historical testimony that those Jews regarded the Old Testament Scriptures as all divinely inspired. "There is nothing in them which was not dictated by God." ‡ Josephus regards the whole books of the Old Testament canon as *alike* inspired. With him there are no "degrees" of inspiration. Speaking in general, with reference to the faith of the ancient Jewish Church on the question of inspiration, the facts are these: Among a number of writings extant, a selection of certain books was made, to the exclusion of others. The books thus selected were regarded as authorities on all matters contained in them, because they were deemed divinely inspired. And also, in defence of these books those

\* "Controversy with Apion." Book I., secs. 7 and 8, Whiston's Josephus.

† "The Inspiration of Scripture," p. 77.

‡ "Theopneustia." Prof. Gaussen.

ancient Jews submitted to death. Among differences, this unity stands out clear as the noonday sun. And now let us examine the opinion of

#### THE CHRISTIAN CHURCH ON INSPIRATION.

Speaking of the testimony of the early Christian Church on this subject, Dr. Doddridge remarks: "I greatly revere the testimony of the primitive Christian writers, not only to the real existence of the sacred books in those early ages, but also to their divine original; their persuasion of which most evidently appears from the veneration with which they speak of them, even while miraculous gifts remained in the Church; and consequently, an exact attendance to written rule might seem less absolutely necessary, and the authority of inferior teachers might approach nearer to that of the apostles. The general—almost the universal—faith of the Christian Church, in all ages, has been the inspiration of both Old and New Testament Scriptures. We know what different views have been held with respect to the canonicity of certain books of the canon of Scripture. But the canonicity of a book is a proper subject for Biblical criticism; and though canonicity and inspiration may interlock with each other, they are not entirely coincident. But certainly, neither the Jewish nor Christian Church admitted any book into the canon of Scripture, without what they judged sufficient evidence of its inspiration. Belief in the inspiration of the Bible has been the faith of the Christian Church during all the Christian ages, with very few exceptions. Nor should it be allowed to escape notice here, that some to whom we have had our attention directed as rejecters of inspiration, can scarcely be placed in that category. For instance, Theodore of Mopsuestia, has been charged with denying inspiration. But the charge has not been sustained. Neander, who in modern times led this charge, afterwards withdrew from it. Facts are against it. About 150 years after Theodore's death, some of his doctrines were condemned by the Fifth General Council, but the condemnation is not based upon his denial, or even questioning of inspiration, but upon his questioning the canonicity of certain books, then, and now, in the canon

of revelation. But canonicity should not be confounded with inspiration. Luther rejected the canonicity of the Epistle of James, and of the Apocalypse, \* but still he was a firm believer in the inspiration of the Scriptures. The error of Theodore, and of Luther, and of many moderns, lies in their setting up a subjective standard of inspiration of their own, to which all writings claiming inspiration must conform. It may be anticipated that the product of inspiration will not contradict human reason, but it may be that it will transcend our reason, as respects its mode of operation, and the contents of what may be recorded under its influence. The only parties who opposed the divine inspiration of the Scriptures during the first five centuries—except the extreme heretics—were the Anomoeans, and they were chiefly Arians. From Justin Martyr, born in A.D. 100, and died by martyrdom in A.D. 165, to Procopius, who flourished about A.D. 560, the whole line of Christian writers maintain the entire inspiration of the canon of Scripture—both Old and New Testament. †

Another name, Euthymius Zigabenus, a Greek monk of the twelfth century, has been charged with opposing the doctrine of inspiration, but the charge has fallen to the ground under modern research. Zigabenus seems to have done what many others have done, that is, adopted a *theory* of inspiration, which did not extend to the whole canon of Scripture, but he held to the full inspiration of all matters pertaining to religion, in both Old and New Testament. The true history of the case is this: That the entire history of the Church shows that the full inspiration of all that was considered canonical Scripture, has been the faith of the Jewish and the Christian Churches, throughout all their history. But it should be observed that we have not such systematized propositions on the subject of inspiration; that we have on some other doctrines; not because it was less believed than others, but because it was less disputed. Speaking of this matter, Rudelbach says: “This point was assumed as an accepted truth which needed no further proof

\* *Luther is said to have afterwards retracted this.*

† The times and names of the authors, and a catena of passages from them, are given by Gausson and Westcott.



inasmuch as the old Christian Church moved in this element."\* In introducing the subject of inspiration, Dr. Pope writes: "Inspiration is, in a certain sense, one with revelation, as meaning the divine bestowment of knowledge that could not otherwise be acquired. It does not, however, entirely coincide with revelation, being either less or more; less, since much that has been revealed has not been transmitted; more, since much is recorded and transmitted that was not given by direct revelation. But whatever may be its limits, it indicates a specific intervention of God in human literature, through which there has always been in the course of production, and has been finally produced, the permanent and authoritative revelation of His mind and will to man."† One other remark may be made before we pass from the opinion of the Christian Church on the subject of Scripture inspiration. The early Christian writers clearly distinguish between the gracious administration of the Spirit, under the Christian dispensation, and the special inspiration given to the prophets and apostles of the Bible. On this point, Tertullian may be said to voice the whole line: "All the faithful have the Spirit of God. The apostles have the Holy Spirit *in a peculiar sense.*"

Having presented the opinions of the Jewish and Christian churches on the inspiration of the Biblical writings, we pass on to examine the testimony of

#### THE BIBLICAL WRITERS ON THEIR OWN INSPIRATION.

The subject of *inspiration* does not necessarily include the subject of *revelation*. These may be given to the same person, but they are not necessarily united in the same person. Nebuchadnezzar and Belshazzar may have had revelations, without having had the inspiration of Daniel. Balaam and Caiaphas, may be used by an over-ruling God to speak truth, and yet have no revelation. In Isaiah, Ezekiel and Daniel, in John, Peter and Paul, we behold inspiration and revelation united. Revelation has reference to the things unveiled to the mind of the recipient; inspiration, to the special mental quali-

\* "History of Doctrines." Dr. Hagenbach, Vol. I. p. 426.

† "Comp. of Christian Theology," Vol. I., p. 93.

fication necessary to make an accurate record of the things revealed. We make no attempt here at an examination of the various *theories* of inspiration which have been given to the Christian Church. This is a very inviting field, but our purpose forbids our entering it. These theories are not noticed here, except as some aspects of some of them are thought to hinder the proper view of the proposition here maintained. But we may say, in passing, that they all seem to be only hypotheses, called in for the purpose of explaining what, after all is, perhaps, inexplicable—the psychology of inspiration. Our present purpose is, simply, to ascertain what is the scriptural view of inspiration *as respects its results in the Biblical record of revelation*. The *fact* of inspiration is necessary to Christianity, but the *theories* of men concerning it are not. Still, while this is admitted, it should be observed that some theories of it seem to contravene the fact that we have a divine revelation accurately recorded in the Bible. We hear it said that, “All inspiration can mean is, the elevation or illumination of the natural faculties of the human mind, enabling it to grasp, appropriate, and express the highest moral truth.” And, still further, a man with Rev. prefixed to his name, plainly tells us that he doubts not that, “David, Solomon, Isaiah or Paul, would have spoken of everything which may with propriety be called a work of genius, or of cleverness, as the Spirit of Divine inspiration.” And when the same man defines inspiration to be “that action of the Divine Spirit by which, apart from all infallibility, all that is good in man, beast or matter, is originated and sustained.”\* Do we not feel that this man is “paltering with us by using words in a double sense? Again, others tell us that we need not at all to heed about inspiration, as “the argument of Paley has been built up without taking into consideration the doctrine of inspiration at all; but simply on the assumption of the credibility due to ordinary historical writers.” We do not question that a quite sound argument for historical Christianity may be built on that ground. But that does not render it safe for us to ignore the *fact* of inspiration, not *theories about it*. A weapon of defence in our hand may preserve life, but it is not

\* Rev. J. McNaught. Quoted in “Aids to Faith,” pp. 346-7.

the food which nourishes. We need both. And besides, is it not evident—the Biblical writers themselves being witnesses—that the writers of the Scriptures did not write as “ordinary historical writers,” but as inspired recorders of a very extraordinary revelation from God? If credibility is to be given to those Biblical writers, must we not credit what they say concerning the source of the influence under which they wrote the record? We consider those writers the highest authority on the subject of their own inspiration. Their testimony on the matter, we think, is about this: “*Inspiration is that special influence of the Holy Ghost on the minds of the Biblical writers, which qualified them to record the revelation from God with infallible correctness.*”

As we here address, not infidels, but Christians, we may assume the credibility of the witnesses, and proceed to examine their testimony. First, let us hear the prophets. We here present these prophets as witnesses to a fact. They are examined, not as *foretellers*, but as *outtellers*, concerning the influence under which they made their record. Moses records that God’s declaration, when sending him to Pharaoh, was: “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”\* Micah, when promising future blessings to Israel, says: “The mouth of the Lord hath spoken it.”† Malachi opens the record of his prophecies with these words: “The burden of the word of the Lord to Israel.”‡ From the beginning to the end of the prophets, this is their testimony, and there is no rebutting testimony in the whole books. Now, two alternatives are before us; either we must receive the testimony, or we must declare the witnesses unworthy of credit. If the record is a revelation from God, it is correct; if it is not from God, the witnesses are false. And if it is from God, it will not do to say we will accept part, and reject part of the record, as it all emanates from the same source, and claims our acceptance on the same authority. If the claim of prophetic inspiration can be proved partly wrong, then the testimony is totally discredited; and if part of the record is accepted, it must be on other ground than the prophets’ testimony.

\* Exod. iv. 12. † Micah, iv. 4. ‡ Mal. i. 1.

We now pass on to take the testimony of the New Testament writers on the subject of Scripture inspiration. Speaking of the advantage of the Jews over the Gentiles, Paul says it was "much every way, chiefly because unto them (the Jews) were committed the *oracles of God*." \* Now we have ample evidence to show that the Jews of Paul's day had, in their canon of Scripture, the books of the old Testament, now held as canonical by Christians; therefore, he must be understood as saying that the whole Old Testament books are *oracles of God*. And as respects the Spirit by which these oracles were given, Paul says that "All Scripture is given by inspiration of God." † Different renderings have been given of this passage. But that makes no matter. No honest rendering can either destroy or weaken its force, with respect to the Old Testament. It includes those Scriptures which Timothy—to whom he was writing—had known from a child—and probably, also, some of the gospels and epistles of the New Testament written before this time—which were able to make wise unto salvation. Paul here declares very plainly, that those writings he refers to were the "oracles of God," because "given by inspiration of God." Peter, referring to Old Testament prophecy, says that, "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." ‡ The same apostle, addressing the early Church in Jerusalem, says: "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas." § The same apostle, addressing an assembly of Jews, says: "But these things which God before had showed by the mouth of all his prophets. . . . He hath so fulfilled." || Again, he says of the ascended Christ: "Whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." \*\* Thus Peter witnesses that *God spake by the mouth of David, and by the mouth of all his holy prophets since the world began*. The

\* Rom. iii. 2. † 2 Tim. iii. 16. ‡ Acts iii. 21. § Acts i. 16.

|| 2 Peter i. 21. \*\* Acts iii. 18.

New Testament writers endorse the Old Testament as "*given* by the inspiration of God," and "*not* by the will of man."

We have now to inquire what the Gospel writers witness concerning their Master's views of the Old Testament. "He that hath ears to hear let him hear." When Jesus was led up of the Spirit into the wilderness to be tempted of the devil, He resisted the temptation by quoting the words of Moses from the book of Deuteronomy,\* "It is written," etc. The devil, too, is recorded as having quoted Scripture on that occasion from the 91st Psalm. But it seems he had to garble† the text before it could be made to appear contrary to that quoted by Jesus Christ. Of course, the old liar would not scruple doing that. But would the Christ who announced Himself as *the truth*, have met the devil with the words of the Pentateuch, if those books did not spring from a divine source? In reply to the captious question of the Sadducees, as to whose wife the woman would be "in the resurrection," who had been married to seven brothers, Jesus Christ replies: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and of Isaac, and of Jacob."‡ Now, these words are quoted from Exodus, iii., and Jesus Christ tells those Sadducees that they are spoken unto them *by God*. And again, addressing the Jews, Jesus says unto them: "Had ye believed Moses, ye would have believed Me, for he wrote of Me."§ After Christ's resurrection we hear Him upbraid His own disciples, on the way to Emmaus, in these words: "O fools, and slow of heart to believe *all* that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? And beginning at *Moses* and *all* the prophets, He expounded unto them in *all* the Scriptures the things concerning Himself."|| Again, we hear Him say: "The Scripture cannot be broken," and that "all things must be fulfilled which were written in the law of Moses, and in the Psalms, and in the prophets concerning Me." Thus it is that we have recorded the witness of Jesus Christ to the divine origin of the law of Moses, the Psalms, and the

\* Deut. viii. 3; vi. 6-13; x. 20. † Matt. iv. 6 ‡ Matt. xxii. 31.

§ John v. 46. || Luke xxiv. 25-27.

prophets—the whole of the Old Testament. But in the face of all this, a modern professor of the “higher Biblical criticism,” tells us that if Jesus Christ accepted “the historical character of the Pentateuch,” or that it “was chiefly written by Moses,” He “accommodated His words to the current language of the day;” or if He “spoke sincerely” to that effect, it was “because He knew no better.”\* The old words of Jesus—in whom are hid all the treasures of wisdom and knowledge—have an application still, but we leave our readers to discover for themselves the character to whom they apply—“Get thee hence, Satan.” We must choose our own guides on this subject, and we decidedly prefer the prophets, apostles, and Jesus Christ, to such apostolic succession bishops.

We hear, on the other hand, some mystic, and pietistic gushers exclaim that, “it is a matter of very little consequence what we believe about Moses and that old economy, it is the Christ of the New Testament with whom we have to do.” Let us think a little here. If the old Moses, and the prophets, and the psalmists, did not write by the inspiration of the Holy Ghost, then the Christ of whom those pietists seem to boast is either a vicious, or ignorant retailer of falsehood. The Christ, who is *the truth*, is not theirs who either reject or supersede the the Old Testament, because Christ endorsed it as a revelation from God. There is not a particle of logical standing-ground between the rejection of Moses and the prophets, and the Psalms, and the rejection of our Lord Jesus Christ. Of Christ it is said, that the Spirit was not given by measure unto Him, and He endorses Moses, and the prophets, and the Psalms, as the record of a revelation from God, and that it was recorded under the inspiration of God. And as that record is endorsed by Jesus Christ, it must, for its own purposes, and within its own sphere, be infallibly correct.

We now turn our attention to the case of the inspiration of the New Testament writers. The Gospel writers record that Jesus said to His disciples that when they should be brought

\* “The Pentateuch and Book of Joshua critically examined.” Preface, p. 18, Bp. Colenso. Also, Prof. Jowett’s Commentary on the 1st Epistle to the Thessalonians, quoted in “Aids to Faith,” p. 135.

before kings and governors, they were to take no thought how or what they should say, because, says Jesus: "It is not ye that speak, but the Spirit of your Father which speaketh in you."\* Luke records that on those occasions they were told by the Master: "It is not ye that shall speak, but the Holy Ghost."† The record of John is still more remarkable. He represents Jesus as saying to His disciples: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."‡ Again John records: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of Himself; . . . and He will show you things to come."§ Thus John declares that Jesus told them that the Holy Ghost would bring all things to their remembrance which they had heard from Him; and also, that He would show them things to come. And those things, remembered thus, would be correctly remembered, and those things to come would be as infallibly correct as those things which they had already heard from Jesus while He was yet with them. Thus, by the authority of Jesus Christ, the stamp of Divine inspiration is set upon the whole of the New Testament. The case of Paul is no exception to this, for he tells us that he was not taught the Gospel he preached by man, but "by the revelation of Jesus Christ." On what other ground but that of the inspiration of the Holy Spirit could Paul pronounce anathema upon any man, or angel from heaven, that preached any other gospel to the Galatians than that which he preached—"Let him be accursed"—man or angel? Are we to believe that these were the words of a fallible man, toward men and angels, for differing from his *merely human dictum*? We cannot believe so. We know that they are based on Divine inspiration.

It is worthy of note here, that the apostles claim the same inspiration for their *written* as they do for their *oral* teaching. Paul, in writing to the Thessalonians, says: "Stand fast, and

\* Matt. x. 20. † Luke x. 11, 12. ‡ John xiv. 25, 26. § John xvi. 12, 13.

hold the traditions which ye have been taught, whether *by word or our epistle.*"\* And furthermore, the apostles claim the same authority for what they write, as they do for what the prophets have written—no more and no less. Paul tells the Ephesian Christians that they "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."† Peter, addressing the Christians scattered abroad, says: "I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."‡

Now, we think that sufficient has been presented to indicate the tenor of Scripture on the subject of inspiration. Let us take a retrospective look at the facts exhibited. The prophets of the Old Testament declare that what they wrote was from God—the apostles of the New Testament declare that the prophets of the Old spake as they were moved by the Holy Ghost, and they declare the same with respect to what they wrote and spoke themselves; and, finally, the New Testament writers declare that Jesus Christ endorsed the Old Testament as *given* by inspiration. Now, will any one say that these witnesses were ignorant dupes? or that they were deluded fanatics? or that they were conscious liars? Most certainly, no Christian can say they were any one of these. And, if not, their testimony ought to be credible, and if we credit them, the Bible was inspired by God; and if so, the record they made is infallibly correct.

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## ST. PAUL'S ESCHATOLOGY.

BY REV. JOB SHENTON.

AND why St. Paul's doctrine of the last things, and not St. John's; or rather, why not that of Christ Himself? Surely from the lips of "the Word made flesh;" from Him "who came from the bosom of the Father," and "who abolished death, and brought life and incorruption to light by the Gospel," we might expect, we *must* have the clearest revelation of *the last things*. But in St. Paul's writings we have the

\* 2 Thes. ii. 15. † Eph. ii. 20. ‡ 2 Peter iii. 1, 2.



development, the growth to a maturity of fruitage of the seed-thoughts sown by the Son of man.

The importance of the subject cannot be overestimated, because of its relation to the whole system of truth, and its practical effect upon the lives of men. "Every truth which is revealed in the oracles of God is undoubtedly of great importance, yet it may be allowed that some of those which are revealed therein are of greater importance than others, as being more immediately conducive to the grand end of all, the eternal salvation of men" (J. Wesley). And thus I regard the doctrine of the last things, in its influence upon faith and practice, as of paramount importance.

I shall attempt to unfold St. Paul's teaching upon death—the inmediate state—the resurrection of the dead—the judgment—and the eternal condition of mankind. A wide theme, a vast sweep, but perfectly comprehensible by the omission of all controversy, and a brief and, as far as possible, a clear statement of those things commonly believed amongst us.

#### PAUL'S TEACHING ABOUT DEATH.

What is death? Naturally we say, Death is the cessation of animal life. As to the cause, it is the cessation of the feeling and motion of the body resulting from the destruction of its vital powers. Theologically, death is the separation of the soul and body; implying that the soul exists when separated from the body. Beyond all question, God could have made all creatures under the law of life. Scripture assures us that man was placed conditionally under this law. There is, however, conclusive evidence that all other terrestrial life was placed under the law of death. The instincts, the habits of beasts and birds of prey surely must imply the reign of death, as life to the majority of beasts and birds must be sustained by death. There can be no reason to suppose that this state of things existed *not* in the days of man's primeval innocency. We know from the days of Adam's creation that he had given to him *the idea of death*. If not, what moral force could there be in the penalty: "In the day thou eatest thereof, thou shalt surely die," *i.e.*, thou shalt be like the beasts that perish?

*Conditional immortality* was the first condition of the body. It cannot be thought impossible to God if He had so pleased to endue the body with the power, or provide for it the means of repairing the wear and waste of life even to length of days forever and ever. This, Scripture informs us, was in the beginning provisionally ordained.

"The threatening of death as the penalty of the breach of the covenant, is rightly understood to imply the promise of deathless and incorruptible life so long as the covenant should stand. And 'the tree of life also in the midst of the garden,' if not by its physical virtue the means of perpetual renovation was certainly the sacramental pledge of God's purpose, life inviolate, while man was steadfast to the covenant. Thus runs the tenor of the covenant, or the constitution under which man's life was originally given and held, 'Thou shalt not eat of the tree of knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die.' And in terms equally explicit to the transgressor of the law, is the entrance of the reign of death over man ascribed by Paul, 'By one man sin entered the world, and death by sin, and so death passed on all men, for that all have sinned'" (Henderson).

Death, then, comes because of sin. Paul's teaching is explicit and in harmony with the record of Genesis. He asserts that death came to man because he transgressed the holy law. "The servant of sin," following the corrupt desires of his nature; "the slave of evil," at the end comes the penalty, "The wages of sin is death." Man is body and soul, the former placing him in communion with the outer world, the other allying him to God, and His spiritual creation. "The outer man perishes," "the inner man" also has not escaped the dread sentence, for "the soul that sinneth, it shall die." Herein comes the provision of the atonement, and saves from the doom, which is eternal death.

This penalty is universal, for "In Adam all die," but this provision of life is co-extensive with the doom, "In Christ shall all be made alive." That passage in the midst of the grand argument for the resurrection of the dead asserts the universality of the reign of death. "It is appointed to all men

once to die." This, as distinguished from spiritual, is temporal death, the exclusion from the things of earth and time.

Death is in the world—death came by sin—sin has passed on all men—therefore all must die. That is Paul's teaching on the origin, nature and reign of death.

Proceeding in our inquiry, there are several terms used by Paul to express his *idea* of death. In the first Christian correspondence of the apostle, in his first recorded Apocalypse, he answers the question of the Thessalonians, as Timothy had informed him that many of the young converts were uneasy about the state of their friends who had died since their conversion, as they feared they might lose their blessed share in the glorious coming of Christ: "I would not have you ignorant concerning them that *fall asleep*" (1 Thess. iv. 13, N. V.). You hear the echo, yea more, the very word of Christ in describing the death of the little maid, and of Lazarus, "Not dead but *sleepeth*—our friend Lazarus *sleepeth*." In the resurrection that soon followed, there was the awakening out of sleep. In Paul's word the idea follows that though the period may be long, yet, as no note is taken of time, if the advent of the Lord is far away, it is *sleep* to the pious dead, whose awakening will be "to meet the Lord in the air." Perhaps Paul had before him the words used repeatedly of the fathers of his race, and of his faith; as God said to Moses, "Behold thou shalt sleep with thy fathers." "David slept with his fathers."

The idea of sleep is vividly impressed upon the imagination of all persons who gaze upon the face of one lying in the stillness of death. But this idea only relates to the body, for in the Scriptures there is not a word that authorizes the belief in the *sleep of the soul*. Look on the body asleep. It is unconscious of its surroundings, it has been shut out of the world of life as completely as if it had not been in it. Look on the body dead. It is unaffected by the sorrow that wails around it, or the tears that are shed on it. Mangle it, burn it, yet it resists not, nor resents the indignity. Silence, coldness, pallor, mark the outward state of the dead. But Christian faith pours upon that condition, in all its comfort of rest and hope of the resurrection, these words of Paul, "They have fallen

asleep." From the sorrow scene of Bethany, when our Lord said, "Our friend Lazarus sleepeth," this language has become naturalized in Christian expression.

If you examine, with the torch of a reverent faith, the inscriptions in the Catacombs, you will find those cities of the dead saints' of the first centuries are made morally luminous by the spirit of purity and hopefulness pervading the epitaphs. "Zoticus here laid to sleep." "Here rests in the sleep of peace, Mala. Received into the presence of the Lord." Thus the idea of death seems to have been repudiated by the early Christians. Like a gleam of sunshine on a dark and stormy day are those inscriptions in the Catacombs. That lofty hope reached beyond the grave into which the body should be laid, and laying the hand of faith upon the realities of eternal life, they fell asleep in a sure and certain hope of a resurrection to life everlasting.

Time will not permit of a more extended survey of this field of thought. But how rich the hymnology of the Church has been made by this idea of sleep:

"They die in Jesus and are blest,  
How calm their slumbers are;  
From sufferings and from woes released,  
And freed from every snare."

Yes, truly, "They are asleep in Jesus, blessed sleep."

#### PURSUING THE DOUBLE THOUGHT

of life continued after death, Paul employs another figure of the quiet, gradual change preparatory to, and anticipative of, eternal duration of being, "We know that if the earthly house of this tabernacle were dissolved" (1 Cor. v. 1-3). Many of the apostle's figures are borrowed from the symbols of Jewish worship, and the language bears upon its face the stamp of gorgeous imagery. The tabernacle was the abode during the wilderness journey of the ark. When the cloud arose, this "tent of the congregation" was carefully folded and carried by its appointed ministers till the cloud rested, when it was again set up in the centre of the encampment. There

was no rude tearing down of the purple curtains; the pins were updrawn, the cords loosed, and the vesture of the sacred abode was carefully folded. Perhaps Paul would convey, in the subtlety of thought, to the Corinthians that their bodies were more than common clay, to be abused or wasted by the decays of sinning. It is the expansion of the meaning, "Your bodies are the temple of the Holy Ghost." As the temple enshrined the Shekinah, so your bodies enshrine the immortal soul. From the weakness of pollution, from the defilement of wrong, from the impress of disease, he urges purity, the consecration of its powers to the service of God. This body thus sanctified, in the flow of the years "the outer man begins to perish," the earthly house begins to dissolve.

Watch the taking down of the tabernacle. The cords that bind the soul are loosing; bolt after bolt in the interlocking of joints is being withdrawn; the light is fading from the world without, and the pilgrim folds the curtains of the tent, gathers the robe of mortality around him, and then the spirit departs. "The earthly house is dissolved."

It is a purely fanciful interpretation of this passage, that some kind of a *spiritual body* will be given to disembodied believers at death. It not only has no support elsewhere, but puts this passage out of harmony with numerous other passages. "It is not to be explained," says Meyer, "of an *interim* body between death and the resurrection, of which conception there is *no trace* in the New Testament. Only two thoughts are conceivable as having been in the apostle's mind when he wrote this passage—the thought of the resurrection body, or of the body given to those alive at the coming of Christ. Most likely his expressions are shaped chiefly with reference to the latter, and in the fourth verse, he is humbly expressing his wish that he might, if it were the Lord's will, never be 'unclothed,' *i.e.*, disembodied, but clothed upon with the spiritual body, and in which, without an interval, 'mortality is swallowed up of life.'" Mr. Beet sees this suggested in the Greek word used in the second verse, which, probably, means to put on an upper garment. "Put on," says he, "as an overclothing; that is, without taking off our present mortal garment. In other words,

Paul longed to survive in his present body the coming of Christ."

How grand and glowing is the faith that *knows* if the earthly be dissolved we have a building of God. The Angel of Death, to those *knowing* this, is the Messenger from the Lord; and not more noiseless is the shadow that creeps over the dying than is the dissolving of the pilgrim's tent. But to one who has no hope of the future, Death is "the King of Terrors," and the grave "is a land of darkness, as darkness itself," for "the wicked is *driven away* in his wickedness."

Now contrast the calmness—the sweet tranquility—the smile that plays upon the countenance, as if the first rays of that exceeding glory, "the magnitude excessively exceeding," of that brightness were touching the face of the dying saint, with that terror of approaching dissolution, or that stoicism into whose coldness has struck the blankness of indifference to those "who know not God, and obey not the glorious Gospel," then tell me the beauty, the strength to faith, which these words convey: "We know that if the earthly house of this tabernacle were dissolved (2 Cor. v. 1-3).

It may not add to the exposition of Paul's doctrine any strength, or newness of thought, but a few words here will suffice upon another figure. "Absent from the body—the time of my departure is at hand—having a desire to depart." In the threefold expression you have the outlines, bringing forth the idea of continuity of being. The body is the house no longer needed, the occupant has left it, closed the door, and gone forth. He is simply absent. He has not destroyed the house; he is to return to it. Pains, persecutions, afflictions have been the lot of the great apostle, and now the end is almost reached. He has offered himself upon the altar, but when the cruel despot who bears the sword of Cæsar shall order him to execution, it will only be to start on the journey, "the time of departure." There is no interruption, the steps climb the slopes of heaven, mounting higher, till he enters that glory in which Christ is enthroned.

Paul had a sublime faith in Jesus Christ. Does he preach the theme is "Christ crucified." Does he feel a motive that

impels, while the royalty of his will remains unimpaired in its choice? "The love of Christ constraineth him." Does he mark the inner life whose flowering in the outward is the testimony to the reality of Christianity? "I live, yet not I, but Christ liveth in me." Does he lift the veil? he ardently longs, "to be with Christ." "Having a desire to depart." The ship is ready to sail, and waits only the order when the ropes shall be loosed, and she moves for her destination, "for now came to Paul the season of loosing the cable from this earthly shore, on the voyage to the harbor of heavenly peace" (Wordsworth). And to Paul soon came the time when the house was unoccupied—the journey started to that world of which he had wonderful revelations in the third heavens—the loosing of the vessel, and the abundant entrance into heaven.

What is death, then, in Paul's teaching of the last things? It is a *sleep* ending the activities of labor, and closing all earthly weariness. It is a *dissolution* of the tabernacle, gradual, silent, as the mortal robe is folded to be again unfolded. It is a *departure* on the journey to return to the house of our brief abode, it is a *sailing away* from the shore of the mortal on the voyage to the blissful shores of immortality.

#### THE INTERMEDIATE STATE.

Let us leave the body in the grave while we follow the soul beyond the shadows, and see if we can discover in Paul's writings the answer to the question,

"Where shall true believers go  
When from the flesh they fly?"

Perhaps hardly any subject has evoked a wider range of opinion, and more diverse teaching, than the question I have asked, coupled with the further question of the abode of the lost. In the passages in Paul's writings, already considered in reference to death, we are to find, at least in outline, his doctrine of the intermediate state. I use the term to denote the place and condition of departed spirits. The self-imposed limitation of confining myself to Paul's teaching will prevent a survey of the question, "What were the views of the Old

Testament saints about their future being?" True, assuming what has been the general belief of the Church, that Paul wrote the epistle to the Hebrews, we get a dim glimpse of the ancient faith, but it is that faith as interpreted by the light which the apostle throws on it in rays borrowed from the New Testament faith. But this summary may be accepted in place of a lengthened discussion, as what the Hebrew Scriptures assume and teach. (1) That the human soul continues to live when the body dies. (2) That the soul at death goes into Sheol, or the invisible world. (3) That it is well or ill with men after death according to the character of their earthly life. (4) That obedience to God is tantamount to immortality. (5) That God will eventually bring forth both quick and dead in the judgment before Him. (6) That by the divine pre-ordination the terminus of human history will be the catastrophe of evil, the complete triumph and ascendancy of the righteous government of God, and the perfect and everlasting bliss of all holy creatures (See Geden's "Fernley Lecture").

In the passage in Thessalonians in which we get the idea of sleep, "the sleep in Jesus," there is no reference to the condition of the soul, but the ages are leaped, and faith and hope are fixed on the resurrection at the second advent. In the passage in Corinthians, the tabernacle is dissolved that we may be clothed upon with our house from heaven. Now, as I have said, the true idea is that of the investiture of the resurrection body; but there must be something that distinctively invests the soul. We know so little of spirit in this state, that it is little wonder if we know less of it in another state. It is here blended with the organic body, and manifests itself in a thousand ways, a body that can be seen, handled. Here there is a clothing for the soul, but when disembodied that clothing is dissolved. There must be some enswathement the clothing of the soul by which it is enveloped. The Scriptures most clearly recognize this truth; for wherever the dead are spoken of, or represented as making their appearance on earth, they are uniformly referred to as being in their appropriate human form. Hence it is that recognition and identification take place. Moses was discernible and distinguishable on the Mount of Transfiguration,



and the messenger at whose feet John fell was invested in bodily form (Matt. xvii. 3; Rev. xxii. 9). And thousands in dying—for surely such visions could not be illusions—have seen the forms known and loved on earth, but gone before to glory. This is the universal conception of human nature. “O how I shall exult,” says Cicero, “when I attain the society of my kindred and friends! What intercourse can be more joyous! What meetings and embraces more sweet!” It is the unconscious element of that faith in the heart of the Christian which exults in the confident expectation of *seeing* the loved ones that have gone into eternity. For the dead in Christ are there,

“And ere thou art aware, the day may be  
When to those skies they’ll welcome thee.”

Passing on in this line of thought, Paul expresses the confident assurance, “Absent from the body, *present* with the Lord.” “Having a desire to depart, & *to be with Christ.*” “Christ died for us, that whether we wake or sleep we should live together with Him” (2 Cor. v. 8; Phil. i. 23; 1 Thess. v. 10). Paul’s words are emphatic, “as those who dwell in the body are at a distance from the Lord.” Then “those who have travelled out of the body are those who reside, or are present with the Lord.” The apostle desires “to depart and be with Christ.” Here the presence with the Lord is represented as coincident, not with His return to His body, but with His leaving it, with the dissolution, not with the restoration of the union.

#### WHERE IS CHRIST?

Does the New Testament give us light here? There can be no doubt, as you listen to the words of the intercessory prayer, “Father, I will that they also whom Thou hast given Me, may be with Me, where I am.” And that, “where I am,” is explained, “Holy Father, now come I to Thee.” Thrice is that expression used by our Lord on the eve of His death. “Where I am” carries us forward to the words on the cross: “To-day shalt thou be with Me in Paradise,” and to the Ascension, as, “while He blessed the disciples He was parted from them, and carried

up into *heaven*" (Luke xxiv. 51). "For Christ is not entered into the holy place—but into *heaven* itself (Heb. ix. 24). "Of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1). Can it be clearer than this, that Paul's desire "to depart and be with Christ," means to be with Him in heaven, and that heaven where the throne of the Divine Majesty appears in all its splendors?

The apostle expresses the clearest conviction that believers from the moment of death, instead of being in a separate place, some *under world* region, are with the Lord. Did he not fling the clear interpretation upon what appears surrounded with the dimming haze of partial revelation when of Abraham he said: "he looked for a city—whose Maker and Builder is God." And of all the patriarchs he affirms, "they desire a better country, that is a heavenly, wherefore God hath prepared for them a city, a home" (Heb. xi. 16). And all that the symbolism of the Jewish ritual taught is realized in the new dispensation as, "we come to the spirits of just men made perfect" (Heb. xii. 23). "Wake or sleep we should live together with Christ." There is no cessation of being; the life never ceases, for believers have life here, and scarce know the change as they pass, without interruption, into the glorious and exalted life of holy communion with Christ.

In that intermediate, but felicitous and glorious state the disembodied spirits of the righteous will remain in joy and felicity with Christ, until the general judgment, when another display of the gracious effects of our redemption by Christ will appear in the glorious resurrection of their bodies to *an immortal life*, thus distinguishing them from the wicked whose resurrection will be "to shame and everlasting contempt," or to what may emphatically be termed *an immortal death*.

Allow me a passing allusion to the article in the Apostles' Creed, as upon it have been based what I must call unscriptural theories of the condition of the dead. I refer you to the words: "He descended into hell." "A clause," says Pearson, "not so anciently in the creed, or so universally as the rest—that it first appeared in the Aquileian Creed in the fourth century, as,

'descendit in inferna'—some translating *inferna*, hell, others the lower part—that it was probably inserted against the Apollinarian heresy, which denied to Christ a human rational soul." This phrase is found in the creeds of the Roman, Greek, and English Episcopal Churches, and in Protestant Dissenting Churches; in the latter of which it is usually interpreted, as the descent into the place of departed spirits. Pearson, after an elaborate examination of the clause, thus sums up: "I give a full and undoubted assent unto this as a certain truth, that when all the sufferings of Christ were 'finished' on the cross, and His soul was separated from His body, though His body died, yet His soul died not, and though it died not, yet it underwent the condition of the souls of such as die; and being He died in the similitude of a sinner, His soul went to the place where the souls of men are kept who die in their sins, and so did wholly undergo the law of death; but because there was no sin in Him, and He had fully satisfied for the sins of others which He took on Him, therefore as God suffered not His Holy One to see corruption, so He left not His soul in hell, and thereby gave sufficient security to all those who belong to Christ of never coming under the power of Satan, or suffering in the flames prepared for the devil and his angels" (Pearson "On the Creed." See also Cravin, in Lange's "Commentary on Revelation," p. 365).

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A REJOINDER TO REV. J. W. DICKINSON'S  
CRITICISM.

BY REV. JAMES GRAHAM.

WE request a little space for notice of Mr. Dickinson's criticism of our article on "Dr. Dallinger's Fernley Lecture for 1887." Mr. Dickinson says that our article contained "unnecessary bitterness." Undoubtedly, if it contained a drop of that kind of thing, that drop was "unnecessary." But we were not aware that it contained any such thing.

But we are also deemed "unfortunate," as an upholder of Methodist theology, in quoting from Dr. Christlieb. Had we quoted that distinguished writer in support of Methodist

theology, there might be some pertinence in the remark. But that we did not do. The lecture we had under notice contained the statement that a certain view of the relation of God to the universe was the "only one" we could entertain. We quoted Dr. Christlieb to show that eminent men entertained quite different views on that subject. Our quotation showed that very clearly.

If our quotation from Christlieb is "unfortunate," our quotations from Dr. Pope are "disastrous." Well, let us see. The statement in our article now under notice, was this: "It cannot be deemed either irrelevant to this subject, or to the design of this REVIEW, to inquire what is the doctrine now held on the matter of evolution and creation by Methodist ministers?" Now, in immediate connection with this, we waived the cases of J. Wesley, R. Watson, and Dr. A. Clarke, who all maintain original creation by God, out of nothing; because these might be considered behind the age, not being instructed by the teachings of "the splendid Darwin;" and we then referred to the late Dr. D. D. Whedon—formerly quoted—and to Drs. Pope and Raymond, as being all against evolution, and in favour of original creation by God. Mr. Dickinson keeps silence about all of these witnesses except Dr. Pope, and pretends that Dr. Pope has changed his mind on the matter of the evolution which then was, and now is, under notice. That this is a total misrepresentation, or misapprehension of Dr. Pope, we now proceed to show. Let it be remembered that objection is not taken to the correctness of our quotations from Dr. Pope; but to the fact that they were taken from the first and not the second edition of his "Theology," in which he is said to have changed his doctrine on the subject of evolution. It is suggested that we may be ignorant of the new edition of Pope. Both the editions of Pope are now before us, and, will the readers of this REVIEW believe, there is not a principle in the first, on the point now under consideration, that is not asserted in the second. The following excerpts are taken from Vol. I. of the second edition: "It is the uniform testimony of Scripture, and its fundamental error in the opinion of modern Pantheists, that the Eternal and only Being by His will and

word brought all things that are not Himself into an existence which *in no ultimate elements they had before*" (p. 364). "*Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear* (Heb xi. 3). The construction and the absolute origination of all things seen are, in fact, separated, and then united. The creating word of God is set over against both: all things were formed by the Divine word, in order that faith might lay hold of the truth, which reason cannot penetrate, that the created universe did not spring by development from things previously existing, but from the invisible creating power of One afterwards referred to as *Him who is invisible*. . . . Negatively, the Scripture precludes any other doctrine than that of an absolute creation of all things by the direct act of the Divine will" (pp. 365, 366).

Again, the following passage occurs on page 396: "It must be remembered, however, that this secondary creation, or continuous formation, is in the truest sense production into being, as the infusion into the primitive matter of new forms and types of life, from the lowest trace of it scarcely discernible by science up to the soul of man. Hence the gradual construction of which the Scriptural Cosmogony speaks at length, is in reality *creation proper* to us." The following passage, which we quoted in our former article from Pope's first edition, we now quote from the second edition: "No theory of evolution or development that seems to trace a regular succession of forms through which organic existence has passed, in obedience to a plastic law originally impressed upon matter, can be made consistent with Scripture" (p. 397). Now, these words were before Mr. Dickinson, both in the first and second editions, yet he pretends that Pope had changed his opinion on the matter in the second edition, but with what correctness we leave the readers of this QUARTERLY to judge.

On pages 202 and 203 of this REVIEW, Mr. Dickinson gives some extracts from the second edition, pretending that they showed Pope's advanced view, and change, on the subject of that evolution which is now under notice. What he gives from Pope does not show anything inconsistent with anything

which Pope had said in the first edition. But what is still more unaccountable is this—the following words were before Mr. Dickinson's eyes, a few lines down on the same page where his quotation ended—"Whence the forces residing in matter? Whence the beautiful order into which it falls? Whence the variety of elementary substances with all their endowments of gravitation, chemical affinity, and magnetic attraction? And how could these evolve the minds that make them all objective, and, by becoming their historians, show that they are themselves of another and a higher order" (p. 403). Now, Mr. Dickinson is welcome to Pope's statement of the case here. Also, on the following page (404), Pope objects to, and reasons against, what is called "Darwinian" evolution in any form. But, notwithstanding this, Mr. Dickinson would fain have the readers of the CANADIAN METHODIST QUARTERLY believe that Dr. Pope, in his later edition, favours evolution. But let us hear Pope on this matter. We take the following quotation from the page opposite that one quoted from by Mr. Dickinson. After stating the varied forms under which the evolution theory has been held, Pope replies: "The continuity of this development suffers a fatal breach at the outset; it has no link between the inorganic and the organic worlds . . . Spontaneous generation has never yet been attested. But that is not the only gap. The genesis of a new species of any kind, whether of plant or animal, has never been observed by man . . . Again, it is the opinion of a majority of those most competent to speak, that there are absolute limits to the variability of species. . . . And, most fatal gap of all, the leap from the highest approximate to the appearance of man himself, is one *over a great gulf as fixed as that between Paradise and the LOWER HADES*. But of man we must speak hereafter" (pp. 404, 405). Yes, indeed, how very disastrous it was for us to refer to Dr. Pope as being against the "duly advanced intellects" of evolution, especially in his advanced position in the later three-volume edition of his works. Will not the readers of the CANADIAN METHODIST QUARTERLY pity the sorrows of a poor old man, when they behold our disaster. But Pope has said above that he would speak of man hereafter. Now let us hear him. Speaking of

the Genesis account of the origin of man, he says: "One thing it settles definitely: that it has not been produced by any development of the principle of life in matter, whether the theory takes its earliest rude form that man is terrigena, autochthon, a production of the soil, or the scientific evolutionary form of later days; that his history has not been a gradual ascent from the savage state, but that the savage condition is a descent from his original; and that he was created in one type, the representative of a single species. The slightest doubt on any of these points is inconsistent, not only with the subsequent matter of theology, but with the primitive record—the only one we possess—of the creation of mankind" (pp. 430, 431). Now, it will have been observed that most of the last quotation from Pope was given in our former article, but taken from his first edition. Did Mr. Dickinson know that it was in Pope's later, three-volume edition? We think he must have known it.

Dr. Pope distinctly places all types of evolutionists which he notices as outside the lines of the Bible; and, most certainly, outside the lines of Christianity. Mr. Dickinson professes to think that it would be useless to enter on a contest with us about authors. Perhaps he may be judicious in that, as we do not know many Methodist writers, of any respectable standing in theology, who have held, or do now hold the theory, that all existing things and persons in the universe were produced by the method of genetic evolution.

One more remark of Mr. Dickinson's is worthy of notice. Speaking of Dr. Pope's "Compendium of Christian Theology"—three volume edition—he says: "We have adopted it as the best and latest work of its kind; and, having done so, we are pledged to its teaching, and must stand by it. Whatever may be thought to be the doctrines held by Wesleyan ministers, these are an actual statement of what are really held and taught by them, and which we, in company with them, have adopted and made our own." So, then, because the Methodist ministers of Canada have placed Dr. Pope's works in the course of study to be pursued by probationers for the ministry of the Methodist Church; therefore these works, being textbooks in that course, are thereby made the standard doctrines

of the Methodist Church in Canada. On the contrary, in the Discipline of the Methodist Church in Canada, "the doctrines of the Methodist Church are declared to be those contained in the twenty-five Articles of Religion, and those taught by the Rev. J. Wesley, M.A., in his 'Notes on the New Testament,' and in the first fifty-two Sermons of the first series of his discourses, published during his lifetime." We may be permitted to remark that, as a Church, or as a ministry, we are not "pledged to the teaching" of Dr. Pope's works, or to the teaching of any "text-book" in the course of study prescribed for our probationers for the ministry. We appreciate Mr. Dickinson's "invitation" to come up to his knowledge "up to date," but we most respectfully decline the "invitation."

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EDITORIAL NOTE.—It seemed only just to Mr. Graham that he should have the privilege of an explanation of his position, as against the criticism of Mr. Dickinson. We do not purpose allowing the QUARTERLY to be a medium for personal controversy, but it may be an arena for the scholarly discussion and criticism of live subjects by live men, in the spirit of brotherly love, for the better defence and clearer understanding of *all truth*. Does not the differences between Mr. Graham and Mr. Dickinson arise largely from a lack of a definition of terms? "Define your terms" was Dr. Nelles' reiterated advice to his classes in Logic. Mr. Graham seems to be quoting Dr. Pope as against the Darwinian hypothesis, and Mr. Dickinson quotes him as favoring a theory of evolution. Both are doubtless correct.

It is now pretty generally accepted that there is a "method of genetic evolution" by which "all existing things and persons in the universe were produced," and which is in perfect harmony with the Word of God. In other words, there is no antagonism between the facts of science and true religion; but, on the contrary, there is perfect harmony between a hypothesis of evolution and Christianity. This has been shown in Alfred Russell Wallace's recent work on "Darwinism," in which he shows that what has been regarded an obstacle to Christian faith turns out an argument in its favor.



## Editorial Notices of Books and Reviews.

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*Nerve Waste.* By H. C. SAWYER, M.D. Second edition. Svo. 160 pp. Price, \$1.00. The Bancroft Company, San Francisco.

For some years past there has been a growing demand for scientific information on all subjects, put into popular form. In the domain of medicine this demand has called forth a large supply, much of which has been written to advertise quack nostrums, and all of which has been devoured by a not too-discerning public. When one reflects upon the evil that is done by the quality of the supply afforded for the gratification of this morbidly grown appetite, and remembers that even the religious press does not refuse to advertise the prurient claims of the charlatan, he is the more pleased to recognize the claims of Dr. Sawyer's little book to scientific accuracy, and to be a source whence the intelligent layman may acquire valuable information.

The chapters on "Nervous Impairment," though not sufficiently full, are among the author's best. In spite of the talk about the enterprise of our age, it is not work that kills, but worry; not the work, but the methods of working. In the haste to find short methods, there is less thoroughness than formerly, hence less of that familiar acquaintance with methods which makes work easy. The foundation of much nervous impairment is laid in school life; and the author might, wisely, have written more fully on this subject. The effort to systematize our education with a view to making "the national university the coping stone," has probably been rather a curse than a blessing to the children of the Dominion. In more ways than one, our school management has become a machine; and in the constant cram and grind for examination, each child is learning to work in the rut made by the machine rather than acquiring power to work on lines marked out by individuality. The teaching of handicraft and of systematic exercises should receive more attention, as being antidotal to the present methods

now overgrown, and serving to supply instances of mental precocity, but not of thorough, well-trained minds and hands capable of dealing easily with life's complex problems. The fact that of the population of Toronto one inhabitant of every six hundred is incarcerated in an asylum for the insane may well call a halt in our present methods of education and work, and direct attention more to the amenities of life than to its grasping efforts to obtain wealth and social distinction.

The wisdom of dwelling at length upon the *signs* of nervous impairment may well be doubted. Probably tenfold more harm than good has been done to neurotic individuals by describing to them the signs of coming ill; there is no better illustration of the truth that "a little learning is a dangerous thing." It is well known that nearly every medical student, as he has for the first time passed over in study all the diseases of the nosological catalogue, has been, in fancy, the victim of each in turn.

The author does good service in dwelling upon rest as a remedy. The rest implied is not necessarily idleness. Absolutely doing nothing but sleeping and eating may for some persons, for a limited time, be the best means of recruiting depleted energies; but generally it means quietness for one set of nerve cells and for certain groups of muscles, while others unaccustomed to exertion are called into action. Upon this subject Dr. Weir Mitchell has written much good sense, beside some things which are not practicable.

What the author writes regarding the "outing cure" might well be classed under rest. Probably no country affords greater facilities and greater attractions than ours to one needing the renovating and rejuvenating influence of rest and change.

Some valuable things are written in the chapters on "Diet" and "Nerve Foods," yet it may here be repeated with advantage that not more depends upon what is eaten than upon how it is eaten.

So far as the use of the drugs named is concerned, though of great value and well selected, yet the best advice, in the main, to be given is, "Do not use them except upon competent prescription." The book will have accomplished a good mission if only the facts given regarding patent medicines have the influence which is their due.

Dr. Sawyer's little book is one that may with advantage find place and attention in the collection of every brain worker.

B. E. MCKENZIE, M.D.

*Rome in Canada.* By CHARLES LINDSAY. Second edition. Svo. 436 pp. Williamson & Co., Toronto. Price \$2.00.

For those who wish to become thoroughly acquainted with the history of "the Ultramontane struggle for supremacy over the civil power" in Quebec, this work will be invaluable. The present edition brings the events down to April, 1889, and includes a full discussion of the Jesuits' Estates Act. The author begins with the origin of the Ultramontane movement, and traces the rise of this "New School" in Canada, and its encroachments upon the liberal element in the Catholic Church. Having set forth the liberalism of the Gallican Church, he shows that Gallicanism was transplanted to Canada, and that under the French dominion the Church in Canada was modelled after the Church in France, under which Ultramontanism was better held in check than since the conquest. Next is traced the relation of the Jesuits to the civil power, in which is manifested "their attempt to make of Canada another Paraguay, in which their sway should be absolute and complete." The chapter on "The Anglo-Gallican Theory," shows how the Ultramontists turned the conquest to advantage, by gradually substituting the canon law of Rome for the common ecclesiastical law of France, which meant the subservience of the civil power. The effect of this is shown in the chapters on "*The Programme Catholique*" issued prior to the election for the House of Commons in 1871, as directions to Roman Catholic voters, in "the assault on the old liberties of Gallicanism," and the intolerance to Catholic liberalism in the teaching of the "New School," on "The Marriage Relation," in the frequent "Appeals to Rome," "The Bishops claiming Political Control," "Spiritual Terrorism at Elections," and "The claim of Clerical Immunity." The power of "The Congregation of the Index and the Inquisition," are shown as being operative in Canada, by depriving nearly a million Canadians of the privileges of reading certain books found in public libraries which are prohibited by the *Index Expurgatorius*. For the sake of civil and religious liberty this book ought to be read by Catholics as well as Protestants.

*Faith Made Easy; or, What to Believe, and Why.* By JAMES H. POTTS, M.A., D.D. Svo. 540 pp. Price, \$2.50. Methodist Book Rooms, Toronto, Montreal and Halifax.

This work is not, as might be inferred from the title, a mere disquisition on faith, or a collection of anecdotes and homilies illustrating the method of believing. It is "a popular

statement of the doctrines and evidences of Christianity in the light of modern research and sound Biblical interpretation." Its scope will be best understood from the general contents. What to believe about Christianity concerning the Bible—With respect to the Deity—Concerning Redemption—In regard to prayer—With reference to the Sabbath—Regarding the Church—Respecting Christian duties and graces—Concerning the future state—and What to believe about unbelief. From this table it will be seen that the whole body of divinity is included in its pages, that it is a concise compendium of Christian theology. These ten questions on "What to believe," are answered in such a clear manner, that the fundamentals of belief are so placed before the mind that faith is made easy. This book, by fostering an intelligent faith, will prove a most timely antidote to scepticism. Being popular in style and brief in the statement of the sub-topics—over two hundred of them—it is well adapted to all minds, and must prove a work of great utility. As a means of inspiring and quickening individual faith, and as a storehouse from which to draw material with which to meet the doubt of the unbeliever, this book will be of permanent value alike to the minister and the layman. It should be placed in every reference library, as its copious index makes it a ready cyclopædia of the fundamental doctrines and morals of Christianity.

*Social Christianity.* By HUGH PRICE HUGHES, M.A. Svo. 281 pp. Price, \$1.25. Willard Tract Society, A. G. Watson, Toronto.

This volume is made up of twenty sermons preached by that wonderfully earnest man of God, Hugh Price Hughes, in St. James's Hall, London, England, to the unchurched classes, in order "to show that the social failure of Christianity is not the fault of Christianity or of Christ, but of us Christians, who have been selfishly individualistic." The exposition of Christianity which he gives in these afternoon talks is the Christianity of Christ as distinguished from the conventional, perfunctory Christianity of the Churches and creeds. It is the promotion of social Christianity against the impeachments of ecclesiastical Christianity, which he does not attempt to defend, because indefensible. He expresses "an intense conviction that the manhood of Europe has been to a fearful extent alienated from Christianity because our Christianity has been too speculative, too sentimental, too individualistic." Is it not equally true of America? He says: "We have practically neglected the fact that Christ came to save the nation as well as the individual; and that it is an essential feature of His mission to reconstruct human

society on a basis of justice and love. Some very earnest Christians are so very diligently engaged in saving souls that they have no time to save *men and women*." He endorses Charles Kingsley's "belief that not self-interest but self-sacrifice is the only law upon which human society can be grounded with any hope of prosperity and permanence." The charge of other-worldliness sometimes made against Christianity is too true. We need a social religion that is characterized by a practical this-worldliness. It was to set up the kingdom of God in this world that Christ came, and it is to accomplish this purpose that Mr. Hughes preached these sermons. They were first published in *The Methodist Times*, and several young agnostics were brought to Christ through reading them. If every minister in Christendom would preach twenty such sermons, it would be impossible to exaggerate the importance and blessedness of the result. No person can read these sermons without being inspired with a truer conception of Christianity and Christian duty. We must make the world feel that Christianity is Christ-life, a reproduced Jesus.

*Yale Lectures on the Sunday-School.* By H. CLAY TURNBULL, Editor of the *Sunday-School Times*. 8vo. 428 pp. John D. Wattle, Philadelphia. Price, \$1.50.

This volume is the result of thirty years' intelligent and enthusiastic devotion to the Sunday-school field as the chosen life-work of the author. The subject is treated from the standpoint of the earnest, devoted scholar, and that of the enthusiastic, practical worker. He defines the Sunday-school as "an agency of the Church, by which the Word of God is taught interlocutorily, or catechetically, to children and other learners clustered in groups or classes under separate teachers; all these groups or classes being associated under a common head." Having laid down this definition by a scholarly investigation of historical evidences, he shows the Christian Sunday-school to be but the modern adaptation of the systematic instruction and religious training of the young, inaugurated in the days of Abraham, perpetuated in Judaism, and transmitted in the catechetical teaching of the early Church. He traces the decline of Bible study during the Dark Ages and the revival of schools with the Reformation. In referring to the revivals of the eighteenth century, he shows how far "the Wesleyan movement included important elements of the Sunday-school agency; and in the same measure that movement had a possibility of continuance and permanency. The *methods* of the Wesleyans, like those of the Moravians, were limited to those bodies of Christians,

even while the *influence* of their work extended far beyond them." He sees in the Methodist "bands" and "classes" the essential principles and ideas of the modern Sunday-school. His investigation shows the modern movement, inaugurated by Robert Raikes, to be the revival rather than the addition of a church duty. He clearly shows that the Sunday-school work is an integral part of church work, and a necessary complement of the family training agency. Next he treats of the Sunday-school; its membership and its management, its teachers and their training, and its auxiliary training agencies. These topics he handles with the master-hand of an experienced, practical worker; and although the subjects seem threadbare, the treatment is fresh and suggestive. His practical methods are also manifested in the treatment of the relation of the pastor to the Sunday-school and in preaching to children; its importance and its difficulties; its principles and its methods. This is a work to be read by every person who is interested in the moral and spiritual welfare of the young. Well prepared bibliographical, Scriptural, and topical indexes make it very convenient for use.

*"Alcohol in Society;" or, An Arraignment of the Drink Traffic as an Enemy of the Public Good.* By RICHARD EDDY, D.D. 8vo. 398 pp. New York: The National Temperance Society.

This is the last of three prize essays, entitled respectively, "Alcohol and Science," "Alcohol in History," "Alcohol in Society." The book is full of facts and information of the most valuable kind on the drink traffic, and is a well filled arsenal of weapons for the temperance reformer. The facts are drawn from varied but most reliable sources, and the arguments are well arranged and irresistible. It contains five chapters. The first and longest deals with the social and national results of the traffic, and shows its effects upon the individual—physically, intellectually and morally—on the family, on women, on morals, religion, education and industry. It discusses the relation of the business to national prosperity, its influence on legislation, and its effects among soldiers, statesmen and jurists. Every page is worthy of the closest study. The second chapter deals with its religious aspects, and its effects upon ministers and congregations, upon Sunday-school work and the great missionary enterprise. The facts presented are of the most appalling character. The third chapter discusses its relation to education, shows that a general education is not sufficient to guard against its influence; and urges

that in all schools and colleges specific instruction be given in regard to the drink system. The fourth chapter takes up the question of Bible wines, and presents a strong array of testimony in support of the temperance view. The last chapter comprises a discussion of old and new objections. Dr. Eddy has produced not only a very readable, but also a very exhaustive and convincing work. We have much pleasure in commending it to the study of both the friends and foes of the system.

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The following pamphlets have been received :

*The Idea of God.* By PAUL CARUS, Ph.D. Chicago: The Open Court Publishing Co. Price 15 cents.

This pamphlet, of twenty-five octavo pages, is "a disquisition upon the development of the idea of God in human thought and history." He starts out with a discussion of "The nature of ideas," next examines "the ethnology of the word God," and then draws his conclusion that "God is an abstract idea" and not a concrete one. Being a disciple of Kant, a Nominalist in philosophy, he holds "that God is a Noumenon, which we must of necessity conceive." This conclusion is based upon the assumption that "we cannot meet in our experience with God as a phenomenon." But that is just what the experience of all orthodox Christians, whom the author calls "ingenious pagans," most positively proves. We can and do meet and know God in our spiritual experience not as a Noumenon (name) but as an actual phenomenon (real). Had the author as true a spiritual experience as mental grasp, he would not declare against the fact of "a personal God." Under "The conceptions of God" he states the fact: "There are no two alike, and the idea of God among different persons is indicative of their characters, for every man creates his God in his own image." He says "Atheism cannot stand, for it is no positive view; it is negative, and exists only as a criticism of the other conceptions." But if "God is an abstract idea and noumenon," what is that but the negative of a personal God? Even though "every idea possessed in the realm of the human mind is a reality," it makes such "a powerful reality" a mere myth. It takes the supernatural out of Christianity and reduces it to the product of natural growth, the same as all other heathen religions. Only a "cultus," cultivated by human art, like peas or cabbages. Instead of Christ, "who is the image of the invisible God," "the impress of His substance," being the huthor of Christianity, Christianity is the author of Christ. Will Mr. Carus study and interpret the facts

historically? Christianity did not create the idea of Christ, but Christ created the idea of Christianity. In his "definition of the idea of God," he says "abstract ideas are none the less true and real, although they are no concrete things," and gives goodness or virtue as illustration. After denying the existence of God as a personal ego, he says, "Surely God exists as certain as virtue and other abstract ideas exist," and gives as his definition "God is the ethical life of nature," *i.e.*, God is the ideal of goodness, and should be expressed in the neuter sense, saying *it* instead of *He*. He admits that "the idea of God is just as important in the real life of human activity, human thought and emotion, as the idea of honesty is in the mercantile world, that of courage among warriors, or that of truth in science." "Man," he says, "is the incarnation of the ethical life of nature. Man and God are one. True humanity is divinity; divinity is true humanity; divinity is the ethical life in nature and the ideal of perfection in man." Admitting all of which to be true, where is the power by which sinning man may become that divinity and reach the ideal of perfection? He declares himself not an Atheist, Pantheist, or Theist, but an Entheist, and proceeds to define "Entheism as the monistic conception of God, who is immanent, not transcendent, who is in many respects different from nature, and yet pervades all nature." He then shows how such a God may be the object of worship and prayer, as conducing to keep us in harmony with, and to do the will of God, who "is the Cosmos itself, the All, or the totality of the world as an orderly unity." "If God is an abstract and not a concrete thing or a person, as our forefathers imagined," and the Christian still believes, does it not seem contradictory to talk about doing His will? However, we are glad to see Atheism taking to itself an ideal God; next will follow the service of "a living and true God." We are one with you, brother, in seeking the truth.

*The Sliding Scale* from "Scriptural Truth and Primitive Rites to Union with Rome," by a Septuagenarian. Willard Tract Depository, Toronto. Price, 10 cents.

It is adapted from an article in *The Rock*, and a reprint by the Evangelical Protestant Union, with a definition now added to each of the seventy-nine separate steps, together with a short history of "The English Inquisition."

The National W. C. T. U. Publication Association, Chicago, is issuing twenty-page leaflets at \$1.00 per hundred, on such subjects as "The Relation of Temperance Reform to the Labor



movement," "Is Alcohol a Stimulant?" "Bible Wines," "The Coming Brotherhood," "Liquor's War on Labor," "Labor, Capital, and Temperance." All written by specialists, and all give the matter "in a nut-shell."

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*Methodist Review*, New York, for May-June, contains contributions on (1) "Persistency of Ethnic Traits;" (2) "Reform in Parliament;" (3) "The Heathen: A Symposium;" (4) "Count Lyof Tolstoi;" (5) "Philosophical Idealism;" (6) "Mrs. Bishop Simpson;" Editorial Notes and Discussions; "The Arena," and Editorial Reviews. In No. 1, Ridpath, the historian, has written a most interesting article, showing the influence of race peculiarities upon the manners and customs of peoples. Not only is it manifested in the speech, but the buildings, clothing, food, literature, learning and religion. No. 2 is a translation from the French, and has to do with the present political situation in France. The greatest interest, however, will, perhaps, centre about article No. 3. Dr. M. S. Terry, of Evanston, deals with the "Salvation of the heathen," under the following heads: "All men are sinners and under the condemnation of death;" "The mediation of Christ has made salvation possible for all men;" "Salvation through Christ is obtainable only on condition of faith and obedience toward God;" "Sufficient light for the exercise of such saving faith is given to all who know enough to choose good and refuse evil." The last proposition he sustains by the following considerations: "Man is a religious being;" "All people have some religious system—some method of seeking to nourish the spiritual life;" "Noble sentiments of faith and piety have had manifold expression among peoples unenlightened by the Hebrew and Christian revelations;" "According to the Scriptures, there have been many outside of the light of Hebrew and Christian revelation who possessed sufficient knowledge of God to render Him acceptable service." Of course, he quotes examples in both the Old and New Testaments, and Paul's teaching in Rom. i. 19, 20, and ii. 14, 15. He concludes the article by saying, "The condition of salvation is not a matter of knowledge, of comparative enlightenment, but of faith and obedience to that measure of light which lighteth every man that cometh into the world." In response to the "hasty talkers" who ask "if the heathen can be saved without the Gospel, why send it to them; or what need even of the Christian dispensation," he gives John Fletcher's pithy retort; "If sinners could be saved under the patriarchal dispensation, what need was

there of the Mosaic? If under the Mosaic, what need of John's baptism? If under the baptism of John, what need of Christianity? Or, if we see our way by starlight, what need is there of the rising sun?" For the benefit of those who persist in leaning to Calvinism by regarding the exercise of faith and not the faculty of faith as a gift of God, he gives the following reading of Eph. ii. 8: "By grace have ye been saved through faith, and this (*τοῦτο*, that is, *the being saved*, not the *faith*, which would have required the feminine *δωρη*) not from yourselves; God's is the gift." W. G. T. Shedd, D.D., of Union Theological Seminary; treats "The Second Probation Dogma." He defines "probation" in the present discussion to mean "Whether man shall rise from sin into holiness;" and that it relates "to accepting the mercy of God in salvation." He then discusses "Whether the sinful and impenitent heathen will have the offer of forgiveness through faith in Christ, made to them after death." In answering the question, he says: "The heathen is not *entitled* to such an offer, because his sin is voluntary. There is no difference between heathendom and Christendom, in respect to the fact of guilt before God." "The fact that Christ's satisfaction is infinite does not oblige God to offer its benefits to every individual. And all men, evangelized or unevangelized, who repent, will be forgiven through Christ." "The true state of the case, as it respects the heathen, does not differ in kind from that of the nominal Christian. Both alike are free agents; both have sinned; and both are liable to the punishment of sin." He reasons according to Scripture "that the salvation of the human soul is made to depend upon its *regeneration*," and says "the question, 'Is there salvation after death?' is the same as the question, 'Is there regeneration after death?'" His answer is, "There is not a passage in Scripture which, either directly or by implication, teaches that the Holy Ghost will exert His regenerating power in the soul of man in any portion of that endless duration which succeeds this life. On the contrary, His regenerating function is represented as confined to earth and time." He holds that the confession of faith is consistent with the fact "that all who die in infancy die regenerate. That a vast adult multitude, from Adam down, who came under the influence of the Holy Spirit in connection with the special revelation, are all regenerated before or at death. That the Holy Spirit exerts His regenerating grace to some extent in adult heathendom. A regenerate heathen feels sorrow for sin and the need of mercy. This felt need of mercy and desire for it is virtually faith in the Redeemer. He has the *disposition* to believe in Him, and is regenerated before or at

death." His concluding argument against "Second Probation" is, "And this regeneration is affected in every instance before 'the spirit returns to God who gave it.'" Dr. King, of New York, closes the symposium with an article on "The Mission of the Church," in which he enforces this thought: "The heathen, being salvable, and the Scriptures giving us no saving Gospel for souls beyond one probation, the mission of the Church is to *now* bring the Gospel into contact with living heathen." In No. 5, Professor Bowne, of Boston, makes a very able contribution upon an abstruse metaphysical question.

*The New Englander* for April, May, and June.—Two articles appear on that able work, Bryce's "American Commonwealth," one in the April number by Prof Baldwin, of New Haven, and another in the June number by Hon. D. H. Chamberlain, of New York, both highly commendatory, but the latter especially full and satisfactory. Mr. Chamberlain attributes the success and development of the American Constitution (1) to the practical sagacity and influence of President Washington; (2) to the intellectual, moral and judicial greatness of Chief-Justice Marshall; and (3) to the influence and effects of the Civil War and its causes. The power of the Supreme Court to interpret law in all cases arising under the Constitution is very properly looked upon as the key-stone of the arch. "High Church Congregationalism" is a strong and able protest against the teaching which exalts Church polity, whether Episcopalian or Congregational, as a leading essential in the Christian Church. Other articles are on "Conway's 'Edmund Randolph,'" and on "The Lost Cause." In the May number, the article on "Election Bribery" gives abstracts from the addresses of twelve governors of states, disclosing a most alarming and wide-spread corruption. The difficulty dreaded by some of the founders of the Union has come to pass. The old arguments of the Federalist party in Hamilton's day, that "popular governments die by suicide," needs sounding in the ears of the people. The article, "Economics of the Strike," shows the utter folly of most of the strikes now so common. A strike is compared to the act of a man who burns his barn to destroy the rats that ate his corn. Ridicule is cast upon the modern social agitator who would cure the ills of poverty by first impoverishing society. According to the U. S. Reports of 1880, the total amount of wages lost by strikes during the year was \$3,711,097. The aggregate number of days lost was 1,989,872, and the number of men idle was 64,779. The loss of wages in the St. Louis railroad strike of 1886 was a million dollars, without

reckoning the loss of productive labor, which is estimated at a million more. The loss of railroad property in Pittsburgh by fire and otherwise in the great strike of 1877 was from eight to ten million dollars. In the engineer's strike on the C. B. & Q. railroad in 1888, the cost was over two million dollars. Other striking statistics are given which force the conclusion that every strike, whether successful or not, is a total loss to the community as a whole. The remaining articles are on "The Commonplace in Literature," and on "Carstens, a Pioneer in German Art." In the June number, the article, "A Modern Saint," is an exceedingly interesting account of the brief but remarkable life of the Hon. Ion Keith-Johnstone, third son of the Earl of Kintore. A man of splendid physique and mental endowment, a leading athlete and bicyclist, a close student and winner of prizes at Cambridge, a fine scholar, especially in Arabic, of which he became Almoner's Professor, a Christian of large and generous heart, he takes his stand beside such men as Chinese Gordon. Seeking a place for Christian enterprise he found it at Aden, "a fearful place to live in on account of its heat, an utterly dreary spot, all rock and sand, and with an arid desert behind it;" but commercially and politically important, having caravans coming and going "at the rate of three hundred thousand camels a year." The poor people, dwelling in mud huts, "sick and without a physician," mightily appealed to this hero's heart. He obtained the services of a physician, bade farewell to his loved mission-work in London, and taking his young bride with him, set his gallant face to the East. Thus this earl's son laid his all at the feet of Jesus, landed at Aden in December, 1886, and in five months, stricken down by fever, went home, in his thirty-fifth year, to abide with his Master forever. All Cambridge wept for him. He lives, however, again in the bands of noble young men whom his example has stimulated to like deeds of heroism. Prof. Harris, of Yale, has an article on Prof. Weir's work, "The Nature and Means of Revelation," which starts with the axiom that "the most fundamental truth in the universe is Spirit," the opposite of the prevalent Sadduceism of the day. The last article in this excellent number is, "In Memoriam—Rev. David Trumbull, D.D."—first Protestant missionary to Chili, who landed there in 1845, and died in February, 1889, beloved and lamented by all classes. "What Livingstone did for Africa, what Chinese Gordon did for the Soudan, what it was hoped that Keith-Johnstone might do for the Mohammedan world, that was done for South America by Dr. Trumbull."

*Methodist Review* (Hunt & Eaton, New York) for July-August, has contributions on "President Benjamin Harrison;" "The Reformatory Movements in the Later Hinduism;" "A Symposium on Theology;" "History of the Conflicts in Morals in the Church of Rome since the Sixteenth Century, by Drs. Dollinger and Reusch;" "The Scientific Elements of Religion;" Bennett's "Christian Archæology." Also Editorial Notes and Discussions, "The Arena," and Editorial Reviews. Bishop Hurst traces four distinct "Reformatory movements in the later Hinduism," as a result of the presence of Christianity in India. These reforms began in 1843, and show a dissatisfaction with the old idolatry, a departure from the old Brahmic faith, and a decided tendency to Christian theism. The second movement was inaugurated in 1866, and represented a higher moral and social standard. In 1878 a still higher reform was organized, which taught that "there is one God, the Creator, Preserver and Saviour of this world. He is a Spirit. The human soul is immortal and responsible to God. God must be worshipped in spirit and in truth. Love to God and carrying out His will constitute true worship. Prayer and dependence on God are the means of attaining spiritual growth. No created object to be worshipped as God, truth to be accepted from all sources, without distinction of creed or country. The Fatherhood of God and the brotherhood of man. God rewards virtue and punishes sin. Cessation from sin, accompanied by sincere repentance, is the only atonement for it, and union with God in wisdom, goodness and holiness is true salvation." While these reforms were going on in Eastern India, a theistic society was formed in Western India to protest against idolatry, all forms of caste, and all the grosser evils of existing Hinduism, and to restore the primitive Aryan faith. This, like the other movements, held "that Hindu widows should be permitted to remarry, that girls should not marry until they are at least sixteen years of age, and that women should be educated." These movements have all adopted missionary means and methods, are using the press for propagating their principles—publishing fifteen periodicals in Calcutta alone, and as a consequence are spreading rapidly in India. In the Symposium Dr. Strong treats "Theology as a Science," *i. e.*, truth systematized by investigation, analysis and synthesis. Dr. Gerhart makes "Theology a discipline," spiritually, intellectually and morally, by studying God incarnate in Jesus Christ as the ideal man. And Dr. Moore sets forth "the Dangers of Theology," arising from the philosophizing tendency. Dr. James Douglas' article on "The Scientific Elements of Religion" is an able refutation of all second

cause theories, and a harmonizing of science, philosophy and religion on the common ground of an existent First Cause. He further shows that a right conception of the God of the Bible would meet all the demands of philosophy and science for an efficient, creative First Cause, and end their conflict with religion. Our own Dr. Withrow displays his antiquarian tastes in an exhaustive review of Bennett's "Christian Archæology." The Editor, in "Current Discussions," makes the resurrection of Jesus Christ from death "the pivotal fact of Christianity." He also holds that "denominational consciousness should be subordinated to the larger consciousness of Christianity," and "zeal for Christ should eclipse zeal for sect."

*The Quarterly Review* of the Methodist Episcopal Church, South, Nashville, Tenn., for April, opens with an article on "The Christianization of Money," by Rev. Wm. Harrison, of Prince Edward Island. He shows that the wealth of the world is fast coming under the influence of Christianity, and that this wealth once dedicated to definite Christian uses would soon result in the evangelization of the world. The money question is becoming one of attention and prayerful solicitude upon the part of the Christian Church as "the Christianization of earth's one thousand millions of unreached pagans has been reduced largely to a matter of dollars and cents." But according to the information gathered by Mr. Harrison, the average giving of professing Christians to the cause of Missions is less than one-tenth of a cent per day, and the total extent of Christian liberality is represented by about *one per cent.* of the gross total of the aggregate wealth in the hands of Christians. Evidently the moral and religious possibilities of money are not realized, and the duty of individual Christians thereto not performed. He correctly says: "There is no lack of money, but there is lack of deep, intelligent conviction respecting the claims which God has upon us and ours, and an apparent unwillingness to face the dollar-and-cent question upon which there is now laid in the religious opportunities of the age the solemn emphasis of unparalleled importance, and which the providence of God is every day pushing to the front." In the words of Dr. Bushnell, "The great problem we have now on our hands is the Christianizing of the money power of the world." "A Biological Thermidor," by Rev. W. J. Scott, is an able orthodox statement of the argument against infidel scientists as to the origin of species and the descent of man. Dr. Leo Rosser in his article on "Summers' Systematic Theology," takes occasion to deplore

"the general ignorance of doctrinal Methodism with our young men. They read not, study not, and know not our standards. They know not how ignorant they are of Methodism. The preservation of our doctrines is chiefly with our old cultivated preachers who are passing away. A general fact is that as our young men improve in knowledge, without corresponding improvement in doctrine and grace, aspiration is kindled for influential position." Will this apply to Canadian Methodism? "The Race Problem in the South," by Dr. Leftwich, shows that neither social nor political equality is possible between the white and black races from a Southern point of view. Dr. Cottrell continues the discussion on the "Problem of Methodism." He holds that there is no more culpability or duplicity for a Methodist minister to question any of the "Articles" or "Standards" of Methodist doctrine than it was for John Wesley to repudiate much that was in the Thirty-nine Articles and still remain in the Church of England. He thinks that "in the development of doctrine, the future is to become in comparison of the present as the present is in comparison of the past." He thinks that there is a *reductio ad absurdum* in the positions of both Dr. Boland and his opponents, since "Both hold that at some point of time this entire riddance of the carnal nature ensues, and yet parties thus rescued wholly from all corruption may only transmit rottenness of nature to their offspring." He makes the tyranny of terms and phrases which dominate us, and our efforts to explain everything so as to be consistent with "systematic theology," responsible for contradictory conclusions. He holds that a person may be *sinful* and not *guilty*, that only that sin involves guilt which has consent of the will. That infants are sinful, but not guilty, so was Paul in Rom. vii., and that Adam before his fall could have written somewhat as Paul. He asks, "How did Christ, deriving His human nature from His mother, escape the corruption?" He thinks that the mistake of all writers is in using "regenerated" and "born again" as synonymous terms. That regeneration should be considered over against generation in the natural world, and new birth over against natural birth. "In the order of time, manner and fact there is a difference." He regards the terms "guilt," "sin," "nature," "evil," in the articles as ambiguous, and acknowledges "a difficulty in apprehending how a *nature* can be corrupt. Holiness and unholiness seem not to be predicable of a nature. They are terms predicable of character, and character in an agent is determined by choice." He holds that "motive determines the character of conduct," and that "God appeals to us from highest considera-

tions," and not "as bribed or driven." "Children obey your parents in the Lord, *for this is right.*" The editor refers to the articles on the "Problem of Methodism," in an editorial entitled, "The More Excellent Way." Having quoted points of agreement, he says, "Let us lay aside all of the terms that have been generally employed in this controversy, and examine the matter in the light of personal experience and constant observation of religious life and character." "The trouble with most men is that they have adopted specific terms, prescribed methods, and cast-iron rules for the administration of the Holy Spirit." He fixes the whole matter on man's side in the will, the power to choose and the right exercise of that power, and asks, "Have you surrendered your *will* to Christ? Do you *know* that you have made this surrender of self?" "The Methodist Revolution," by Dr. J. W. Hinton, gives an inside view of the M. E. Church, South, which seems to have some misgivings and forebodings about it. He makes the essence of the revolution to consist "in the accession of laymen to place and power" in 1866. He looks forward to another revolution when the converging lines of the preachers selecting their fields and the laity in selecting their pastors shall meet. He thinks a vigorous itinerancy is needed, and that a plan should be provided that would protect the rights of both preachers and people. W. J. Samford, in giving "A Layman's View of Ingersollism," says that "undue importance is given to the attacks of Ingersoll." "The citadel of religion is in the soul, not in the mind. It is demonstrated by faith, not logic." "*Faith is the supreme reason. Faith born of experience.*" *I know.*

*Christian Thought*, New York, for May-June contains: (1) "The Messianic Element in the Book of Job," by Dr. J. Lansing. To ascertain the existence of a Messianic element he considers chaps. ix. 32-35; xvi. 19-22; xix. 25-27, and xxxiii 23, 24, exegetically and Egyptologically. Job's religion is seen to be "sacrificial and spiritual." He sees the Messiah in "daysman," "witness," "testimony-bearer," "interpreter," "Son of man," "Goel" (Redeemer), "no more a stranger," "angel." From the Egyptian cast of the book, he proves Job to announce a belief in Monotheism, Messianism and immortality. (2) "Final Causes," by Rev. J. F. Forbes. Not resting with the generally accepted *a priori* principle of final causes, he enters the province of nature and deduces from her phenomena the principle of final causes. He draws his example from the concordance existing in the human body as well as from the many forms of organic life. He makes the crowning argument for the existence of a Supreme Personality,



a Conscious Will, as *the final cause*—"the appearance in nature all at once a being capable of pursuing an end." He also shows that evolution does not exclude a final cause in nature. "Finality in nature includes finality in man." "Finality in nature implies design, an end seen from the beginning, an intelligent Cause who hath made all things after the counsel of His will." (3) "The attitude of the Secular Press towards Religion," by A. H. Siegfried, of the *Chicago Daily News*. There are 14,145 secular papers—1,584 daily and 12,561 weekly—in America. A circular addressed to the editors of 141 leading dailies revealed the fact of religious indifference upon the part of newspaper men, yet "the earnest championship of the general principles of the Christian religion, and their application to the practical good of mankind." He opines that "The Sunday newspaper has come to stay;" that it "has done more than any and all things else for Sunday secularization." He says the best thing for religion to do is to make it "a paper of and for the Sabbath." The moral for Canadians is, *keep out the Sunday paper*. He regards the newspaper, though conducted "for the one purpose of financial profit," as a detective and corrective force; and so becomes the willing, strong, and sometimes indispensable ally of religion."

*Our Day*, Boston, for April, May and June, among other able articles, has "Woman's Appeal for Constitutional Prohibition," and "The Political Future of Prohibition;" Cook's "Monday Lectures," "Constitutional Prohibition and its Rivals," "Shall the Common Schools teach Common Morals?" "Nullification and Murder in the South," "Shall the Common Schools teach Christian Morals?" "New Duties of the New South," "Papal and American Plans in Conflict." Dr. Eby's articles on "A New Epoch in Japan," and on "High Schools and Colleges in Japan." Rev. John Burton, Prof. Amaron, and the Nun of Kenmare, each contribute something on the present aspect of the Romish question; Dr. Parker continues "Robert Elsmere's Successor," and W. F. Crafts discusses "Were the Apostles converted before Pentecost?" "Sabbath Reform," "Suppression of Vice" and "Prohibition" cover the editorial subjects.

*The Statesman* for July has an article on "The Pension System," which will afford a mass of information on a vital subject. Dr. Wheeler's article on "Woman Suffrage" is a summing up and closing of a discussion which has continued through the last six months. It is an article which a candid reader will be

likely to ponder. "The Farmers' attitude toward the Tariff" is a most suggestive article in a kindly spirit.

The leading article in the August *Missionary Review of the World* on "Islam and Christian Missions" is one of extraordinary interest and ability. It covers seventeen pages. The writer's name is withheld for prudential reasons, say the editors, but he has long enjoyed the very best opportunities to study the system, discussed in the light of its historical development and practical results. We doubt if anything finer was ever written on the subject. Rev. J. C. Bracq has a paper of deep interest on "Evangelical Work in France." Dr. Pierson writes in his usual earnest and eloquent style on "The Attitude of the Papal Church toward Progress," and on "Spain, the Land of the Inquisition." Dr. Sherwood's article in reply to Dr. Cuyler, "Have we too many Missionary Periodicals," furnishes food for serious thought on the part of churches, pastors, and missionary societies. The seven other departments, as usual, are full of intelligence and correspondence and brief papers and statistics from all parts of the world-field, gathered, analyzed and arranged with great care and skill. Two of the editorial notes, we are sure, will attract attention and remark: "President Harrison and Missions," and "The Fight with Jesuitism in Canada." On the whole, we doubt if a more vigorous and interesting number of this "powerful periodical" has been issued.

*The Homiletic Review* for April, May and June.—The usual feast of good things for ministers is found in these numbers. The articles in the review section are, "Beauty as a Middle Term;" "The Poetry of Modern Skepticism," dealing with the poems of Matthew Arnold and James Thompson, the latter of whom voices the wail of pessimism; "The Patriarch of Jerusalem and the Didache;" "City Evangelization in Berlin;" "Preacher and Orator," and "A Cluster of Curiosities," by Dr. Pierson. The article on evangelization work in Berlin gives some valuable hints. That city, with its rapid growth, had fallen largely into anti-Christian hands. With a population of over a million, it had church accommodation for only sixty thousand. Godlessness was rampant; men boasted of their heathenism. This alarming state of affairs led to the establishment of the City Mission, headed by some of the leading ministers, and approved of by the Emperor. The city is divided into sections, each section having its own missionary, who conducts a Sunday-school, in many cases a chapel, and visits from house to house, these visits in a year amounting to

a hundred thousand. The missionaries are laymen. Street preaching is not found to be effective, but the masses are reached by means of printed sermons, which are sold at a quarter of a cent each, or are given away. Every week 120,000 of these sermons are printed, of which 18,000 are distributed in Berlin, and the rest sent to all parts of the globe. The distribution is by voluntary effort, and the sermons are gladly received. The result has been an immense boon to the German capital, and has done much to save the masses from total moral corruption.

In the May number the articles are, "Hugh Latimer, the Homilist;" "Church Talent," by Dr. Pierson, setting forth the characteristics of an ideal people; "The Relation of Doctrine and Duty;" "The Relation Between the Nervous System and Sin;" "Symposium on Preaching," in which Dr. John Hall discusses "What is the Ministry? What is its Work?" and "The Preachers of the Old Testament."

In the June number the "Symposium on Preaching" is continued by Dr. Wortman, who takes up "The Kind of Preaching for Our Times." The other articles are "Luther's Table Talk;" "Body and Mind in Christian Life;" "Personal Sacrifice, True and False;" "Unrecognized elements of Power in the Preacher," by Prof. Thwing; "The History of Pre-Raphaelism, a Prophecy of Realism in Literature," and another "Cluster of Curiosities" by Dr. Pierson.

In all the numbers there is the usual selection of sermons and exegetical and expository work. The ably-conducted European department is full of information, chiefly on the declension of the papal power, and on phases of rationalism.

The *Presbyterian Review* for July commences with a long, well-written article on Dr. Shedd's "System of Theology," speaking very highly of it as "the matured product of a lifetime devoted assiduously to the study of the great themes of religion," and directing special attention to its appeals to the early Christian Fathers, and to its strong upholding of the earlier and more pronounced Calvinism. The writer, however, deems the later Calvinism more likely than the older to spread abroad the great doctrines of grace, and to permeate other systems. He says, "Had the Calvinism of the seventeenth century been as moderate and genial as the Calvinism of this age, it is doubtful whether there would have been any Arminianism." Canon Knox-Little gives us "a churchman's views of Church and State in England," in which he protests against

"disestablishment" as a repudiation of religion by the State; and against "disendowment," as "confiscation and pillage" of the Church by the State. An article on the planet Mars, by Prof. Young, is full of information. Prof. Davis contributes an interesting paper on the "Babylonian Flood-legend and the Hebrew record of the Deluge," in which he substantiates the correctness of the Hebrew account. Other articles are, "Nature and Miracle," by Dr. Harshi," and "The Heroic Spirit in the Christian Ministry," by Dr. W. M. Taylor. The review of recent theological literature is very full and discriminating.

*The African M. E. Church Review* (quarterly) for April contains a series of articles of wide range of subjects, some of them savoring more of the magazine than of the review. All, with one exception, are the production of colored people. The exception is the very able address of the Hon. G. C. Goodham, on "The Life and Public Services of Roscoe Conkling." The scope of the theological articles may be learned from the titles: "Reason and Revelation;" "The Fatal Consequences of a Bad Education;" "Theism vs. Deism;" "The Pulpit and the Schoolroom;" "Melchisedek a Descendant of Ham;" "Origin of Denominations;" "The Freedom of Salvation;" "Till Another King Arose Which Knew Not Joseph" contains some startling statements as to the immorality of the sexual relations between the whites and negroes in the south. It says that "the enthralled social degradation of the negro women of the south is without parallel in modern civilization." It declares that the pulpit is silent and the press oblivious, and "meanwhile the negro drifts on to moral damnation and race perdition." It says that there is no help for the outrage and moral leprosy but brute force. The leading men of the south are participants in the vice; "the machinery of the law is in the hands of the white class, and such is the utter disregard of decency and justice that a complaint against a negro for any offence is looked upon as equivalent to a conviction." Its words are ominous: "The sword is forever the emblem and arbiter of peace for negroes as well as for other races, and in the present phase of southern disorder and lawlessness, the shot-gun in the hands of a fearless negro has no superior as a weapon of defence, or as a powerful persuader to right-doing; and it may be added that every white contaminator of moral rectitude and lawless iniquity, remorselessly shot down at the feet of his negro victim, is a praiseworthy and righteous vindication of negro manhood." The other articles on the race

question are much more hopeful, and indicate that the better class of negroes are training themselves for the struggle of life in which they hope, and not without reason, to secure equal social and intellectual, as well as political, standing with the whites. In speaking of education Dr. J. O. Clark (a white man whose book is reviewed) says that in Georgia the colored people are sending their children to school, while the whites are culpably neglecting it. "The time is coming," he adds, "if it has not already come, when the white illiterates of the county will be proportionately in excess of the colored."

*Hebraica*—January and April, Double Number, New York — contains the discussion of "The Pentateuchal Question," by Prof. Green, of Princeton, in reply to Dr. Harper; "Notes on the Psalms," by Dr. Davidson; "The Hapax Legomena of the Minor Prophets," by Carrier; "Notes on the Hebrew Verb," by Dr. Peters; "Pronominal Roots," by Prof. Maas; "Erman's Egypt," by Dr. Wendel; "Jewish Grammarians of the Middle Ages," by Prof. Jas. Trow; "The Use of Pesiq in the Psalms," by Prof. Maas; Contributed Notes, Book Notices and Semitic Bibliographers. This is a valuable publication for the Hebrew student.

*The Old and New Testament Student*, New York. A Monthly Magazine, edited by Prof. Wm. R. Harper, of Yale, Principal of Schools of the American Institute of Hebrew. This publication was started in 1872 as the *Hebrew Student*, and then to widen its sphere, it was changed to *The Old Testament Student*; then, to still further enlarge its scope, a *New Testament Supplement* was added, and now it starts the ninth volume under its present name, and much enlarged. The purpose of the *Student* is "the application of scientific methods in the popular study of the Bible." "It will aim to perform a service in the interests of true biblical study." If the past is an augury of the future, we are sure that the "Inductive Bible Studies," by Dr. Harper, as well as the Contributions, "Synopsis of Important Articles," "Book Notices," and "Current Literature" will greatly assist in an intelligent Bible study.

*The Andover Review*, Boston, for April, has an able article on "The Philosophy of Thomas Hill Green," by Prof. Dewey, in which he shows that although Mrs. Ward's Prof. Grey in "Robert Elsmere" is "the *umbra*, if not the *nomen*, of the late

Professor Green, of Oxford," yet "Grey is hardly a living character," and "that Green's religious teaching goes farther than the position laid down" by Mrs. Ward. He says, "Green undoubtedly held that in Jesus Christ this communication of God, which in us, at best, is partial and hindered by seeking of the private self, was perfect and pure. Christ was in actuality what every man is in capacity; He was in reality what we are in idea. He held Christ to have embodied in His personality perfect union with the Spirit of God." In this number is begun a series of articles on "Social Economics," in connection with which Prof. Tucker conducts "The Outline of an Elective Course of Study" on Sociology. "Proposed Changes pertaining to Creed Subscription," and "Is the *Descensus* in the Apostles' Creed an interpolation and superfluous?" are discussed editorially. In the May number we have an able article on "What is Reality? Part II. The Answer of Objective Analysis," by Rev. F. H. Johnson. An editorial on "The Real Issue," says "that the vital issue at the present time, in respect to Christianity, is concerning the actual facts of the history of Jesus of Nazareth. The real issue is between Christianity as a supernatural redemption, and mere naturalism." Among the "Book Reviews" is a eulogistic notice of Workman's "The Text of Jeremiah." In the June number Prof. Hincks discusses "The Gospel Miracles and Historical Science," with a view to a solution of "the real issue" from the Christian standpoint. Rev. Chas. E. Starbuck contributes an article on "Jesuit Ethics," and Prof. Harris continues his paper on "Religious Instruction in the Public Schools." Rev. E. S. Parsons has an able "Christian Critique on Socialism." His conclusions are: "Socialism and Christianity have certain definite points of agreement. There are fundamental differences which separate Christianity from Socialism; they are fundamentally distinct. Christianity cannot yield the field to Socialism. The two cannot work together as co-laborers. Christianity must be the teacher and Socialism the pupil—Socialism must be Christianized. Society has nothing to fear from a Christianized Socialism." Prof. Gulliver asks, without very satisfactorily answering, "What more can be done by Law in the cause of Temperance?" Under "Theological and Religious Intelligence" is an interesting article on "The Kurozumi Sect of Shinto," by Rev. Otis Cary, of Okazama, Japan. The foundation thought of the system is, "He who steadfastly refrains from acts which in his heart he knows to be evil, will become a *kami* (deified spirit)." Believing in original holiness, the doctrine of salvation for the sinner is, "Righteousness is to be regained by conquering selfishness."

*The Treasury*, for Pastor and People, E. B. Treat, New York, is among the best evangelical monthlies. It has not only sermonic, prayer-meeting and Sunday-school departments, but also a department for the family, Christian edification, questions of the day, illustrative selections, beautiful thoughts, monthly survey and book notices.

*The Methodist Magazine* for August is a creditable contribution to the literature of the Methodist Church. The "Trip Through Normandy," is continued—Naples is introduced by Prof. Coleman—and "Vagabond Vignettes," continued by Rev. Geo. J. Bond, B.A. Dr. Stafford gives us his experience with "My Friend the Tramp," and Dr. Carman submits his fifth paper on "The Methodist Itinerancy." Miss Daniels writes on the "Potter and Clay," and Rev. D. D. Moore takes us through "The Dore Gallery." These and other articles make up a good number.

Among the other Reviews received are the *Christian Quarterly*, with its usual characteristic contents.

*The American Catholic Quarterly*, of Philadelphia, containing among other ably-written articles, one on "The Jesuit Question in Canada" from an Ultramontane standpoint.

*The Universalist Quarterly*, of Boston, is an able periodical. The articles on "Sin and Salvation in the Discipline Philosophy of Life," by Dr. Cushman, as in contrast with what he terms "The probation philosophy." And "Eternal Life," by Dr. French, in which he uses this New Testament phrase as always being associated in the Jewish mind "with the reign of Christ," but which Jesus adopted and gave a spiritual meaning "to designate the life which they enjoy who become His subjects through faith"—"the state of peace and spiritual enjoyment of the Christian." Also "The Holy Ghost," by Rev. I. C. Knowlton, may be read with profit by the Orthodox as well as Universalists.

*The Open Court*, Chicago, is a weekly journal devoted to the work of conciliating religion with science from the standpoint of entheism.

All books and publications noticed in this REVIEW may be ordered through the Methodist Book Rooms, Toronto, Montreal, or Halifax.

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We are asked to add an "Exegetical and Homiletical" Section, where difficult passages of Scripture could be expounded and practical methods of Church work discussed. We should very much like to see it; but it



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We regret that, owing to domestic affliction and ill-health, Chancellor Burwash was not able to complete his article on "Christian Perfection" in this number. We all deeply sympathize with our esteemed Chancellor and his family in their great bereavement. He has promised that (D.V.) the article shall be completed in our next, so that it will all appear in the one volume.

WESLEY, in his Sermon on "The Almost Christian," maintains that Christian morality should rise to a higher standard than "heathen honesty," which he makes to include truth, justice, honesty, purity and kindness, so far as this can be shown without much self-sacrifice. Heathen morality taught that "the buyer should know everything about the article the same as the seller." Another sound canon of ethics was, 'Trading ceases to be just when it ceases to benefit both parties.' Acting upon this principle of the higher Christian morality, T. EATON & CO. do not "buy in the cheapest market and sell in the dearest." They buy in the market that produces the best article with the greatest facility, and distribute to the public for the benefit of the individual. By a systematized distribution of labor their goods are being placed in the houses of the people at the least possible expense. So fully is this being recognized by a discerning public, that in order to enable the firm to accommodate the demands of their growing business, the premises have been doubled during the past year. The enlarged buildings will be opened about September 1st, and, when completed, will have a floor space of over two and one-half acres. The premises will be lighted with electricity and fitted up with every modern appliance for conducting a systematic accommodating business. Entrances: 190 Yonge, and 10 Queen West, and extending to James Street, Toronto.

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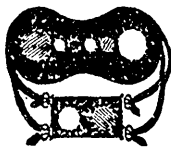
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