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ALL THE HUMAN RACE FROM THE SAME  
PARENTAGE.

THE study of man will always have a deep interest for man himself. His origin is sufficiently involved in mystery to admit of different opinions on the subject being presented and maintained with strong contention. Are all races and varieties the progeny of one original pair, or were there separate creations, each giving rise to a race after its own type?

The claim that there have been at least four distinct and separate acts of creation, each being the origin of a section of the human family, is urged with a good deal of plausibility.

In a recent number of the *Quarterly Review* of the Methodist Church South, the scriptural argument in favor of the former view was maintained with much force and convincing power.

In addition, the history of the race furnishes a multitude of facts almost as convincing in themselves as the teaching of the Sacred Scriptures.

Those who believe that all mankind are the progeny of a single pair are responsible for an explanation of the fact that there is so great diversity of races in the human family.

The different degrees of color furnish, at first sight, an insuperable difficulty. The Negro stands at one end of the scale in vindication of genuine black, while at the other end the Caucasian proudly flaunts his banner of transparent white; and in

the copper color of the North American Indian, in the tawny Mongolian, the yellow Bushman and other tribes of Australasia and Africa, you trace well nigh every intermediate shade between the blackest Negro and the whitest European.

Again, the diversity in structure is found to be great enough to demand an explanation other than simple accident. It is certainly not so great as the difference in color, but it opens an extensive field of interesting inquiry. For example, a low and narrow forehead may be found in a European, but there it is an accident peculiar to the individual, who in this respect differs from the type of the race to which he belongs; but in the Negro it is a distinguishing family mark. It is what is to be expected in every one of that race. The same is true also of the thick lower jaw, the enormous protruding lips, the projecting head, with its woolly covering, and the curved legs of the Negro. Any of these are regarded as a deformity when found in a native of Europe or his descendants, but the absence of these marks would be a deformity in the Negro, so that they are not accidental to the individual, but are the fixed features of the race.

It probably would not command universal assent to claim that the plump, rotund and portly form of the Englishman is a distinguishing mark of his family alone; but, on the contrary, it is indisputable that the slight build, and, at the same time, powerful, muscular frame of many savage tribes—as, for example, the Veddahs, the aboriginal tribes of Ceylon—is characteristic of them as a distinct variety of the human race.

Then take the Esquimaux, with his broad face and high cheek bones, which almost entirely hide the nose, and with his habits different from anything known elsewhere among men. He claims recognition as a distinct family.

And the natives of China and Japan, with their small stature, almond eyes, color and habits, are still another family.

Now, these are facts which must be dealt with. If we propose to maintain that the human race is one, and has all sprung from one parentage, how are we to account for such marked differences?

I. We have, first of all, to consider the effect of climate, food, and every other incident that is peculiar to the place in which

a people has resided for some length of time. There are sufficient facts well authenticated to remove any doubt that the place of habitation does, after several generations, produce a very perceptible effect upon the characteristics of a family. Let us begin with a statement which most of us may confirm or reject as the result of our own personal observation. Knox, a distinguished English anatomist, in his work on "Races of Men," says:

"Already the United States man differs in appearance from the European: the ladies early loose their teeth; in both sexes the adipose cellular cushion, interposed between the skin and the aponeuroses and muscles, disappears, or at least loses its adipose portions; the muscles become stringy and show themselves, the tendons appear on the surface; symptoms of premature decay manifest themselves."

Now, it is very likely that American ladies will indignantly resent the insinuation that dentistry is an invention for their especial benefit, and will request the learned anatomist to look at home, or be more just in his observations abroad, and in this they certainly have good ground for their resentment; and the lankest of lean libels on providential mercies will vehemently deny that his thinness is characteristic of his tribe, and he will successfully appeal to his numerous plump and portly brothers in confirmation of his contention, but our calm observation will, nevertheless, gather a multitude of facts in support of the learned anatomist's opinion. One, for example, will be the universal caricature of the Yankee, whether within the United States or beyond their domain, as tall and spare.

But, leaving behind what may not be very convincing to many readers, our argument passes on to facts which cannot be disposed of.

America has throughout its history been the home of Negroes, and these people furnish some facts bearing on the point, of a very convincing character. A considerable number of years ago, Dr. Buchanan related that in South Carolina there were some hundreds of Negroes who still retained on their bodies the tattoo marks received in Africa, proving them to be a recent importation, and in these marks were found internal evidence

that they descended from the same African tribes as the ancestors of the American slave population. In addition, they exhibited all the characteristic differences in structure, as well as in appearance every way. But these people were surrounded with Negroes born in America of pure black parents, but removed to a distance of two or three generations, and these latter exhibited a marked difference in these very structural peculiarities of their ancestors, thereby showing that climate and its attendant conditions was working, and, indeed, had already wrought, a marked variation from the distinctive type of their tribe.

This case was not exceptional, for no men have had such an opportunity of proving their adaptation to varied climates and conditions as the Negroes; and the result is, that after a few generations they, all the world over, exhibit a tendency to gradually approach in form and feature other races among whom they permanently find their home.

And other races show on experiment that they are equally susceptible to the influence of climatic conditions, foods, habits, etc. The Arabs in India were formerly the neighbors of the Medo-Persians, but the difference now is very striking. The Persians are generally fair with black hair and black eyes, but the Indian Arabs are in complexion almost black.

The Indian climate shows its effect also upon Europeans who have had a long continuous residence there, and who have yielded to the habits of life in that land. Wiseman, a reliable witness, testifies that "The Portuguese have, during a three hundred years' residence in India, become nearly as black as Caffres." Now, the whites there have been pre-eminent in business success, and as a natural consequence of this the white skin is coveted—it is fashionable, popular, desirable; but, notwithstanding the strong disposition there is to retain it, to cultivate it, and even to affect it, in a few generations the whites, without intermarriage, assume the deep olive tint which seems natural to the climate. Such is the testimony of a reliable observer.

These facts rather indicate a line of scientific inquiry, than furnish a basis for a complete course of connected scientific

deductions; but if so much is certainly known, nothing is risked in accepting the conclusion that family characteristics entire may arise out of the natural conditions of the habitation of a people for some centuries.

We have mentioned the Veddahs of Ceylon—their light frames, with their powerful muscular development. It is scarcely a question whether abundance of good food and the comfortable habits of civilized life would not in a few generations develop a fuller form and render the muscles more soft and probably less strong. It is as good as a certainty that this effect would be produced in a few hundred years. The facts cited show that what we have supposed in this instance has actually taken place in some other cases. But this change alone would make their difference from their present racial marks as great as that which in many instances is considered sufficient to distinguish two tribes or families from each other. It would amount to the creation of race peculiarities by the action of external conditions alone.

Then we are to remember that these influences would act much more potently upon savage peoples with whom life is stationary, and thought and invention and the genius of civilization introduce few, if any, altering or modifying factors into the problem; but where men, living largely the life of mere animals, offer for centuries no resistance whatever to the conditions and influence of their abode. And it has been among just such people that for thousands of years this law has been in operation, and with whom the varieties have been so greatly multiplied.

And this argument is strengthened when we remember that all families of men prove to be, to a very remarkable degree, capable of enduring transplantation into foreign conditions, of thriving under these new conditions, and of taking on and transmitting as permanent traits, more and more with each generation, the natural results upon themselves of those new conditions in climate, food and other similar causes.

We will find in the migrations caused by war or famine a sufficient explanation of many of the most marked differences among the races of mankind.

II. But when once the dispersion of mankind over the earth has created distinguishing marks, or separate tribes, or races, we find proof of more rapid divergence through the influence of the intermixture of races and the absorption of tribes.

Wallace, in his great work on Russia, describes the effect of mixing of bloods and the gradual absorption of a people as seen in the contact between certain aboriginal Finnish tribes and the Russians. It is not more than ten centuries since the whole of northern Russia was peopled by these Finns. They differ in a very wide degree from the Russians in language, dress, religion, and social habits, and in a lower degree, but nevertheless very perceptibly, in peculiarities of their structure. There are yet villages scattered over the north of that great country whose inhabitants neither speak nor understand the Russian language. But, with the exception of these villages, over all this wide territory the peasants speak pure Russian, profess the same faith as the people of the State Church, and in their physiognomy they present no peculiarities which suggest that they are not of the purest Russian blood. They furnish an example of two races completely intermixed, the weaker tribe taking on the peculiarities, to a great extent, of the stronger, and losing by absorption their own striking peculiarities.

But there yet remain some villages in which there is an opportunity of studying the progress of this intermixture. They retain the Finnish character in different degrees. In some, as we have already stated, the Finn seems to have wholly survived the contact with Russian life. There remains the reddish olive skin, the high cheek bones, the obliquely-set eyes, and the costume and language of the original Finlander. The Russian language is scarcely known at all. But in another village there are some Russians; the other inhabitants have lost in some degree their natural peculiarities, and in dress, manners and language they have yielded to the pressure of Russian ideas. In yet a third village intermarriage with Russians is common, and the amalgamation almost complete. The effect of such a process of intermixture, when carried out to its last result, will be a type of Russian people in the north differing more widely from those of the same nation and religion in the south of the land than

can be accounted for by any differences in climate or habits of life.

There is a large number of well authenticated cases where new types have sprung into existence by this process of intermingling bloods. A number of African tribes are mixtures, in different degrees, of Negro and Arab blood. The Abyssinians are a striking illustration of this fact. In addition to Negro and Arab they embody in themselves some portion of Greek and Portuguese blood; and they claim also some Jewish blood. As the result of such a general intermixture the Negro lives in the Abyssinian only in his color, and that greatly deteriorated. The Arab is traced in the extent to which Mohammedan ideas have intermingled with the strange compound of Christianity and Judaism which constitutes the religion of the Abyssinians; and, of course, the language furnishes the strongest proof of the fact that this people has sprung up from an admixture of several bloods.

It is not necessary to dwell in detail upon other families of men that have had a similar origin. It is enough to mention that several African tribes, such as the Gallas, the Basjesmen or Bushmen, and probably the Caffres, the Hottentots and others, have peculiarities which may be traced to a similar cause. The Griquas are a people who originated from the free intermarriage of the Dutch settlers in South Africa with the Hottentots, and therefore furnish a clear case of admixture.

The variety of tribes among the Papuans of New Guinea prove that they are a race of people affected, like the Finnish villages of Russia, to different degrees, by mixture with some other people.

Between the wild Veddahs of Ceylon and the foreign inhabitants of the island are a people called the Village Veddahs, in whom are found evidences of family contact and intermarriage on one side with the wild Veddahs, and on the other, with the more civilized settlers on the island. They are unlike either.

The Creoles of Central America are an exhibition of the effect of intermingling Spanish and Negro blood; and we cannot know to what extent our own characteristics have been



created by pouring the blood of the Celt into that of the Anglo-Saxon.

If we study closely the peculiarities of these several peoples where there has been, beyond a doubt, a mixture of blood, we will find that by every contact of this kind a race surrenders as well as gains some marked peculiarities; and then, when we remember the thousands of years during which such a process has been going on among the families of the earth, we find no difficulty in accounting for all the diversity that exists in the family of man.

This study also leads us to discover that the differences, except in color, are not so great as one would suppose when simply glancing at a chart representing the various races of men. The points of likeness are incalculably more numerous and strongly marked than the differences. The differences are of a kind that yield, in a large degree, to the treatment of civilization. All men have, as far as yet discovered, proved themselves capable of understanding the same religion. It produces the same effect upon all. All have been found capable of intellectual growth and development. The same religion, the same civilization, would do much to break down the differences by which different tribes are now distinguished, except in so far as the influence of climate creates necessarily a difference; and even this would be less if savage peoples knew what civilization can teach them of the art of resisting the influences of one's place of residence.

III. A third strong argument in favor of the unity of the race is derived from the well-known fecundity of the progeny of mixed bloods. The object of this paper was simply to account for the varieties that exist; but having sketched the line of argument for this end, a brief statement of the argument derived from the reproduction of mixed bloods as maintaining the unity of the race may follow as a suitable corollary.

In both the animal and vegetable kingdoms continuous generation has been found to be possible only directly down the line of a distinct species. Any creature springing from a cross between species is certainly and always incapable of production of a kind like itself. The conclusions to the contrary

drawn by Linnæus from insufficient data have not been sustained by subsequent observation and experiment.

But human creatures springing from mixed blood are all found to be productive. Not only do they multiply through intercourse with each other and with individuals of other races, but they transmit to their offspring any marked peculiarities directly traceable to their mixed parentage. Of the many peoples of this kind now known there is not an exception to this rule. So that men are, in this respect, an exception to the rule which prevails among other animals and among all plants.

Hence the conclusion that the human family is one species—the product of one parentage.

E. A. STAFFORD.

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#### THE CULTIVATION OF THE VOICE.

It has been said that the pen is mightier than the sword; but the full power of the voice is mightier than the pen. It is remarkable that in all the terms used for the promulgation of the Gospel there is never included the idea of writing. There is no hint of a word written by our Lord except those which He, stooping down, wrote upon the ground; no suggestion even that He directed His disciples to write. Nor in the special gifts of the Spirit to the Church, the Charismata, is there any reference to writing or to qualifications for authorship. All the words used have relation to the voice, "proclaiming," "preaching," "exhorting," "speaking," "hearing," "testifying," etc. "Faith cometh by hearing, and hearing by the Word of God. How shall they call on Him in whom they have not believed? How believe on Him of whom they have not heard? and how shall they hear without a preacher?" The faith of the Church is the faith once "delivered" to the saints. The "sayings" of the Lord were preserved by the living and abiding voice. The Word of the Lord in the early Church did not necessarily imply any writing, for then the current of oral teaching was full and strong. Down to the time of Irenæus it is possible to conceive a New Testament Church without the

written Gospels and Epistles. This may have an important bearing upon the question whether the Scriptures are identical with the Word of the Lord; whether inspiration is of the form as well as of the essence, the eternal reality; whether the treasure of divine truth is contained in the Scriptures as in an earthen vessel, or that vessel itself is divine and infallible, the inspiration extending not only to the matter, but to the words, letters, vowel-points, and the Greek breathings. But it certainly invests our subject with importance, for the chief power of speech consists in the voice. It does not depreciate the value of writing and the written word, but it endows with marvellous power the living voice. The Gospel is a message of good news. The preacher is called to declare this message, and the main instrument by which he is to perform this work is the voice.

Now, should the voice be cultivated? Is its highest efficiency worthy of study? Can the preacher do better with a perfect instrument than an imperfect one? In many quarters there is a prejudice against vocal training. But if voice culture is important anywhere, it is surely most important here. To be an ambassador for Christ is to occupy a higher office than any earthly potentate can give. Shall he not train his voice to his highest possibilities? The best artists in music, sculpture and painting are controlled by laws and principles which they learn unconsciously to practise, after the most thorough training. Speaking is an art and a science resting on positive laws. Must not these laws be mastered by study and practice?

The objection to rhetorical training is that it does more harm than good, destroying simplicity and making the speaker self-conscious and artificial. You might as well say that the study of navigation makes artificial sailors; or the study of music, artificial singers; or the study of grammar and rhetoric, artificial composers. Nature without instruction too often degenerates. Vocal culture as used on the stage is largely an artificial system. The stage is for acting, the pulpit is for sincerity; yet we are often subject to the imputation of the tragedian that the minister delivers truth as if it were fiction, while the actor proclaims fiction as if it were the truth.

It is tritely said, "Be natural, that is all you need." True, but it takes systematic drill to attain a strictly natural style, which has been destroyed by errors of early instruction and the contagion of bad example. It is natural to be unnatural, and a fallacy to think that we will come naturally to speak correctly. We continually confound nature and habit. The beauty and importance of art is that it brings us back to nature. True art leads not to artifice, but to the natural. It requires, however, well directed and persevering study.

Some assert, "If a man has anything worth saying, he can say it well." Yes, but not in the best way, for knowledge and the power of expression do not coincide. The best thing is not the best, unless it is said in the best way. It is also said that "If a man feels himself, he can make others feel in the same way." But I have seen ministers who wept over their words while their hearers smiled. You cannot get a satisfactory musical performance from instruments out of tune. Because ourselves are excited emotionally, is no reason that we have the ability to excite similar emotions in those who listen to us. There is a vital connection between emotion and the tones of voice. The whole art of elocution is to indicate by inflection, by intonation and by emphasis our mental attitude toward certain thoughts and sentiments.

Still others think that if a man is called of the Holy Ghost to preach, he will not need any mechanical training. But because a man is called by the Divine Spirit to preach the Gospel, is no reason why he should not be a student, and make the highest mental preparation. Nor is it a reason why he should not give the most assiduous cultivation to the voice. The power of eloquence, which is the art of speaking to effect our purpose, consists chiefly in the voice; and effective speaking is largely the result of study and practice. It must be natural and easy, for this is the perfection of art. Elocution is no more eloquence than a statue is a living man; and the reason why the whole matter has got into disrepute is that it is too often made to supply the absence of thought, or puts on airs, and is not able to conceal the seeming design, any manifestation of which is certain defeat. The fact

is, we are not thorough in the training. No knowledge really becomes our own until we can use it without knowing it. What kind of piano-playing would that be where the musician stops to think before he strikes the keys, and says, that is A, now I must strike C, now F, and so moves from one key to another? The accomplished musician plays almost involuntarily, and his fingers run like lightning over the keys; but it has taken long practice before he has subdued the instrument and forgotten himself. In like manner our drill must become so familiar that it ceases to be a matter of thought, and the voice takes care of itself. The same training is necessary to make a good elocutionist as to make a good singer; yet years are devoted to music under the best professors, while a few recitations are sufficient to make us full-fledged orators. The great masters of the art at Rome and Athens gave constant attention to the voice. They regarded delivery as of supreme importance, and assigned to *actio*, action, that is delivery, the first, second, and third place. They made action consist of voice and motion, and gave to voice chief rank. Demosthenes, Cicero, Quintilian, all regard voice as the chief constituent of eloquence, and they gave great attention to its management. Chrysostom, the golden-mouthed, studied the Greek orators. Whitefield took lessons from Garrick, and his eloquence, which caused the careful Franklin to empty his pockets for a collection, and David Hume, the skeptic and philosopher, to be so captivated as to go twenty miles to hear him, consisted largely in his voice. He had so studied the avenues to the heart that by the intonation of the word Mesopotamia he could make the people weep. John Wesley advised all his helpers to study the "art of speaking." Wm. Arthur and Prof. Punshon studied closely from Prof. Taverner. Beecher, the master of the modern pulpit, drilled incessantly for three years in gesture and voice-culture, and used Dr. Barber's system, the system which in his earlier days Dr. Douglas studied for developing the voice, particularly its lower register. Emerson tells of the Persian poet Saadi, who heard a person with a very disagreeable voice reading the Koran aloud, when a holy man passing by asked him what was his monthly stipend? "Nothing

at all," was the answer. "Then why do you take so much trouble?" He replied, "I read for the sake of God." Then rejoined the holy man, "For God's sake do not read, for if you read the Koran in this manner, you will destroy the splendor of Islamism." Surely one of the evidences of the divinity of the Gospel is that it has survived the uncouth and disagreeable, the harsh and strained, the dull, dreary and irreverent utterances of so many preachers of the Gospel. When God gave Aaron to Moses to be his spokesman, to be to him instead of a mouth, He said, "I know that he can speak well."

From the days of the ancient orators down to the time of Fox, Sheridan and Patrick Henry, whose voice was called a "band of music," speakers have left nothing undone to improve in any degree their power of voice. Can ministers allow men of other professions and callings to do more to attain their ends than they will do to accomplish the end of their mission—the salvation of men? The actor gives patient and prolonged study to the dramas of Shakespeare, and it is told of the elder Mrs. Siddons that in her impersonation of Lady Macbeth, in giving the words "We fail," she changed a single intonation three times after the most painstaking study. Edwin Forrest insisted that he owed even his wonderful voice to culture. In pronunciation he was an authority, and his pauses and inflections always served to make the deepest impression. Charlotte Cushman was the hardest of hard students in her art. Then shall any pains be too great for those whose ambition is to reach the minds and hearts and consciences of men, and persuade them to be reconciled to God?

In vocal culture we must first learn to use rightly the vocal apparatus. And so we begin with voice-building. Voice proper is simply breath converted into sound; and the diaphragm, the principal muscle of respiration, is the agent which propels the vocal stream. The old vocal cord theory, that the larynx is an instrument with strings like a violin, is now pretty well exploded. The seat of phonation is the mucous membrane. Voice is breath rendered vocal, expelled from its reservoirs, the lungs, by the diaphragm and auxiliary muscles; while the throat is little more than the pipe of a bellows through which

pours a steady column of air. The old theory was pernicious, for it fixed the mind on the throat, instead of the diaphragm, as the great propelling agent. Let the bellows be well used, and it will not only drive away ministers' bronchitis, but maintain the voice in healthy condition. The chest is enlarged by deep healthy inspiration. There are six hundred millions of air-cells in the lungs, and their surface exceeds by twenty times the surface of the body. Now, while these air cells cannot be increased in number, their size may be greatly enlarged. A small and contracted chest cannot have large lungs, but deep artistic breathing will develop the lungs to the utmost. The more breath the more voice, and four-fifths of the charm of speech is to be found in pure, strong, flexible vocal sound. Get the proper use of the respiratory organs, and we shall hear no more of weak and disabled voices, nor of clergymen's sore throats. I have suffered from childhood with an inflamed throat. It is always congested; I never take cold, but there is the swelling of all the glands. I used to be laid up constantly, and unable to speak; but since I have got away from the injurious use of the throat, I preach often even with all the parts of the throat swollen as in quinsy. The vocal ligaments, however, must have perfect freedom of action. Stiff collars and tight cravats interfere with laryngeal motion. The neck should be toughened by exposure to the air and daily washings with cold water, and nothing done to impair the vocal machinery, if we are to be free from husky or harsh voices.

Articulation is another stage of vocal gymnastics. Good articulation is of prime importance. An eminent professor of theology in this city has a very thin, poor voice, yet he is heard distinctly in our largest buildings because of his clean, clear-cut articulation. For articulation to be perfect, there must be the elastic play of the muscles of the mouth, and an easy action of the lips, tongue, palate and jaws. If these muscles move feebly or clumsily, articulation is indistinct and mumbling. The vowels and consonants should be clearly enunciated. The separation of words into their elements of sound and daily practice on each element is an excellent thing. There are only about forty of these sound-elements in our literature, and by

drilling upon them we can master the whole alphabet of utterance.

Among the greatest needs of the voice are flexibility and compass. Flexibility consists in an easy gliding from one note to another, while compass enables us to rise to a high note without straining, or take a deep low tone. When we can use the voice from top to bottom we have a ready instrument at will. The uncontrollable voice breaks into a falsetto in high pitch, or when we descend falls into a crying tone. A very common fault is to speak in a high unbroken key, or continue in one unvarying pitch. Modulation is most important, it gives a variety of emphasis, inflection and tone. Therefore "let your modulation be known unto all men." Daily reading aloud will not only give strength to the vocal organs, but that flexibility by which we get out of the dreary monotone, the stilted and unnatural sameness, which is so conspicuous a fault in pulpit discourse. The frequent enunciation of the short vowels in a quick, sharp tone gives the explosive quality which saves from the drawl. The ringing tones of the upper register are for earnest exhortation. But when it comes to persuading, entreating, encouraging men, it cannot be done with a bawl. We continually mistake loudness for earnestness, while all the sympathetic parts of the voice are in the lower tones. The power that reaches the heart, is the quiet and natural inflection of voice. Conversational tones should be cultivated, whereas we often rave and rant, scold and scream, as if angry with our hearers.

As to quality of voice, pure tone is used in unimpassioned address, in sadness or in grief; while the orotund, with its fulness and power, is required for all that is grand, impressive or sublime. Many in the pulpit employ full deep tones in all they utter, no matter how trivial, even down to the notices and numbers of the hymns. The burlesque is approached when the most common sentiments are delivered in heroic tones, and with the impressive orotund.

Movement is the rate of utterance, whether quick, moderate or slow. Professor Taverner in teaching made much of time. If we would ask ourselves what would be our manner of walk-



ing under the influence of any particular emotion, it would be a safe guide as to the rate of utterance. Deep emotions of solemnity and awe can exist only with slow movement.

2. There is a moral and spiritual training of the voice as well as physical. Voice is the index of the soul, the instrument of thought and emotion. We must, therefore, be true men in order to make others earnest. We must feel the truth ourselves before we can make our hearers feel it. A dull and frigid heart cannot give anything else than dull, dreary and pointless preaching. A man not in sympathy with God or his fellows, cannot but be indifferent and slovenly in speech. Genuine emotion gives to the voice mellowness and flexibility, and heart culture does what vocal gymnastics cannot do. We speak with power when the sermon truthfully reflects the soul that inspires it. There is a stormy eloquence that is coercive and peremptory, stern and dictatorial, which sometimes vociferates with evident satisfaction, "The wicked shall be turned into hell," or "He that believeth not shall be damned," and every tone inspires disgust and unbelief. Why? Because the man is untrue. It is impossible to be in earnest and yet drown the awfulness of such a truth in a sea of sound. A gentle tone, a serious and candid spirit, will convince and impress the hearer. Art can give rules, but only the man can give the sympathetic modulation, the fervor and force which move the conscience and the will.

3. My last thought is that there is a higher teacher for the sacred orator than the "school of oratory," or the "book of drill"—even the Holy Ghost. He inspires, not only spiritual, but true rhetorical power. This is the unction of the Holy One. Unction is not unctiousness, "a greasy drawl," but a divine anointing. His presence in the most richly endowed mind, the most finely cultivated intellect and voice, is essential to the highest success. I hold that the voice is a sensitive interpreter of the presence and power of the Indwelling Spirit. When He controls the whole being, the voice will obey His mandates, and under this divine afflatus the soul is stirred to its utmost depths, and the heart drawn nearer to God. What the prevailing color is in a painting, what the air is in a strain of

music, that is this divine unction of which we speak in sacred discourse; and if we be spiritual men, wholly consecrated to God, our words shall be not in weakness, but in power and in demonstration of the Spirit.

HUGH JOHNSTON.

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REASONS FOR THE PARABOLIC METHOD OF TEACHING  
IN THE SCRIPTURES.

HUMAN language may be regarded in one sense as an imperfect, but in another as a perfect instrument. It is certainly imperfect, for its words are only signs, and the realities which they represent are often too great or too subtle to be measured by any human instrument; and the most impressive language will always be that which suggests thoughts and feelings that transcend the meaning to which the formal statement is literally bound. The most beautiful and the most sublime of the scenes of nature can never be adequately described in forms of speech. Our highest aspirations, our emotions of tenderness and hope and rapture, will ever baffle the most perfect powers of expression. The most splendid orations are the ones that never have been delivered; the most beautiful poems are those which only pass in vision before the poet's fancy; and which, like the dreams we have in youth, too ethereal and refined to be transcribed upon the printed page, chiefly vanish or linger as a memory only in the poet's or the dreamer's mind.

But while the capacity of language has these limitations, it may be regarded as a *perfect* instrument from another point of view, for it can be used in an exact method that will *perfectly* preclude all ambiguity and liability to misapprehension; and the confessions of the Christian Church, the essays of scientific writers, as well as many of the statutes enacted by legislative bodies, are examples of exact composition, the correct interpretation of which has never been a matter of controversy. It would be impossible to misinterpret such a document as the Athanasian Creed.

Now, when we turn to the Holy Scriptures, we admit we find that their leading principles are plain, and that the conditions of salvation for men, self-surrender, obedience, faith, constitute a way to heaven so clear that in it "the wayfaring man" need never err; but we also find that the Bible is not a precise and formal dissertation, like the documents referred to. It is not like a work in systematic theology, whose subject-matter is duly arranged and scientifically discussed, and in which the relative importance of each part may be judged by the amount of space devoted to its consideration. The Scriptural method of presenting truth is, for the most part, what may be called the parabolic method, and four-fifths of the entire volume is narrative, which serves the purpose of parable as well as narrative to us, for the principles of revelation are infolded in it just as the principles of the kingdom of God are infolded in the parables of Jesus. And over these pages of narrative and parable, the most essential doctrines are often distributed in a most unsystematic way.

Now, in this method of communicating truth by parables and narratives in the irregular way referred to, there is left a scope, astonishingly wide, for the exercise of a sanctified and enlightened human judgment in the interpretation of the Word of God. Of the parables of our Lord, many, like the story of the prodigal son, of the ten virgins, and of the servants entrusted with the talents, are left with hardly a word of explanation from Himself. The narrative of man's fall from innocence and holiness is given in a form containing symbols, concerning whose meaning the most earnest Christian scholars are not agreed; in other portions of the Scriptures appearances of contradiction arise from the presentation, in detached passages, of different aspects of many-sided truth. In still other portions matters of local and temporal importance are dwelt upon with clearer emphasis and greater fulness of detail than is exhibited in presenting doctrines of universal importance, and essential to the end of time.

Now, one incidental outcome of the foregoing peculiarities of the Scriptures is the fact that their teachings are, in a measure, liable to perversion; and instead of the unanimity with which readers of every shade of opinion will agree as to

the correct interpretation of a production of Wesley or Calvin, we have Unitarians and Trinitarians, Calvinists and Arminians, Immersionists and Pædobaptists, each claiming for the support of their peculiar tenets the authority of the same Bible. We have sceptics pointing to alleged contradictions, and proclaiming that some of its narratives are incongruous and incredible. We have Christians of ancient times in hateful agitation over the homoousian and homoiousian theories of the nature of their Lord, affording sad occasion for Gibbon's sneer at their "war about a diphthong;" we have Christians of modern times waging bitter wars of words, and (Oh, melancholy truth to tell) sometimes unrelenting war of swords, over the doctrines of religion! And in this way the Holy Bible, that was designed to be a message of peace and light to man, has been made a battle-ground of controversialists and critics, and the question, which it is the aim of this paper to attempt to answer, is brought to our minds with impressive force. *Why, since religious controversies have been the most intense and bitter and injurious, have not the authoritative Scriptures been given in a book whose very method of statement would preclude misapprehension of their meaning.*

1. This is a great question, a profound question; and it will not be possible, within the limits of one brief paper, to present a full discussion of *all the reasons* why the Bible has not been written in the verbally precise, unfigurative and philosophic style which would have left all controversy on questions which it touched, forever out of question with all who would accept its divine authority. We will briefly state that the present somewhat irregular form of the Scriptures arises from the fact that from first to last they are an historical development, tracing in the Old Testament the course of the Chosen People, "to whom pertained the adoption and the glory and the covenants, . . . of whom, as concerning the flesh Christ, came;" and unfolding in the New Testament the works and teachings of the Saviour and His apostles, "when the fulness of time had come." Hence, every psalm, every prophecy, every epistle has direct reference either to the Israelitish people or to some prominent individual whose life had an important relation to their history, or to the

Church which grew as a branch out of their root when their specific mission as a nation was fulfilled. Hence, also, the leading doctrines of revelation were not presented in full to the immature people of their early history, but were unfolded little by little, as their moral condition required, or as their enlightenment increased. The doctrine of the atonement, for example, was not given all at one time in a complete essay, but its contents are learned from the meaning of Old Testament sacrifice and service, and from statements and narratives in different parts of the book, by psalmists, prophets and apostles—statements and narratives that were addressed at first only for the immediate purpose of the hour, as when the apostle takes our Saviour's example in "becoming poor for us," the ground of an appeal for Christian liberality (2 Cor. viii. 9); or as when our Saviour Himself asserted His sovereignty against the pride of human violence, and declared, concerning His human life, to persecuting Jews, "I have power to lay it down, and I have power to take it up again." (John x. 18.)

2. Again, the Scriptures were designed for every class of people and for every age, and the method of teaching by parables and narratives is vastly superior to a philosophic style as a method of conveying truth to the *masses* of mankind.

All have not the capacity nor the inclination for philosophical investigations; principles and abstractions as such have but little interest for the multitude. The toils by which a livelihood is gained, and the responsibilities connected with domestic ties, preclude the possibility (if there were the inclination) of the leisure requisite for the student life, and the style in which philosophers usually write will never be an attractive style to the "common people," for their interest will always centre in concrete objects that can be seen and handled, and especially in human beings that can experience kindred passions and joys and sufferings with their own. From the earliest period when the little child climbs to his parent's knee and begs to be told "a story," to the latest years of life, the most deeply interesting mode of conveying an important truth will be to embody it in some form of narrative or fiction, in which human beings act their part and experience the vicissitudes of life. Even the

rejectors of the Christian system, "wise in their generation," avail themselves of this method in their endeavors to disseminate their unwholesome views. And if we refer to the Scriptures themselves for illustration, we may ask, where shall we find great truths presented in a more fascinating way? What formal dissertation on Humility can ever teach so much or so impressively as the narrative of the Lord of Glory condescending to the menial office of washing His disciples' feet? What scientific discussion of the doctrine of Providence can ever be so suggestive and beautiful as the simple story of the guileless youth who was sold by envious brothers into Egypt, and made the means of saving the people of Egypt and the chosen family—including the ancestor of Jesus—"by a great deliverance."

Not only the inferiority, but the utter inadequacy of the method of teaching in measured language and philosophic style as a means of conveying truth to many of the tribes of the human race, becomes abundantly more clear when we consider the limited vocabulary of their native speech. They have names for the Supreme Creator, for surrounding objects, and for the human feelings—for anger and hate, for love and hope, and grief and gladness; but the dialects of millions of our race are wholly wanting in many of the terms employed by those who treat of Christian doctrines in a philosophic or scientific manner, and it would be impossible, on that account, to translate such works as Chalmers' "Astronomical Discourses," or Butler's "Analogy," into the languages of the American and African and Asiatic tribes. But the "old, old story" can be cast into the forms of speech of every human tribe,\* and through the labors of the agents of the Bible Society, by means of three hundred different translations, three hundred different branches of the human family may now read "in their own tongue the wonderful works of God."

3. A third reason for the method of teaching by parables and narratives has been stated by our Saviour in Matt. xiii. 13-15: "Therefore speak I unto them in parables, because they seeing see not, and hearing they hear not. . . . And their eyes have

\* See Tennyson's "In Memoriam," section 36.

they closed, lest at any time they should see with their eyes and hear with their ears and understand with their heart and should be converted, and I should heal them." And though these words refer primarily to our Saviour's own method of oral teaching, they will also apply to the narrative method of teaching throughout the Bible. They suggest that the Scriptures have been left in their present form for this very purpose, that their meaning might be revealed to those who earnestly desire *to know the truth and to do the right*, but hidden from those whose character is morally perverse.

We know that in order to a true appreciation of any other author's meaning there must be sympathy with the feelings and purposes of the author's mind, and this principle is just as true in the interpretation of the Scriptures as in the reading of any other book. To apprehend their meaning, the reader must be entirely consecrated to their author's service, so as to feel a deep sympathy with His infinite compassion for men and with His purpose in regard to their salvation. Any selfish aim will prevent the completeness of the sympathy and dim the spiritual perception. By a mental law, called by philosophers "the law of obstructive association," the mind is hampered in its search for light by tenaciously holding to any interest or notion that may be incompatible with the light, and the unwelcome reception, or cold rejection, of many an important truth, may be explained by this simple law. When Sir Isaac Newton first propounded that most sweeping generalization the human mind has ever reached, the law of gravitation, it was received with incredulity or derision by most of the scientists of Europe; and only by slow degrees did it gain the acceptance of the scientific world, for the notions of the old astronomers were in the way. And when our Saviour informed His disciples several times beforehand of His approaching death and resurrection, His statements, though entirely unfigurative and explicit, were received at first with an assertive incredulity (Mark viii. 31-2 and later on with perplexity and blank amazement (Mark ix. 1 and x. 32-34), because their minds were preoccupied with notions of a temporal kingdom in which they should be the leading ministers. And to this latter instance we might add a score of illu-

trations of how, on the same principle, men either interpret the Scriptures according to their preconceived prejudices and opinions, or are insensible to their deeper and more spiritual meanings.

Now we contend that from the very fact that a certain scope is left for the exercise of private judgment in the interpretation of the Scriptures, they are a better means of testing moral character. (John ix. 39.) And while admitting that a man, who is neither upright nor good, may be orthodox in his opinions, we contend further that the erroneous, preconceived opinions with which men come to the Scriptures, and which lead to such misconception and ignorance of their essential truths, *have had their origin in human depravity.* Occasionally, indeed, there appears a man of amiable qualities or even of some degree of piety, who, having in youth imbibed erroneous and misleading views, holds them still without perceiving either their logical outcome or their inferior origin; but neither does this admission invalidate the strength of our contention.

We know it is a favorite dictum of many who pervert or reject the teachings of our Lord, that "every man has a perfect right to his own opinions," that "belief is simply the effect of evidence upon the mind," and that the habit of regarding "honest disbelief" of the Christian Scriptures as a proof of moral perversity is a "pestilent" wrong. But, we reply, it is a surprising thing that intelligent men will seriously declare it as a universal truth "that belief is simply the effect of evidence upon the mind," and assume that the mind is never hampered nor hindered by any other influence in reaching its conclusions. We may admit that on such questions as whether Julius Cæsar ever really lived, whether the narrative of the battle of Blenheim is fact or fable, whether the earth is a flat or a spherical body, or on any other question into the consideration of which motives of self-interest or prejudice cannot enter, the belief is determined solely by the evidence adduced, and the mind may "see through an atmosphere of light;" but it is a truth, nevertheless, that the attitude of the judgment in many a question (including religion) is either powerfully influenced or entirely determined by the *antecedent attitude of the will*; and disbelief,



temporary or lasting, is often caused by strong aversion to the consequences involved in the acceptance of the conclusion or truth that is disbelieved. The instance of the rebuke of the faithful prophet to the royal criminal will serve for illustration. The mind of King David was in the attitude of unbelief to the enormity of his recent crimes, a veil of selfishness intercepted and dimmed the proper view of things; but when the very same crimes were presented by his ingenious accuser, by means of a parable, in a form in which his judgment might estimate the moral quality of his conduct without hindrance from the motives to his will, he saw his guilt, and with broken-hearted sorrow, confessed "I have sinned."

Now the attitude of the will of unregenerated men to the will of God is just the attitude of King David's will before the realization of his guilt. Their outward crimes may be far from being identical with his, but the essential characteristic of their moral condition in each case is the fact that their wills are in the state of insubmission and rebellion, or in the words of the prophet Isaiah, they "have turned every one to his own way." The seriousness of that condition is not realized indeed by them, for in their forgetfulness of God men are preoccupied with their own pursuits, filled with their own thoughts and plans, swayed to a sad extent by the influence of prevailing prejudice and custom; and over the mind of man, now that the sovereignty of God is set aside and the sovereignty of self assumes its place, accretions of human opinions and earth-born errors have settled, as the mists of a dreary evening deepen, when the sun's light and heat wane slowly into night. (See Rom. i. 21, 28 xi. 25; 2 Cor. iv. 4; Eph. iv. 18.) So true, in fact, is this of the mind of every unregenerated man, that when the full significance of his rebellion is suddenly unfolded to his view, it is a revelation as astounding as that which evoked from David the outbreak of penitential grief recorded in the fifty-first Psalm and the change, in the case of a genuine conversion, in the new experience of divine forgiveness and regeneration is a change so great as to be termed an opening of blind eyes and a turning from darkness to light. (Isa. xlii. 7, and Acts xxvi. 18.)

Now, as the assertion of self-will against the will of God wa

the point of man's departure from the innocence of Eden, so the abandonment of self-will is the point to which we must come back before we can be blessed again with peace and light. We must humble ourselves to receive the kingdom of God as a little child. There must be free consent to part with every object of endearment and ambition that interferes with our fulfilling the will of God; and the moulding of the character of the growing believer in the stages of experience that follow the new birth, painful discipline is sometimes seen by infinite wisdom to be needed; and before the point of self-crucifixion is reached, the crushing sorrow, the terrible loneliness, and the thorn of anguish are often sent to prevent self-exaltation and to fashion God's beloved child into a lofty pattern of moral and spiritual excellence; in other words, to effect the *absolute subjugation of his will* to the Divine will.

Now it is a truth requiring no illustration that human nature is entirely averse to these conditions of self-humiliation, self-surrender and self-crucifixion; and it is a legitimate inference that men's aversion to these conditions is the real cause of their continuance in that state of moral insensibility which the Scriptures describe as darkness and blindness. If it is not immediately clear that man is responsible for his opinions, it is clear that he is responsible and reprehensible for his insubmission to his Maker's will, and it is clear that his insubmission is the source of every opinion that is at variance with the revelations of that will. Other causes may have contributed to the spread of both practical and speculative unbelief. The incorporation of monstrous and heathenish notions into Christian creeds, and the sad lack of conformity between the lives of many professing Christians and the New Testament standard of living, have, we admit, led some astray, but the main and underlying cause is the alienation of the human will from God. Jesus says, "If any man willeth to do His will, he shall know of the teaching whether it be of God." (John vii. 17, R. V.) "And every one that is of the truth heareth My voice." (John xviii. 37.)

Now the supreme qualification for the interpretation of the Holy Scriptures is not an unquestioning submission of one's judgment to some outward embodiment of authority, as Romish

teachers claim, but that anointing with the fulness of the Holy Spirit promised by our Saviour in His last discourses to His disciples (John xiv., xv., and Luke xxiv. 49), and offered still to every disciple who will seek it by faith in *complete resignation of his will* to the will of God. (Eph. v. 18, and Gal. iii. 14.) Upon the day of Pentecost, when the temporal prospects the disciples had clung to were given up, and the surrender of their will was absolute and final, the heavenly anointing came, the obstructive notion of a temporal kingdom was forever swept away; and on many a page of Holy Writ, that had previously been obscure, they saw predictions and declarations that had been, or were about to be, fulfilled in Jesus in a grander sense than they had ever dreamed before. And the same baptism will still bring the same illumination in regard to the meaning of the Word (1 John ii. 20, 27, and John xvi. 13), not by new communications from the Spirit, as Montanistic teachers "do vainly shew," but by sweeping away the mists of earthly notions and fulfilling the beautiful and ancient prayer, "Open Thou mine eyes that I may behold wondrous things out of Thy law." (Ps. cxix. 18.) And as the experience of this baptism becomes more widely known, the various branches of God's Church will approach nearer and nearer to each other's views, nearer and nearer to the perfect apprehension of the thoughts of God, "till we all come *in the unity of the faith, and of the knowledge of the Son of God*, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.)

Now, when the spiritual meaning of any figurative expression or narrative or parable is hidden from the man of unsubmissive will, but is discernible to the disciple with an "honest heart," the form of statement is never altered as a concession to the former's state of mind. Human will and human opinion must bend to the divine method, instead of the divine method of teaching, bending to man's self-will. Our Saviour uttered the declaration, "He that eateth My flesh and drinketh My blood hath eternal life," and the words have since given consolation to millions of hearts. But the same words were an occasion of stumbling to many others. Yet Jesus did not modify nor take them back, He simply asked them a question, from their attitude

of mind, obscurer still, "What and if ye shall see the Son of Man ascend up where He was before?" (John vi. 54, 62). A prominent Agnostic scientist\* avows he will never accept the Christian Scriptures so long as they contain the account of the sending of evil spirits into the Gadarene swine; but the All-wise and beneficent Sovereign of the universe, who gave the Scriptures, did not omit that account for the Agnostic's accommodation; nor did He omit the other portions over which unbelievers have been cavilling or quibbling for ages. The wars of extermination waged by Israel at God's command, the sins of David, "the man after God's own heart," the story of the swallowing of the recreant prophet by a great fish, have all been given with a fulness of detail at which even Christians are sometimes tempted to wonder. Yet we do not doubt that he who ignores or neglects the study of Christian evidences and rejects the Christian system as a whole, because of the sins of David, or the story of the Gadarene swine, gives the clearest proof of moral depravity at the centre of his being, however decent his outward life may be. And he who professes to accept the authority of the Scriptures, but perverts their teachings into meanings that are alien to God's design, who magnifies the external more than the spiritual, and the means above the end, gives as clear a proof that his will is not in harmony with the will of God. And thus we see that the very form of the Scriptures is perfectly adapted to the moral constitution of man, they are, at the same time, an occasion of stumbling to the self-willed and arrogant, and a message of light to the lowly. Their very method of statement is one of the means by which He "whose fan is in His hand and wilt thoroughly purge His floor," is testing human character in this world of probation, and sifting the righteous from the wicked for the day of final and utter separation.

Our conclusion, therefore, is that the form in which the Scriptures have been given is the form adapted to reach the largest number and accomplish the greatest good; and that the mis-interpretation of the Scriptures into meanings that are erroneous and pernicious, and the bitter controversies that have been

\* Prof. Huxley, in the *Ninth-month Century*, April, 1889.

waged over Christian doctrines in Christian lands, are only human abuses of God's great gift of revealed truth. If the Bible had been given in some other form, the divine purpose in regard to it would have been perverted through human depravity in some other way. The Bible as a systematic treatise, written in philosophic style, containing the same substantial truth as now, but free from parable and from every other peculiarity through which its meaning has been warped, precise and regular in its statements as the Athanasian Creed, would, indeed, by its very method of statement, have precluded misapprehension of its meaning; but as Archbishop Whateley has shown, "it might have been received with indolent assent as a form of sound words, leaving no room for doubt, furnishing no call for vigorous investigation, affording no stimulus to attention, making no vivid impression on the heart."

THOMAS VOADEN.

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#### SYSTEMATIC BIBLE STUDY.

THERE is much *yet* to be said upon the well-worn subject of *Bible* study. There is *still* occasion to ask the question, and to ask it with all the emphasis which language can furnish, Is not the *Bible*, of all books, the book to be studied? Shall not our children in school, our sons and daughters in college, our young men in the theological seminary study this book, and know this book, whatever else they may or may not know? Shall we teach the most minute and the most prurient details of Roman and Greek history and literature, and allow, yes compel, an ignorance of even the general features of a history and a literature which, in spite of every untoward circumstance, have penetrated and elevated the thought and life of humanity as have no other? But it is not my purpose, at this time, to discuss the subject of *Bible* study.

There is much, also, to be said—more by far than most people imagine—on the closely related question, *Bible study*. Please note the place of emphasis, **Bible STUDY**. The mass of those who count themselves Bible students, never *study*. They

read, perhaps; they seldom think; they never study. Shall we continue to deceive ourselves? Shall we substitute the most hurried and superficial perusal of a verse or chapter, for an earnest, faithful examination of that passage, and allow ourselves fondly to suppose that we have studied it? Shall that which, in some cases, is worse than no reading at all, be falsely dignified and dishonestly branded as study? But it is not my purpose at this time to discuss the subject, Bible *study*.

Much is being said in these days about methods of Bible study. What method shall we adopt? is the question asked. Is there one method, and are all other methods to be cast aside? Will two men ever do the same thing best in the same way? Is it not true that a method helpful to one man or set of men is often ruinous to another man or set of men? Shall we not seek independence, not only of spirit, but as well of method, of any and every method? The word method is too frequently but another term for the word rut. And yet there must be method. He who works without plan and aimlessly, will find his results without form and void—chaotic. But it is not my purpose, at this time, to discuss *methods*.

There is in the mind of each one of us a firm purpose or, at least, a strong desire to know the Word of God. I have in mind both kinds of knowledge. (1) That spiritual grasp of the sacred book, that personal experience of certain truths which will enable us to make practical use of the same in the hand-to-hand work of the street or the inquiry-room; that knowledge the ability to use which measures our strength in Christian work. This kind of knowledge does not come at once. The memorizing of verses here and there will not bring it. It is the highest of possessions; it is the deepest of knowledge. It will come in time to the child of God, but to him only; and only in time, after long and persistent effort. (2) But back of this spiritual grasp, or underneath it, there is a knowledge of another kind. May I, for lack of a better word, call it intellectual? The two make one, they must not be separated; they cannot be separated. Either without the other will inevitably lead to error.

An intellectual grasp of Scripture includes what? (a) A

mastery, so far as possible, of the details of Bible history ; a putting together of this and that event ; an investigation of the great epochs ; a study of the great characters ; an inquiry into the causes of things as they are represented in Scripture, and in their relations to each other. (b) An appreciation of the literary form of the various books ; a knowledge of the circumstances under which they had their origin ; the purpose each was intended to subserve ; the people for whom they were originally written ; their history. (c) An ability to interpret ; to apply the principles of interpretation common to all writings ; a familiarity with those special principles demanded by the unique character of the Bible. It is in this kind of knowledge—critical, it may be called, yet necessary to a conservation of the truth ; intellectual, yet forming the basis of the deepest spiritual work—that every Christian student ought to be strong.

The work before us is stupendous. The field is an inexhaustible one. An intelligent grasp of the contents of Scripture is not something which falls into one's hands without the putting forth of effort. What, now, shall be the character of the effort put forth ? It is this which will determine the character of the results. Describe for me the effort which, at the present time, is being made in any given section, or by any individual, and I will calculate for you the results which are being attained in that section, or by that individual. Everything turns on the effort ; and, is it not true, a *single word* may be found which will describe the ideal effort, and that word is *systematic*.

Will you ask yourself this question : Has the effort which you have been making all through life towards a comprehension of the facts and truths of Holy Writ been a systematic one ? Are you ready to answer yes ? You do not like to confess that it *has not* been systematic. Before committing yourself one way or another, before confessing that you have not been systematic, before dogmatically asserting, at the risk of being wrong, that you have been systematic, let us inquire briefly what is meant by *systematic*.

1. Have you had a clearly defined purpose in your work ? and has that purpose been a correct one ? "The stream never

rises higher than its fountain." Your work will never reach higher than your ideal. How is it now? Is the ideal in your case a low one? What have you been aiming at? There are some who study merely to satisfy themselves. They are always taking in; always adding to their store of knowledge. This knowledge, great though it may be in amount, valuable though it may be in character, is of little or no practical value to those who possess it, or to those about them. To this class belong many of those who are known as *scholars*. Do I desire to speak against scholarship? against the most critical and painstaking investigation? God forbid. But is it not true that from the men who have this great knowledge, the men whom God has given the opportunity to obtain it, we have a right to expect, yes, demand something by way of return? Shall they not, men of the ripest and highest scholarship in Biblical studies, open up their hearts, come down from their lofty pedestal and take an interest in the promulgating of intelligent ideas concerning the Sacred Volume? The time has passed when scholarship should be divorced from popular work; when men who have great stores of knowledge should stand aloof from the masses. But there are some who go to the other extreme; they are always giving out, never filling up. In the treatment of a Scripture passage, it is entirely sufficient to ascertain what seems to be the great lesson inculcated, and to present this lesson to those who are dependent on them for the bread of life, without any effort either to master for themselves the substance of the Holy Scripture, or to help others to do so. These people are always applying, seldom studying, never *teaching* the Sacred Word. And what do they apply? Their own ideas, not the Bible. Their pulpits may remain under their charge for many years, and be none the wiser as to the real contents of the Bible.

My friends, what is our great purpose in this study? Do we belong to either of the classes I have briefly described? If so, we are laboring from a point of view which is inconsistent with a true systematic Bible study. What then should be our purpose? To know the Bible book by book; to become saturated with its thought and its spirit; and *then* to lead others to



the same knowledge. The more God has allowed us to know of its wonderful truths, the greater the responsibility which rests upon us. But, however much or however little we may know, it should be our great aim to teach that, and not something else, as a substitute for it. Why will men, teachers and preachers, with a self-conceit which is incomprehensible, imagine that their thoughts about the Bible, their deductions from its pages, are of more value, are more greatly to be desired than the precious words themselves. The world is starving for the Bible. A systematic study of it will be one grounded on the principle that the Sacred Word itself is to be studied in such a manner as that *it* may be taught to those who need it, and not man's feeble ideas concerning it. Have you in mind the right *purpose*?

2. But your effort to be systematic must be submitted to another test. Has it been made in accordance with a carefully wrought out *plan*? Will you recall the steady growth, the wonderful progress of Israelitish history from the smallest beginnings, now through trial and trouble, then victory and possession; the organization of the nation by Samuel; the establishment of the monarchy by David; its disruption at the death of Solomon; apostasy and sin followed by the destruction of the Northern nation; again apostasy and sin followed by the long captivity; the return, most pitiable in contrast with former glory; the bickering and strife, the gradual dying out of that national fire, that divine inspiration which had burned for so many centuries? Has your plan of study included a careful comparison of these periods, their relation to each other and the special part played by each in the great drama of the world's redemption? With your knowledge of Israelitish history thus gathered and systematized, have you gone back again to the beginning and taken up the study of prophecy (interwoven so closely with that of history as almost to be identical with it), and followed generation by generation, century by century the growing fabric of the revelation of God? the lines branching out in this direction and that; now dim, now resplendent in glory; new lines starting up, and moving side by side with the old, until all lines, old and new,

converge in the life and work and death of the Christ. The man who has not studied prophecy in this way, noting carefully the origin and development of each of the many ideas which, taken together, proclaim the coming of a deliverance and a deliverer, a salvation and a Saviour; the man who has not connected the prophetic utterances with the great events of history and personal experience from which they sprang and of which they form a part, has he done work worthy of being called systematic?

Has your plan made provision also for the great books of Old Testament philosophy, Job, Proverbs and Ecclesiastes; for that collection of laws, the most wonderful the world has ever seen? Have you ever made a systematic study of that most sacred and fascinating of all subjects, the life of the Christ? or of the life and writings of the apostle Paul? The question is, my friends, are we studying according to a plan which includes all these subjects and many more, in an order which will enable us most clearly to grasp their meaning, and the mutual relation which they sustain to each other? Have we any plan at all? Is it, perhaps, possible that some of us have been moving around in a circle, and not forward? Are some of us feeding from hand to mouth, not knowing, not even caring what is to come next? Without a plan, flexible perhaps, yet definite, there can be no systematic study.

3. But again, our work, if it is to be in the best and strictest sense systematic, must be independent. A machine may be systematic; but the human mind, if its system is only that of a machine, would better be unsystematic. That student makes no real progress who is satisfied with having learned what some one else has said concerning the meaning of a verse or the scope of a passage, who always follows, who is always leaning upon another. Such a student crams; he does not digest. Is cramming consistent either with any true purpose, or any carefully prepared plan? Such work is done for the moment, not for all time. Is such work honest? The lack of independence explains a multitude of failures under our present system, admirable as it is. Many of us, strangely enough, suppose that we need only read the notes published in any

sheet, or perhaps only the practical lessons suggested, and, in time, we will come to know the Bible. Partly because these notes are, in too many cases, the merest trash, and partly because, even when most excellent, they are not properly studied, the Bible student who feels that the preparation of his Sunday-school lesson is all the Bible study which he need undertake, who is satisfied to study that lesson as he would be ashamed to study a lesson for the school-room, often makes an out-and-out failure. Crutches are freely furnished us in these days, so freely, indeed, that too many of us have forgotten how to stand on our own feet. If our work is to be systematic, it must be planned and executed independently, and not in slavish dependence upon some one man or set of men.

4. A systematic study of the Bible will be a *logical, a philosophical* study of it. It will not be the mere memorizing of a list of names or dates; the naming of the most important cities, villages, rivers and mountains. It will not be the study of a verse here and a passage there without considering that verse or passage in the light of its context. It will not be the citing as from heaven of words quoted by an inspired writer from the mouth of drunken and debauched priests, or, perhaps, from the lips of Satan himself. The attempt to exhaust the meaning of a verse, without first a study of the chapter of which the verse is a part; or of a chapter, without first a study of the book of which the chapter is a part—such an attempt is illogical; it is more, it is absurd. There must be logical order; there must be consecution, connection, or the work will be defective. We must know who it was, where it was, and when it was; but we must know more, if it is possible to know it. The effort will be comparatively a failure if we do not discover also *why* it was.

5. Our study, to be systematic, must be comprehensive. Mastery of details is needed, yet also mastery of the subject as a whole. "It is a mistake to suppose, for a moment, that Bible study consists in the study of isolated texts; or in the study of single chapters; or even in the study of entire books. A man might study verses all his life and know comparatively little of the Bible. Besides, the man who studies only verses

does one-sided, imperfect, narrow work. As has been said, he who does not have in mind the entire book, and from this standpoint do his work, does not and cannot appreciate the full force of a single verse contained in that book. The same thing holds good in a higher sphere. It is not sufficient merely to have gained a comprehensive knowledge of a given book. Although we may know the contents, the analysis, the occasion, purpose, author, etc., etc., of this book, there is still something to be ascertained. What? The place of that book in the Bible as a whole; its relation to other books; the relation of its contents to the contents of the entire Bible, to the entire plan of God for the salvation of men. How comparatively contemptible, after all, is the study of mere verses! How much he loses who satisfies himself that, having done this, he has done all! We should be close and critical students of a verse; we should be searching and analytical students of a book; we should also be broad, comprehensive, general students of the Bible. Let our work, therefore, whatever else it is, be a comprehensive work, for unless it be comprehensive, it will not be systematic.

6. Our work must be one which will lead to definite results. When one has finished a course of study in any department, he will surely be disappointed and dissatisfied with the subject, his teacher and himself, if he is not able to put his hands on certain definite results. Now, the Bible is a small book. It consists of a definite number of separate books, each of which has its place in the canon for a certain purpose. It is, we all believe, an inexhaustible book; and yet the work of mastering this book is, in one sense, a very definite one. With a plan of study looking towards thorough work and definite results, the facts, the purpose, the teachings of book after book will come into our possession; one principle after another will become familiar; one period after another will gradually develop itself before us. Here, alas! is where failure stares most of us in the face. We study, and we study, and we study; in infancy, in childhood, in youth, in manhood, and in old age; and yet, oh, how many of us must confess it! we accomplish so little, the results are so small, that in pain of soul and in torture of heart

we cry out in our disappointment. Am I wrong when I say that the actual Bible knowledge of the average Christian is not one-tenth of what it ought to be? Not one-tenth what it *might be* if a more systematic Bible study were in vogue. Pardon me, I beseech you; but when I read the hundreds of letters which are coming to me from all parts of the world, letters from Christian men and women, teachers, preachers and missionaries, letters containing the most pitiable confessions of ignorance—when no ignorance should have existed—letters which tell of yearnings for a better knowledge of the Sacred Truth, my heart is filled with indignation that this should be so, for a fearful responsibility rests somewhere; and then there comes the feeling of sadness that the experience of those individuals is being repeated in the case of so many more. Put the question to yourself. What are the results of your eight, ten, twenty or thirty years of Bible study? With how many of the sixty-six books are you even tolerably familiar? How many of them can you think through from beginning to end, recalling in a flash the substance of the entire book? On how many of the sixty-six would you be willing to offer yourself for an examination similar to that required of the average Freshman in college on Homer? How many could pass a really respectable examination on the life of our Lord? Definite results we must have, and if our study does not bring them, we may confidently believe that somehow, somewhere, something is wrong. Surely no study deserves the name systematic, no study can be systematic which does not produce them.

A word now in conclusion :

1. Have you a clear and definite *purpose* in mind as to what you are studying for, as to what you are trying to accomplish?

2. Have you a sharply outlined *plan* in which provision is made for the intelligent study, one by one, of the great epochs, the *great characters*, the *great doctrines*, and, above all, that great life, the life of the Christ?

3. Have you decided that you will think for yourself, that you will use the mind which God has given you, employing aids and assistance only when it is necessary and wise?

4. Is your study in accordance with the great principles

which underlie the working of the human mind? Are you logical? Is there order, connection, consecution?

5. Is your work comprehensive? Are you careful not to lose yourself in a wilderness of details, forgetting the great purpose and the broad plan with which you began your work?

6. Is your work producing results? At the end of every month, or three months, or six months, can you feel that you have made progress? Are the books of the Bible coming, one by one, into your possession? Are you beginning to look forward to the time when every book will, in some sense, have been mastered? How is it? Are these things so? Your work then is systematic.

WILLIAM R. HARPER.

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## THE INTERMEDIATE STATE.

### I.

THE keynote of the present discussion of this subject is not curious speculation but reverent and honest inquiry after truth, and truth, too, that will not merely remain in the mind as a cold intellectual conception, but breathe a holy inspiration into the practical Christian life. The evidence upon which the supporting arguments are based is drawn from the direct and indirect statements of the Old and New Testaments, supplemented by the conclusions of devout reason.

We must admit that Christ, the revealer of life and immortality, in the exercise of His wisdom, has seen fit to draw the veil of partial mystery over the minute details of our future experiences, though He has not left us in any troublesome doubt as to the reality and general nature of our happy condition after death.

The question we are to consider in this paper is not, What is the nature of *heaven*, which is described in the Bible as the final place of happiness? but, Is that heaven entered into immediately after death by the disembodied spirits of righteous persons? or rather, is it not a place of final rewards and enjoy-

ment for the reunited and glorified bodies and spirits of the good after the resurrection and judgment? and, consequently, is there not an *intermediate state* in which the good and bad co-exist, with the impassable gulf of fixed character separating them and determining their happiness or misery?

Before stating our reasons for giving a negative answer to the first of these questions and an affirmative answer to the latter two, it may be helpful and interesting to examine the different views on this subject held by prominent theologians in the different ages of Church history. The opinions of the early Fathers, concerning the residence of the soul in its disembodied state between death and the resurrection, have been very variable.

Pearson, in commenting upon Article V. of the Creed, says: "The ancient Fathers differed much respecting the condition of the dead, and the nature of the place into which the souls before Christ's death were gathered; some looking on that name which we now translate Hell, Hades, or Infernus, as the common receptacle of the souls of all men, both the just and the unjust, while others thought that Hades or Infernus was never taken in the Scriptures for any place of happiness; and, therefore, they did not conceive the souls of the patriarchs or the prophets did pass into any such infernal place."

But let us see what were the opinions of the Patristic writers a little more in detail.

Hagenbach, in his "History of Doctrine," says: "The idea of Hades, known to both Hebrews and Greeks, was transferred to Christianity, and the assumption that the real happiness or the final misery of the departed does not commence till after the general judgment and the resurrection of the body, appeared to necessitate the belief in an intermediate state in which the soul was supposed to remain from the moment of its separation from the body to the last catastrophe. Tertullian, however, held that the martyrs went at once to the final abode of the blessed, and thought that in this they enjoyed an advantage over other Christians; while Cyprian does not seem to know about any intermediate state whatever."

I am chiefly indebted to Shedd's "History of Christian Doc-

trine" for the main facts contained in the following brief résumé of patristic and mediæval opinions on this subject.

Justin Martyr represents the souls of the righteous as taking up a temporary abode in a happy, and those of the wicked in a wretched place, and stigmatizes as heretical the doctrine that the souls of men are immediately received into heaven and hell at death. In the Alexandrine school, the idea of an intermediate state passed into that of a gradual purification of the soul, and thus paved the way for the Papal doctrine of purgatory.

During the Polemical period the doctrine of an intermediate state was not only maintained, but gained in authority and acceptance.

Ambrose taught that "the soul is separated from the body at death, and after the cessation of the earthly life is held in an ambiguous condition awaiting the final judgment."

Augustine remarks that: "The period which intervenes between the death and the final resurrection of a man, contains souls in secret receptacles, who are treated according to their character and conduct in the flesh."

Hagenbach says again: "The majority of ecclesiastical writers of this period believed that men do not receive their full reward till after the resurrection of the body."

There were a few dissentients from this generally received opinion, among whom were the two Gregorys. In the Middle Ages the doctrine of the intermediate state was maintained in the Papal Church in connection with the erroneous doctrine of purgatory.

In the Protestant Churches, of course, the doctrine of purgatory was rejected, and some differing views were held in reference to the intermediate state.

Calvin strongly combated the false idea of the sleep of the soul between death and the judgment, and contended for the full consciousness of the disembodied spirit. Several other theologians of this period, especially of the Lutheran class, endeavored to establish the distinction between the happiness which the disembodied spirit enjoys and that which will be experienced after the resurrection of the body.

The view of the Reformers is clearly stated in the following



extract from the Schaff-Herzog Encyclopædia (article, "Hades"): "The Protestant Churches rejected with purgatory and its abuses the whole idea of a middle state, and taught simply two states and places—heaven for believers and hell for unbelievers. Hades was identified with Gehenna, and hence both terms were translated alike in the Protestant version. The English (as also Luther's German) version of the New Testament translates Hades and Gehenna by the same word, 'hell,' and thus obliterates the *important distinction* between the realm of the dead (or nether world, spirit world) and the place of torment or eternal punishment; but in the Revision of 1881 the distinction is restored and the term *hades* introduced." A similar change is made in the Old Testament Revision of 1885.

Since the Middle Ages and until recent years there has been but little discussion of this subject except in contradiction of the false doctrine of the intermediate sleep of the soul.

The study of the subject has been greatly revived of late. One of the stimulating causes of this study has been the discussion of Dorner's "Eschatology," containing his idea of a supposed probation after death, which is being put forward so earnestly by certain over-liberal professors and others in the United States.

In the present study of this subject, I will first present some of the proofs for the existence of an intermediate state, and then I will consider briefly its relation to the present world and the final heaven.

#### I. PROOF FOR AN INTERMEDIATE STATE.

Let us now examine carefully the Scripture teaching on the subject, for if the fundamental data from which we form our inferences are not derived from a careful and devout study of the Holy Scriptures in the Authorized and Revised Versions as well as in the original, the result will be nothing but ungrounded speculations unworthy of our credence, no matter how interesting.

The two principal words used in the Bible to describe the state of the soul after death are the Hebrew word "sheol," in the Old Testament, and the Greek word, ᾍδης, *hades*, in the New Testament.

The fundamental proposition which I lay down just here, is that the root meanings of these words and the connections in which they are found, seem to favor the idea that there is after death an intermediate state of thoroughly conscious existence, definite in the nature and experience of its inhabitants, but not disciplinary in its effects on character.

As we examine passage after passage, we become convinced that the teaching of Scripture is that all of earth's inhabitants pass through death into a state or place which bears somewhat the same relation to the soul which the grave bears to the body; *i.e.*, as the bodies of men, both good and bad, go down into their graves in mother earth, so the spirits of all men, good and bad, go into a disembodied state or condition, the happiness or misery of which is determined by their individual characters and their relations to God.

After making this formal statement of belief, it strikes me as appropriate to make a number of citations of the opinions of modern theologians and exegetes that corroborate my view of the whole question, and specially on the meaning and use of "sheol."

I find from a careful examination of the views held and expressed by eminent critical scholars on this subject, that it is the almost unanimous judgment of modern Hebrew scholars that the term "sheol," and its acknowledged equivalent, "hades," is never used to signify *literally* hell or the grave, but always bears the natural root meaning of unseen state—spirit world, into which the disembodied spirits of all men go at death, there to await the resurrection of their bodies.

This view was held by the lamented Delitzsch, and is thus expressed by him in his great work, "Biblical Psychology" (page 480): "He (the righteous) is with his soul in sheôl, as certainly as the body is in the grave; but resting in the depth of love from which, in the fulness of time, the Overcomer of death and hades will go forth." Later on, in his profound work, he says (p. 488): "But we hold all the more strenuously to the doctrine of the intermediate state which we have sketched above. In all its details it depends upon irrefragable exegetic foundations, and can appeal to the believing consciousness of

the Church, brought by Scripture and tradition from those times in which it had not yet, in order to oppose superstitious disfigurements, exchanged the primitive Christian views for a heartless, didactic rigidity, foreign to Scripture."

There is another strong statement on this point, in an article by Ursinus, in Delitzsch's "Psychology" (p. 526): "It is certain and undeniable, if it be only rightly understood, that even the souls of the righteous are subjected to the condition of death, or, as the Fathers say, to its laws, sway and dominion, so long as they are severed from their bodies. The Holy Scripture describes such a state by the word *scheôl*, as a common place whither all men descend, good and evil. (Gen. xxvii. 35; xlii. 38; Psa. lv. 15.)"

Were the hesitating student of this question to ask for the citation of other authorities, I would further buttress my position by additional quotations. If the inquirer were philosophically inclined, in addition to the extracts from Delitzsch, I should quote the following words of good Bishop Martensen, the eminent Danish philosopher: "According to the fundamental representations of revelation, the life of man is to be lived in three cosmical spheres: first, the sphere in which we dwell in the flesh, *ἐν σαρκί*, our present life, whose prevailing bias is sensible and outward, for not only is all spiritual activity conditioned by sense, but the spirit groans under the tyranny of the flesh; next, a sphere in which we live *ἐν πνεύματι*, wherein spirituality and inwardness is the fundamental feature, and this is the intermediate state; and lastly, a sphere in which we shall again live in the body, but in a glorified body and in a glorified nature, which is perfection, the renewal and perfecting of this world to its final goal."

Should the inquirer be a devout Episcopalian, paying especial respect to churchly authorities, I should quote for him, first, the words of the martyred Tyndale, who was so thorough and reverent a student of the Word as to qualify him to translate it into the Saxon vernacular. He says: "I protest before God and our Saviour Jesus Christ, and all that believe in Him, that I hold of the souls of the departed as much as may be proved by manifest and open Scripture, and think the souls departed

in the faith of Christ and love of the law of God, to be in no worse case than the soul of Christ was from the time He delivered His spirit into the hands of His Father until the resurrection of His body in glory and immortality. Nevertheless, I confess openly that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in, neither is it any article of my faith; for if it so were, I see not but then the preaching of the resurrection of the flesh were a thing in vain. Notwithstanding, yet I am ready to believe it if it may be proved with open Scripture."

If a more modern Churchman's opinion were desired, I would cite the words of Dean Goulbourn: "I entirely share the feeling which is now so commonly avowed, that Protestants have not given that prominence to the doctrine of the intermediate, as distinct from the ultimate, state which Scripture so clearly asserts, and the assertion of which is quite necessary to exhibit in full symmetry and significance the orthodox doctrine of Last Things."

Should my questioner be an earnest and loyal Methodist, I would satisfy his desire for orthodox Methodist authority with a triple dose of opinions, first from John Wesley, then from Richard Watson, and last from our Methodist Pope.

John Wesley, in commenting on the words, "in paradise" (Luke xxiii. 43), says: "In the place where the souls of the righteous remain from death till the resurrection." (See Notes on New Testament.)

R. Watson says: "Many expressions of Scripture, in the *natural and obvious sense*, imply that an intermediate and separate state of the soul is actually to succeed death. Such are the words of the Lord to the penitent thief on the cross (Luke xxiii. 43); Stephen's dying petition (Acts vii. 59); the comparisons which the Apostle Paul makes in different places (2 Cor. v. 6, etc.; Phil. i. 21) between the enjoyment which true Christians can attain by their continuance in this world and that which they enter on at their departure out of it, and several other passages. Let the words referred to be read by a judicious person, either in the original or in the common translation, which is sufficiently exact for this purpose, and let him,

setting aside all theory or system, say candidly whether they would not be understood by the gross of mankind as presupposing that the soul may and will exist separately from the body and be susceptible to happiness or misery in that state. If anything could add to the native evidence of the expressions it would be the unnatural meanings that are put upon them in order to disguise that evidence."

Should our Methodist inquirer desire a more recent authority, I would refer him to the words of Dr. W. B. Pope: "The estate of the dead, sheol or hades, is very fully described throughout the New Testament as that of an intermediate and transitional conscious existence, but not as purgatorial or disciplinary. The collective inhabitants of the earth pass through death into a state or place which is to the spirit what the grave is to the body. This has one name: Sheol, in the Old Testament, the hollow place; hades, in the New, the invisible."

Were time and space at my disposal, I could easily have collated the favorable opinions of sound Presbyterian, Baptist, or Congregational theologians and exegetes. I have cited several such as approving authorities in the course of this essay. I must now proceed to carefully examine the words used in the Old and New Testaments to describe the state of the soul after death.

1. I will consider, first, the use of the Hebrew word "sheol," in the Old Testament.

It is used sixty-five times in the Authorized Version, and is translated thirty-one times by "grave," thirty-one times by "hell," and three times by "pit." In the Septuagint version it is always translated by ᾠδης (hades), except in two passages (2 Sam. xxii. 6; Prov. xxiii. 14).

In the Revised Version the Revisers have wisely substituted "sheol" for "hell" in the old version, and whenever they leave the word grave in the text they have added the note: "The Hebrew is sheol," in order, as they say, "to indicate that it is not the place of burial."

The following paragraph, taken from the Revisers' preface to the Old Testament Revision, will show plainly that, in their opinion, "sheol" does not mean exclusively the place of torment

for evil spirits, but is properly used to describe the spirit world:

"Similarly the Hebrew sheol, which signifies the abode of departed spirits, and corresponds to the Greek hades, or the under world, is variously rendered in the Authorized Version by 'grave,' 'pit' and 'hell.' Of these renderings 'hell,' if it could be taken in its original sense as used in the creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood of the place of torment that to employ it frequently would lead to inevitable misunderstanding. The Revisers, therefore, in the historical narratives, have left the rendering 'the grave,' or 'the pit,' in the text, with a marginal note, 'Heb. sheol,' to indicate that it does not signify 'the place of burial,' while in the poetical writings they have put most commonly, 'sheol' in the text, and 'the grave' in the margin."

"Sheol" is a generic word, and its literal meaning is, hollow place, unseen world, under world, etc.

The passages in which it is used in its *primary* or root-meaning describe a state or place which is the general receptacle of the dead.

It is sometimes used figuratively to denote the grave, and sometimes, with a limited and secondary meaning, to describe exclusively the place of misery.

In studying the Old Testament teaching concerning the spirit world, the careful student cannot fail to notice the highly figurative nature of the language used. When it is compared with the fuller revelation of the New Testament, we do not find in it such bright and hopeful views of the future, nor such clear distinctions between the conditions of the good and bad.

A careful distinction is generally made in the context between "sheol," when used to describe the realm or kingdom of the dead as the abode of the spirit, and the earthly grave as the receptacle of the material body.

In a few instances a little confusion is caused by the use of expressions, generally taken as applicable to the grave, in describing the realm of the dead, as in Isa. xiv. 11, and Ezek. xxxii. 22 ff.

But, as Oehler points out, even in these passages, when we examine the context, we find that, without doubt, the distinction between sheol and the grave is maintained, "for in Isa. xiv. 18 ff, it is said that while the King of Babylon descends to sheol, his corpse was to be cast away unburied." ("Old Testament Theology," p. 170.)

In the case of the righteous, his death was a going to be with "his people" or "fathers."

As in the New Testament, the going of a righteous man into "hades" is synonymous with going to be "with Christ," so in the Old Testament, the entering of the righteous into "sheol" is synonymous with the return of the spirit to God. (Compare Eccles. ix. 10 with xii. 7.)

Let us look carefully at some passages in which we shall find that "sheol" is most generally used to describe the realm of the dead.

Abraham's death is spoken of in Gen. xxv. 8 as being "gathered to his people;" so also is the death of Isaac (Gen. xxxv. 29), of Jacob (xlix. 33), and of Aaron (Num. xx. 26). In Gen. xxxvii. 35, we read of Jacob, "And he said, For I will go down into the grave (sheol) unto my son mourning."

Jacob could not have meant that he would go down to "hell" as a place of punishment, or to the earthly "grave" with his son, for he believed then that Joseph was not in any grave, but torn by wild beasts. He must have, therefore, meant that he would die and enter the abode of the righteous dead in the spirit world, and thus be where he supposed his son was.

That "sheol" was also used to describe the spirit state of the wicked dead is proven from Num. xvi. 30-33, where impious Korah and his evil company are spoken of as going "down alive into the pit," or "sheol," as we find inserted in the margin of the Revised Version.

Taking this and the former passage together, we find that "sheol" is the general receptacle, or rather state, into which all souls, good and bad, go when separated from the body.

In 1 Sam. ii. 6, we read: "The Lord killeth and maketh alive, he bringeth down to the grave (sheol) and bringeth up." Sheol here cannot mean "hell," for the Lord does not bring

souls up out of hell, but He does bring them back from the spirit world to reinhabit their bodies.

Saul's stealthy interview with the witch of Endor, as recounted in 1 Sam. xxviii., throws still more light upon this subject. At Saul's request, she calls up Samuel from the abode of the dead. Saul recognizes him, and receives from him a portentous message, and then Samuel departs to his spirit home after making the announcement to Saul contained in the 19th verse, "To-morrow thou and thy sons will be with me."

When the Bible has recorded the testimony of a visitant from the spirit world, and when that testimony teaches us that at death dissimilar souls enter the spirit world, I think it natural to feel that, taken along with other passages dealing with this subject, it is strong confirmatory evidence for the truth of the conclusion that "sheol" is the common receptacle of all departed spirits.

In 2 Sam. xxii. 6, David says: "The sorrows of hell (sheol) compassed me about, the snares of death prevented me." Now, David was not in "hell," nor had he then any prospect of going there. His reference, undoubtedly, is to death and the spirit world.

Job prays (Job xiv. 13), "O that Thou wouldest hide me in the grave (sheol), that Thou wouldest keep me secret, until Thy wrath be past," etc. If "sheol" mean only "hell," as some writers claim, would it not seem strange for Job to pray to be hidden in "hell" from the wrath of God, of which "hell" is the most terrible manifestation?

The whole Book of Job adds a great deal to our knowledge of the future state. As Dr. Charles A. Briggs has pointed out, there seem to be three classes of passages in Job bearing on this subject. The first class describes "sheol" as a place or state to which all men descend at death—Job even expected to go there himself—and from which they cannot return (Job vii. 9, 10; x. 21); it is a land of gloom (x. 21, 22), of corruption (xvii. 13, 14), where all distinctions of earth are obliterated (iii. 17-19).

R. N. BURNS.



## HUMAN RIGHTS AND SOCIAL DUTIES.

WHEN the dock laborers in London struck work some months ago, the inhabitants of that city found themselves inconvenienced, more or less, in many ways. Had the strike extended for a few weeks through all occupations, the safety of the people would have been seriously imperilled. Let a general strike extend over the whole world, and in a few months mankind would be reduced to starvation.

To idleness, so far as the whole community is concerned, nature brings punishment, sharp, sure and decisive. She allows man to exist on this planet on one condition only. In her price she allows no discount; she permits no compromise. Her decree is simple and inexorable—"Toil or die." In the physical arrangement of this planet, nature makes no provision for the maintenance of a race of idlers. She is a jealous mistress, turning an ear deaf as the grave to the non-producer, smiting him with ignorance, barrenness and death. She will be wooed only by industry, and on the industrious alone does she bestow the bounties of her benefactions. Such is the law of nature. How far our social laws violate nature's laws, we shall see in the sequel.

In her gifts, nature fixes wise limitations. Without the continuous discipline of toil, man's powers would inevitably degenerate. The hand would lose its cunning, the brain its power of thought, and the energies their activity. The limit of human production is such that one year's toil never suffices to relieve us from the toil of the next; nor can one generation, by any possibility, produce enough to keep the next in idleness. Of all that is produced in the year, it is questionable if three-fourths are not consumed in that time, and but one-fourth carried forward to the next.

In consulting the methods of nature, therefore, we find the following limitations:

1st. Produce to the producer only.

2nd. Produce limited in quantity and transient in duration.

From these simple limitations we see at once that toil is an everlasting necessity.

God is the author of nature. These laws, therefore, are the decrees of the Divine. He furnishes the original elements, the raw material and the physical forces; but we must fabricate the garment, if we would have the clothing; we must do the tilling, if we would have the crop, and we must exert the intellect, if we would have knowledge.

How thoroughly we violate these laws by our social regulations is everywhere only too painfully manifest.

"Produce to the producer only." As nature hates a vacuum, so also nature hates an idler. She blights him with weeds, ignorance and barrenness. And yet we have no difficulty in finding cases in which some families have made it their chief glory that they have been "independent," aiding in no way, either by hand or brain, in "trade" or "labor," or any kind of productive occupation; and so much has this condition been honored, that for centuries a certain amount of opprobrium has attached to the toiler; and even to-day the "mechanic" and "laborer" are esteemed to be "not of much account." That certain privileged classes obtain product without producing is not because *nature* furnishes it to them, but because our social arrangements permit them to shift the burden of toil to other people's shoulders and to appropriate the product of other people's labor. Let the whole community do as this privileged class does, and starvation would quickly ensue.

"Produce limited in quantity and transient in duration." Let a community cease producing, and at once its supplies begin to diminish. Every day's consumption brings that community nearer to the point of starvation. Yet we witness individuals who consume enormously, but make no pretence of producing. In spite of this fact, their wealth, instead of diminishing, actually increases. They possess the power of appropriating the product of others' toil, and this power they can transmit to their heirs and assigns to the end of all time. They know nothing of the law of transient duration; to them, wealth is a perennial possession, and the law of toil, so far as they are concerned, is set aside.

By our social arrangements we now endow one part of society with the power to appropriate product without producing; to appropriate product continuously, sometimes increasingly, through all ages, and thus to escape the law of toil. By our traditions we make the command of God of none effect.

Violate nature's laws and she will assuredly be avenged. Social harmony and proper social development must be impossible. Instead of begetting symmetry in society, we beget huge monstrosities. Let one portion of society appropriate product without producing, and the other portion must do all the producing, and then be despoiled of a large share of its product. Hence, we witness the extraordinary fact that ten hours' toil daily bring only scant returns, while but little or no toil often procures wondrous superabundance. One part must do all the toil, the other part escapes the law of toil. The toil of one is excessive, and hence degrading, while the toil of the other is insufficient to properly discipline his powers.

We thus allow to one part of society, privileges utterly at variance with the laws of the Creator, as indicated by man's physical surroundings. Our social laws are thus altogether out of harmony with nature's laws, hence the monstrosities we witness in the development of society—some rich "beyond the dreams of avarice," others blighted with want; at one end of society a continuous struggle to fight off poverty, and at the other, continuous devices to fight off *ennui*—poverty, a crushing burden at one extreme; luxury, an enervating blight at the other—one over-worked and under-fed, the other under-worked and over-fed.

This evil is largely due to one mistake, namely: *confounding the value that comes from the scarcity of land with the production of goods.*

In the growth of every settlement, there are two concurrent movements. First, labor produces certain commodities: houses, stores, goods, etc. These the assessor tabulates and ascertains their aggregate value. Second, at the same time the land occupied by that settlement acquires increased value. This the assessor also tabulates and ascertains its aggregate amount. Then he adds these two values, as though they were of precisely the same kind.

A little investigation shows that herein lies a fatal error. The first value is associated with and indicative of an increase of commodities, an increased abundance of things that labor has produced; the second value simply indicates the dearness of a natural opportunity that has become relatively scarce. The first value comes only as the result of toil—furniture, clothing, food and houses do not come spontaneously. The second value, twenty thousand dollars rent per annum for an acre of land, is not the result of labor. The land has passed through no such transformation as the conversion of clay and timber into a building. The value of food, clothing and buildings, moreover, is one that is continually disappearing as these commodities are consumed, while the value of land remains continuously through all generations. Here the distinctions are so great that what we declare affirmatively of the one value, we must declare negatively of the other; whatever character we find in the first, the opposite character we find in the second. The first value comes with abundance, the second with scarcity; the first indicates enrichment in commodities, the second impoverishment in land; the first is the result of labor, the second is not the result of labor; the first is transient in duration, the second is perennial; the first requires toil season after season to replace the worn out, the second never wears out, and hence requires no toil for its replacement.

Just as mathematicians must distinguish plus from minus, as the accountant must distinguish assets from liabilities, so must we in legislating, distinguish these two values one from the other, the value of labor product from the value of land. In our legislative enactments, whether dealing with the distribution of wealth, the rights of property, or the levying of taxes, we have hitherto utterly ignored these essential distinctions in values. We have confounded idleness with toil, poverty with wealth, non-production with production, and scarcity with abundance, blocks of buildings and stocks of goods with scarcity of land, and a value that comes with production of utilities with a value that simply indicates poverty in a natural opportunity. Is it any wonder, therefore, that we have terrible social wrongs, when we are guilty of such terrible economic blunders?

Farmers make food abundant, clothiers make clothes abundant, builders make houses abundant, the inventor teaches how to increase this abundance, and they, therefore, by invincible right, establish a claim to abundance. As population increases, and land necessarily becomes more scarce, the collector of ground rents and the speculator who produces nothing, but who intensifies this scarcity by withdrawing land from productive uses, claims a share in the abundant product of the farmer, the clothier and the builder. So far we have recognized this claim as though it rested on a basis of righteousness, the same as that of a producer. Hence we witness this extraordinary result: because land becomes scarce, we relieve one portion of society from all its burdens and endow them with its richest benefits; for the same cause we impose on the rest of society the whole burden of toil, whether muscular or mental, and then deprive them of its advantages. Men who enrich not are enriched, while men who enrich are impoverished. Because of scarcity one gets abundance, while he who causes abundance obtains only scarcity.

When the farmer produces food and exchanges it with the clothier for clothing, the exchange bears all the impress of justice, goods for goods, product for product, service for service, enrichment for enrichment. There is reciprocity of benefit received for benefit conferred. Each obtains product, because he has produced. But what service is the man obliged to render who claims ten or twenty thousand dollars yearly for ground rent, or from profits of land speculation? What product is he required to furnish? Must he confer benefit, furnish food, clothing or shelter? Must he organize and superintend a business? Verily, not. The houses, machinery and goods, which constitute the capital of the world, must be maintained by toil. Of these he may *appropriate* a large share; but to the production or maintenance of these he is under no necessity to contribute anything. We cannot blame individuals; the system is at fault; our legislation is to blame.

To rectify this wrong, charity tried its experiments for centuries, and begat a race of paupers; developed able-bodied, craven-spirited mendicants, and sapped the noble spirit of self-

help and manly independence. Any one wanting confirmation of this statement has but to investigate the history of England's poor laws.

If this analysis of values is correct, if it is true that there is one value, that of labor-produced commodities, and another value, due to the growth and existence of the community; and if it is true that the appropriation of the latter value by individuals causes the disastrous results already pointed out, then the conclusion is inevitable: the land value should go into the public treasury, that should be the only source of our taxation. The rule for the adoption of this plan is very simple: never assess for taxation the products of industry. Whatever values are caused by the hand of toil should be wholly free from assessment, and taxation should be religiously confined to the peculiar value caused by the community as a community.

Our present method of taxation utterly violates the right of property, by making it impossible for the producer to retain the product of his industry. Whatever the land value is in any community, that measures the amount of product the producers must surrender in one way or another. If this surrender goes to individuals, we beget the evil effects of developing society in the form of the Old World; at one end of society an idle aristocracy, licensed to despoil the toiler; at the other end a degraded proletariat, compelled like serfs to do all the toil needed to maintain the whole community. But if the land value goes to the support of the public institutions, then the producer has the satisfaction of knowing that he still enjoys the fruit of his industry; for he has free access to the advantages of these institutions. At the same time he is freed from the injustice of surrendering his product to those who are under no obligation to furnish any product in return.

It is not intended . . . that anything here stated should be interpreted as meaning that individuals should not possess land; nothing of the kind, individuals must possess lands. This analysis points out the proper limitations of this possession. The farmer, the builder, the manufacturer, the merchant, the householder, all use land as *an agent of production*. The speculator, and the mere collector of land values, use land as

*an agent of extortion.* Between these two uses there is all the difference in the world. The one blesses, the other blights; the one renders a service, the other inflicts an injury.

Hitherto there has been too much of a divorce between Christianity and economics; but when we see how investigations in this science point out the clear path of Christian duty, how they show distinctions hitherto ignored, how they indicate the barriers that impede the progress of civilization, and the growth of the true spirit of brotherhood, the advent of the kingdom of peace and righteousness; how they make manifest the inevitable conflict of antagonistic forces that now drive the two poles of society further apart, begetting a plutocracy at one end, and a besotted degradation of ignorance and poverty at the other end; how they point out the path of escape from the long-continued blackness of darkness, wars and oppressions, tyrannies and injustice, the story of which makes our histories a reading of successive horrors; then truly do we see that the investigation of this problem is not an easily dispensable subject, but an imperative Christian duty. The study of the Word reveals the principles of duty, the study of humanity reveals the correct method of applying these principles.

Justice may not include all of religion, but a religion devoid of justice is a body without life, a structure without foundation. To talk of converting the world to obey justice, to walk in the ways of righteousness, to yield the soul in loyal fealty to the supremacy of love; and at the same time to maintain social arrangements woefully unjust, is the veriest vanity of vanities. To silently acquiesce in and to pass by without investigation or protest, a system that despoils one part of humanity of their right to the gifts of the Father, to continue a relationship that makes honesty and justice an impossibility, and then to pray for the coming of the kingdom of Righteousness, that is the saddest reproach of the Christian Church of to-day.

W. A. DOUGLASS.

THE "PENSÉES" OF PASCAL, AND THEIR  
THEOLOGY.

## I.

THOUGHT is one of the mightiest factors in human life. In the formation of society, on the rank of nations, or the destiny of immortals, there is no influence greater than thought. Great thinkers are one of the choicest boons Heaven confers on the human race. Great thinkers are, however, rare. Looking back over the centuries, a man can almost count them on his fingers. Among this elect few the man whose name stands at the head of this paper has won a high place. The distinguishing features of his mind were strength and thoroughness. The products of his brain are marked by clearness, grasp and intensity; while his narrow range of reading gave wider and freer scope for his own genius. It is his peculiar merit that Pascal linked passion to penetration. These "Thoughts" of his glow with the white heat of an ardent love for truth and righteousness. Frenchman and Roman Catholic, Pascal belongs to no sect, or age, or nation; his productions are the heritage of the entire human race.

It is no part of the writer's purpose, in this paper, to touch the biography of this great man; we have here to consider him as a thinker and a theologian. The "Pensées," with which we have now more particularly to deal, consist of three hundred and sixty-nine printed pages of notes, written originally on scraps of paper and published after the author's death. They are not, therefore, a finished or consecutive production; only the raw material for a work which Pascal contemplated, and which he estimated would take him ten years to finish. The arrangement of these fragments by different editors has greatly varied, and is, in every case, more or less arbitrary.\* The

\*The edition used in the preparation of this paper is that of W. O. Wight, published by Houghton & Mifflin; though the writer greatly prefers the arrangement of a later translation by Mr. Keegan, of Keegan, Paul & Co.



only aid we have amid this vast array of miscellaneous notes is a reported conversation of Pascal's as to the plan he intended to follow. This conversation, the substance of which was happily written at the time, is absolutely all we have to indicate to what part of the proposed building the various fragments belong. In trying to analyze these notes in the briefest possible space, the writer is conscious that when he has done his best his work will be sadly imperfect; for he is very much of the opinion of Montaigne, who declared that "Every abridgment of a good book is a foolish abridgment."

Pascal starts out with undeniable facts in the experience of humanity to lead it up to the knowledge, love and enjoyment of God. These facts are the dignity and degradation of man; or, as Pascal calls them, the "disproportion" or the "incapacity of man." ("Thoughts," p. 158.) These "contrarities" in human nature incapacitate it to find truth, happiness, or righteousness, for all of which it intently longs. Each of these points is established by a great variety of argument and illustration. Man's appetites and tastes combine with the fact that he is compelled to think in figures, to lead him astray in his search for truth. ("Thoughts," pp. 180, 181.) New combinations startle him, illness distracts him, interest obscures his understanding; all of which issue in a common result. (182-185.) That self-love which inheres in our fallen nature is still another reason why truth eludes our search for it. (177.) The magnitude and minuteness of the universe is beyond man's grasp (158); so that at best his knowledge can be but partial. (163, 165 and 166.) From man's "incapacity" to find truth, Pascal proceeds to show that man's burning thirst for happiness is equally unsatisfied; this is discussed in both aspects—subjective and objective—and he shows how man fails to find it. (195, 196, 107, 201, 206 and 247.) Turning to man's desire for righteousness—which Pascal uses as the synonym of justice—he shows how man fails to find it. His notions of righteousness are shown to be diversified, founded on custom, force or expediency, rather than upon the eternal principles of justice. (183, 184, 188, 212, 204, 207, 202, 186.)

Turning from the degradation to the dignity of man, Pascal

shows that his greatness consists in the power of thought. He knows himself to be miserable. (168 and 174.) His power to think is evidence of the divinity there is within him (269, 371, 169, 270), and this Pascal affirms to be the root of morality. (371.)

From man's inherent dignity Pascal infers that his present misery is abnormal. (168, 169, 171, 269.) His present unhappy and contradictory condition is ascribed to the transgression of his federal representative. (169.)

Looking for a remedy for these evils and for a reconciliation of these contrarieties, Pascal reviews the various systems of philosophy, and rejects them on the ground that some ignore human greatness, and others human misery. (273.) It is in this section of the "Thoughts" that we find those keen and incisive views of the merits of Pyrrhonism and Dogmatism on which Cousin founds his charge that Pascal was himself a sceptic. (See Cousin's "Essay on Pascal.") Our author affirms that the strong points of these opposite systems divide the human soul, culminating the one in security, the other in alarm. ("Thoughts," 242, 244.) Pyrrhonism is shown to be based on a *Petito Principii*, which Pascal exposes with a keenness of logic which ought to have saved him from the charge of being himself a Pyrrhonist. (248 and 249.)

Rejecting philosophy as inadequate to the needs of humanity, Pascal turns to religion. What is called natural religion he places on a par with philosophy. (250, 261 and 394.) Both classes of proof on which it relies he regards as being far from demonstrations, and their influence over the mind as fluctuating. (257.) The truths of natural religion, however buttressed by reason, effect nothing for the removal of the soul's misery. (257, 282.) Such a religion as will alike meet the dignity and degradation of man can only come from God; and man can only arrive at a knowledge of it by the heart. (368, 395, 279, 280.) The heart, however, must be inspired ere its apprehension of the truths of a divine religion can be properly called faith. (259, 368, 369.)

Pascal lays down the three following characteristics of a religion from God (260-266): *First*, paradoxical as it may

seem, it will inspire man with an equal amount of self-contempt and self-esteem (272, 273, 274); *second*, it will constrain him to love God (271, 275, 371, 268); *third*, it will neither be too palpable nor too obscure, in order to bring about the co-operation of the divine and human will in working it out to a practical issue. (327, 328, 332, 333, 355, 359, 360, 362.) With these criteria, he proceeds to examine the positive religions which exist among men; many of which neither convince him by their evidence, nor please him by their morality ("Thoughts," p. 283); besides, they are so in conflict with each other that only one of them can be true. (265.)

Coming now to the Christian religion, Pascal finds it founded on a former religion—the Jewish—the design of which he discusses with great originality and power; showing, by its internal structure and its external developments, that it was intended to prepare the way for something better. (282-296.) He reviews the *types* of that dispensation and shows the purpose they were intended to serve. (300-309.) He investigates the prophecies, points out their special relations to Christ, and shows how they were fulfilled in Him. (310-316.) Taking up the miracles, he points out their bearing on the proof of the divine origin of Christianity. (321, etc., and 341-351.)

Having dealt with these preliminaries, Pascal now comes to Christ, whom he regards as the centre and the circumference of Christianity; and it is in his impassioned utterances on this grand, central theme of thought that we find the key to the whole of this book of precious fragments. Christ, the Mediator, is the central orb round which all these constellations of light gather and toward which they all point; and it is here that the fragments are the most elaborate, and the temptation to quote becomes almost irresistible. (317, 318.) Having demonstrated the divine origin of Christianity by Christ, Pascal sheds a flood of light upon the Christian system, revealing the beauty and worth of its doctrines and morals. The pages glow with an eloquence which has been seldom equalled, and never surpassed. It may be questioned whether any man has said so many beautiful things of the excellency and adaptation of Christianity, and said them so well. Such is our bald

analysis of "The Apology for Christianity" which Pascal intended to write. Keeping it before us, we may now proceed to study some of the aspects of his theology.

The circumstances of the case demand that we should speak with the utmost caution, modesty and reserve. We deem it necessary to remind the reader once more that these "Thoughts" are fragments, mere study table notes. We have not here a building, only the raw material for an edifice Pascal intended to rear; yet many of these materials have on them the traces of a master workman's hand; here is a keenness of insight, a strength of decision, a clearness of statement, and an ardency of passion for the truth seldom found.

The dignity and degradation, the glory and misery of man are the foundation stones of Pascal's theology, the root thoughts out of which his entire system grows. His is no abstract system of dogma buttressed by the quotation of texts; it sprang from his own grandly human heart. Do not misunderstand the writer, however; more thorough harmony with the written Word is not to be found anywhere. Few have pondered revealed truth more profoundly than Pascal; but his system was minted in the depths of his own soul's experience, and comes from him passionately warm with the breath of his own life. What the sacred writers have authoritatively declared, Pascal shows to be true by the facts of human nature, and by the experience of his own heart.

This method of beginning with man and thence rising to God has much in it which commends it to our judgment. Circuitous as at first it may seem to be, if we follow in the footsteps of Pascal we shall land at the foot of the cross with souls anxious for contact with the Crucified. It is an inversion of God's order to tell man to find God in order to know himself. When a man knows his own nature and its needs, it becomes a ladder on which he may rise to a knowledge of God.

Some have charged Pascal with having exaggerated the miseries of the human race. From Pascal's standpoint, that were, indeed, impossible; but it is one-sided to even make the accusation. He has laid terrible emphasis alike upon the misery and the helplessness of man; but let it be understood

that he has laid equal emphasis upon the dignity of man. Pascal at once despises and respects humanity. He beholds it battered and broken by sin, but majestic even in its ruins.

Man's misery and weakness are the outcome of his separation from God. To reunite him to the fountain of purity and bliss is the office and design of Christianity. To grasp this part of Pascal's argument, it is essential that we keep the relations between God and man constantly before our minds. This is the pole-star by which to steer our course amid the perplexing problems of man and destiny. From this, as a centre, Pascal works out to the circumference, touching, with a master hand, all the interests of our complex nature, and all the beneficent purposes of Christianity.

With exquisite precision and crystalline clearness Pascal shows that Christianity is of God, because it is at once human and divine. The mysteries of both natures meet and mingle in the Gospel. Like two rivers flowing in separate channels, they here converge until they coalesce. What was thought to be in conflict is here seen to be in perfect accord. The philosophies and religions have failed because they were unable to unite man to God. All human systems of thought have degraded man to exalt God, or degraded God to exalt man. The Christian system gives to each his proper place. The complete union of the two natures in the one person of Jesus Christ is at once the substance of Christianity and the proof that it is divine.

Religion, properly understood, is the relation of the divine to the human, and of the human to the divine. It is neither an idea nor a theory, but a life—a life begotten and sustained by harmonious relations between man and God. "Religion is pre-eminently the need, and, next, the sentiment of God; it is the creature's relation of subordination and love to the Creator; conceived, desired, sought, found, this relation is the primary idea and the essential truth of all religious life." (Vinet's "Outlines of Theology," p. 94.) To strain or to suppress either of the elements of this relation—God or man—is to mar or destroy religion itself. Christianity is divine because it is so grandly human, and it is human only because it is so grandly divine. It is true that the revelation of God in the person of

Christ is not absolute, only relative, nor could it be otherwise. The finite could not comprehend the infinite. In Christ, however, we do see God to the uttermost limit of our faculties and of our needs. In this sense, and in this sense only, is Christianity a complete revelation of God; but this revelation of God is sufficient for all the purposes of His mediatorial mercy, because it neither contains nor implies the negation of any faculty or need of our spiritual nature—in a word, it meets and satisfies the requirements of the whole man. Christianity is the only system that successfully grapples with and solves the enigmas of human life. It recognizes the needs of humanity and meets them. This is to Pascal proof that Christianity is from God, and to the writer it is a better authentication than can be derived from any external evidence whatsoever. "Pascal did for theology something analagous to what Socrates did for philosophy; he recalled it to earth, and wished to give it for a solid foundation the facts which are grounded in the very nature of man. For if those facts be admitted, and if Christianity explains them all, and alone can explain them, must not the Christian religion, which thus becomes the key of the moral world and the last word of human nature, be indeed the true religion?" (Prévost Paradol, quoted in the *Quarterly Review*.)

The writer is not unaware that the perils of theology lie just here, and for that matter the perils of philosophy, too; nearly all the errors in both have arisen out of the misconception of the relation between God and man; resulting, in their last analysis, in the degradation of God or man. The recollection of the fact that human reason is incapable of comprehending God or man, nature or life, would have saved humanity from most of its errors in philosophy and theology, as well as from much of its perplexity and pain. God and His works are too great to be crammed into the narrow forms of human logic. All, or nearly all, our modern culture has this blunder for its corner-stone. Man's time is too short, his faculties too feeble, objects and their phenomena too numerous and too vast, for him to construct a theory of the universe; and all his attempts to do so have culminated in disastrous failure. The moment

we turn our attention to God, or to our own relation to Him, our reason begins to limp. This is evidently a region beyond its ken even in the moments of its clearest vision—a region in which all its array of syllogisms, however correct in themselves, are but so many castles in the air. Over all its conclusions there hangs a haze of doubt and uncertainty, which may, at any moment, flame like the lurid lightning to scathe and blacken with utter ruin that which it has cost so much of time and toil to rear. If we judge of God by mere reason applying itself to the facts of nature or the events of life, we shall have nought but conflicting conceptions of His character. Hume saw this clearly enough, and has, therefore, stated it strongly; and Coleridge protests rightly against “the application of deductive and conclusive logic to subjects concerning which the premises are expressed in not merely inadequate, but accommodated, terms. But to conclude terms proper and adequate from quasific and mendicant premises is illogical logic with a vengeance.” If Bacon could say that “the subtlety of nature vastly exceeds the subtlety of argumentation,” how much more may we affirm it of the Divine essence, and of His administration of affairs which concern *His intelligent creatures*? In view of its feebleness, I do not wonder that Pascal should say of reason, “Humble yourself, impotent reason; be silent, imbecile nature; learn that man infinitely surpasses man, and hear from your master your true condition, which you are ignorant of. Listen to God.” (“Thoughts,” p. 244.)

Pascal had pondered the varied philosophies, and found them at war with each other, and utterly incompetent to the needs of humanity. “Some have wished to renounce the passions and become gods; others have wished to renounce the reason and become brute beasts.” (“Thoughts,” pp. 249 and 272.) It is the glory of Pascal to have pointed out, as no one had done before him, the ground on which all conflicting parties could meet and harmonize. This reconciling medium is Christianity, or, to speak more correctly, Christ. “Jesus Christ is a God whom we approach without pride, and under whom we humble ourselves without despair.” (319.) “He is the centre of all, and to Him every thing points; and he who knows Him not, knows noth-

ing of the economy of this world, or of himself. For not only can we not know God but by Jesus Christ, but we cannot know ourselves but by Him . . . without Him we see nothing but obscurity and confusion in the nature of both God and man." (335, see also Craig's translation, ch. 19.) Christianity "apprises us that by one man everything was lost, and the connection broken between God and us, and that by one man the connection has been restored." (271.) According to these quotations, then, Christ is at once the revelation of God and a reconciliation for man. The genius of Pascal never burns so brightly as when he discourses on the person or work of Christ. We commend to the intellect and the hearts of our readers the prayerful study of the section of the "Thoughts," entitled, "Proofs of Jesus Christ," and the fragment headed, "The Mystery of Jesus Christ." The writer knows of nothing more profound or passionate on this highest of all themes.

Jesus Christ, then, is the common centre where all conflicting parties may meet in grandest harmony. Pascal's own words are: "All the discords in the universe become concords in Christ Jesus;" and again, "Jesus Christ is the object of all, and the centre whither all tends. Whosoever knows Him, knows the reason of all things." (257.) Pascal insists, however, that it is rather by the heart than by the reason that we apprehend these spiritual truths; just as first principles in philosophy are apprehended by intuition. He shows that by other methods man only obtains fragmentary and distorted conceptions of these truths, which fail to free him from the "contrarities" of his being. He says, "We know the truth, not only by the reason, but also by the heart; it is by the heart that we know first principles, and it is in vain that reasoning, which has no part in it, tries to come at them. The Pyrrhonists, whose only object this is, strive for it in vain. We know that we do not dream, however impotent we may be to prove it by reason; this impotence proves nothing more than the feebleness of our reason, but not the uncertainty of all our knowledge, as they pretend. . . . For the knowledge of first principles, as of *space, time, movement, numbers*, is as certain as any of those that our reasonings give us. And it is



on this knowledge of the heart and instinct that reason must support herself, and on this she founds her whole procedure.

. . . Principles are felt, propositions are proved, and all with certainty, although in different ways. And it is as ridiculous for the reason to demand of the heart proofs of its first principles, in order to be willing to consent to them, as it would be for the heart to demand of the reason a feeling of all the propositions that it demonstrates in order to be willing to receive them." ("Thoughts," pp. 248, 249.) "It is the heart that feels God, and not the reason. This is faith; God sensible to the heart, not to the reason." (236.)

Pascal's work in this direction proclaims him to be the father of that modern school of theologians who have striven to define "The Office of Reason in Matters of Revelation," and fix "The Limits of Religious Thought." In one thing he excels nearly all who have followed him, he keeps this subject comparatively clear of the befogged nomenclature of metaphysics. It was high time some one took this course, for, in Pascal's day, humanity was drifting, no one knows whither, on the current of conflicting schools of philosophic thought. In this matter he was evidently the child of Providence, raised up to meet the world's need. It was not without something akin to contempt that Pascal broke away from the solemn trifling of logical pedants and struck out this diviner course. Worshippers of reason have found fault with him for the apparent insolence with which he treated their favorite goddess; but his own capacious intellect had tried these stereotyped methods, and found that his soul was dying of hunger. He had, by the way of the heart, found solid footing for his intellect, and an eternal Sabbath for his soul. "Pascal is the advocate of that evidence which is superior to all reasoning, and is founded on the immediate consciousness. His appeal is to a truth which is inseparable from the very nature of the soul, and it is from the heart he derives intuitive certainty. Thus he vindicates his affinity with the prophetic race, who are called to bear witness to what is holiest in humanity."\* It is easy to find fault with the terms he

\*Neander's two lectures on Pascal's "Thoughts." These are characteristically thorough, but exceedingly rare.

employs, as Cousin has done, but his meaning is clear as the noon-day. By the "heart" Pascal means the intuitive faculty, and by the "reason" he means the logical faculty and the process by which it arrives at a knowledge of things; and, as we think, he rightly insists that the latter must be subordinated to the former. Especially is this true in relation to the knowledge of revealed truth; here, more than anywhere else, are Pascal's words emphatically true. "The heart has its reasons, of which the reason knows nothing." "If the question is asked, then, why, in religion, we build upon what we cannot understand—why we make incomprehensible truths, truths of which we can form no accurate or clear idea, the very foundation of religion—the answer is, that those kinds of truths are recognized by reason; and that they are the only truths which, in the nature of the case, admit of a place in religion. Truths which are clear and distinct, that is, the truths of sense and the truths of mathematics, do not, in their own nature, admit of being a basis of religion. The truths which are at the bottom of all religion must, in their own nature, be mysterious and indistinct truths, which we feel and reach after rather than intellectually apprehend. Religion must essentially be founded on such truths as these. We do not pretend that religion belongs to the sphere of sense or demonstration. It is, rather, of its very essence in this present state of being, that it belongs to neither, but rests upon the ground of faith. But faith, reasonable faith, does not require full intellectual apprehension, it would not be faith if it did; it requires such insight only, such perception of truth as practically influences and persuades us. The very truths that lie deepest in our nature are just of this character; they are not philosophically grasped, but they are taken in with an indefinite, but a true and substantial perception. These are the truths upon which all our belief that we are anything more than material machines depends; upon these rests our hope of the future, our expectation of immortality; our spiritual nature rests entirely upon this kind of inward evidence, and unless we allow the witness and validity of mysterious truth, we cannot even say that we have souls."\*

WILLIAM JACKSON.

\* "Lectures and other Theological Papers." Prof. Mozley, 114, 115.

## THE HUMAN ELEMENT IN THE SCRIPTURE.

THE Scriptures declare themselves to be of Divine origin and exhibit divine and human elements in their composition. The Old Testament and the New speak of the Spirit of Jehovah descending upon men ; of the "Hand of the Lord" moving one way and another ; and of the "Word of the Lord" coming to them and through them. The Lord said unto Moses, "Now therefore go, and I will be with *thy mouth*, and teach *thee* what thou shalt say" (Ex. iv. 12). To Jeremiah it was said, "Behold I have put *my words* in *thy mouth*," etc. (Jer. i. 7-9). The Divine Saviour said to His apostles, "The *Holy Ghost* shall teach *you* in the same hour what *ye* ought to say" (Luke xii. 12). "It is not *ye* that speak, but the *Holy Ghost*" (Mark xiii. 11). "*He* shall bring all things to *your* remembrance, whatsoever I have said unto *you*." "*He* will guide *you* into all truth." "*He* will show *you* all things" (John xiv. and xvi. chaps.). On four distinct occasions before the Passion did He promise them divine assistance. These references indicate the conjoint work of God and man—the Divine and the human—in the composition of the Scripture.

The apostles in their addresses and writings show the same truth. Peter in his second epistle has this : "For no prophecy ever came by the will of man ; but *men* spake *from God*, being moved by the Holy Ghost." The epistle to the Hebrews may be considered a fountain of testimony to the Divine origination of the Scriptures ; yet it also clearly manifests the human element therein. In speaking of the terms of the covenant, the Holy Ghost, David and Jeremiah are spoken of as taking part in their representation. Paul was the writer of the epistle to the Galatians, and was responsible for its doctrine and that to which it referred ; but he takes special care to insist that while his doctrine, it was his, not by conference with other apostles, but by direct communication from God : "for I neither received it (Gospel) of man, neither was I taught it, but by revelation of Jesus Christ." The human Paul and

the Divine Jesus associate in this truth. St. Paul referred to the Roman Jews the language of prophecy: "Well spake the Holy Ghost by Esaias the prophet." From the passages referred to, and very many others which might be quoted, may be gleaned the existence in the "make-up" of the Scriptures of elements human and Divine.

We shall endeavor to make the human element appear by showing the respective places of the *Divine* and *Human* in the construction of Scripture. The operation of the human mind necessitates a *possession* of truth prior to an expression thereof, whether such expression be written or spoken. No truth is native to the mind—we do not even except causation and the axioms of mathematics—it must in some way be obtained. Lower forms of truth may be obtained without special preparation; but for the knowledge of many higher forms of truth this is necessary. We believe there is such a requirement and such a provision before the human mind can become a *mediate* agent in Inspiration. But no illumination can furnish the *power of discovery* of some truths of Scripture. Hence there must be a *revelation, supernatural*. For the *presentation* of such truth there is required also assistance. The first necessary office of the Spirit, then, is that of *mental illumination*. This is illustrated in Luke xxiv. 45, where Christ appeared in the midst of the assembled eleven and "opened their minds that they might understand the Scriptures." The reference, as the context shows, was to truth previously revealed. The "opening of their minds" was evidently the fitting them for the apprehension and reception of truth. Without these they would be unfitted to publish by voice or pen the great truths of salvation, to do which they were about to be commissioned. *Mental illumination* is the work of the Divine Spirit.

After such preparation there is needed the *knowledge* of the truth itself. The higher truths of Scripture are not reached by intuition, however elevated and illuminated the purely human mind may be. They are not originated or discovered. No new faculty is, of necessity, added because the receptive capacity is enlarged. Such truths must come by communication from a

source higher than the human. The *revelation of these truths* is another office of the Spirit. Some of the passages quoted above to indicate the Divine and human elements in the Scriptures may serve also to illustrate this office. In John xiv. 26, Christ, just before His departure, promised the Spirit to His disciples "to teach them all things as well as to bring to their remembrance" the truths He had spoken. In Luke xii. he promised them the Spirit's assistance to know what to say. In the Old Testament the same Spirit is recognized as the source of the prophetic word.

The mental preparation and the truth being given, there is still another office of the Spirit in Revelation, viz., assistance in the publication of the Truth. We think that it is necessary for a proper revelation that inspired men should be guided in the publication of the truth, whether by writing or speaking. This three-fold co-operation of the Divine and Human in Revelation is not to be confounded with any mechanical theory of inspiration. Neither is it to be supposed that the *same* agency of the Spirit was required for *all* parts of the Scriptures. In nearly every book there is much that men could acquire through ordinary modes of knowledge, and fully within the range of their human powers. Even in *such* there was necessity for Divine agency to discriminate and determine as to what should go *into* the Scriptures.

We do not think the human element is properly represented, but that it is unduly exalted in any theory of "Inspiration of Genius." *Genius* can be styled inspiration in only a very narrow and qualified sense. Although there is in it unusual originality and perception; yet it is only a human thing. The poet may excel in creating the ideal; but he is without special religious power in the department of religious truth. Poets, unaided, have given us no divine theology. Poetic writers have not risen above the religious thought of their time. Some poets have exhibited genius in the sphere of philosophy also; yet their philosophy and theology reach far below the higher truths of Scripture. Suppose genius could originate these higher truths, they would still want that element which gives special religious value—certainty.

Theories of "religious consciousness" improperly represent the human element. We hear a good deal these days about "religious consciousness" and "special religious consciousness." But are not both the natural belonging of the human? An especially clear religious consciousness might be capable of receiving religious truths communicated from without; but could not, of necessity, originate that truth. *Certainty* and *authority* would be without a basis here, as with "genius."

Theories of "spiritual illumination" merely exaggerate the human element. A theory of this kind may be well, so far as it goes; but while it gives a place to the Divine operation, it stops short and throws the agent upon his own resources for a very important part in inspiration. The Holy Spirit elevates and illumines the mind of the agent—prepares him for the reception of the higher truths; but this theory makes no provision either for the communication of the truth by the Spirit or His assistance in its presentation. It gives simply a mind well prepared for the reception of higher truth by the Holy Ghost, but left to human power to obtain and impart heavenly things.

Some men speak of the Bible as the "Word of God;" but just how much they do not say. They make it, rather, the "word of man;" for they mention imperfections therein resulting from "limited knowledge, inadvertence or defective memory," on the part of the authors. Others make it the word of *men* by a certain theory of "inspiration of degrees"—a term misappropriated, by which *they* mean an inspiration universal, but unequally distributed in the *authors* of the Bible; but the degree is so small as to practically exclude the Holy Spirit's agency.

On the other hand, the mechanical theory of a *verbal* inspiration *underrates* and misplaces the *human element*. It makes the mediate agent entirely passive, a mere machine, and robs him of all personal mental action. It attributes to Divine agency the ideas, words and forms of expression. As Lee puts it (Lec. I.), "Each particular doctrine or fact contained in the Scripture, . . . every thing, whether actually known to them, or which might become so by means of personal experience or otherwise—each and every such point has not only been com-

mitted to writing under the infallible assistance and guidance of God, but is ascribed to the special and immediate suggestion, embreathment and dictation of the Holy Ghost."

We believe the *mode* in which the human element appears in the Scriptures precludes this theory. That the human element pervades the whole Book in some form must be more or less apparent to all. Moreover, the fact that the *personal peculiarities* of each writer distinguish his writing, we believe to be as real in the books of the Bible as in any other book. The only explanation of this fact is that, while divinely inspired, men were left to the voluntary and conscious use of their faculties. Such manifest personal agency is entirely inconsistent with a theory of mere *instruments*. Another perplexity arises in the divine forms of Scripture statement of the same fact. Different writers witness to the same truth in different forms of expression. It would, at least, be unreasonable to suppose that on the *verbal* theory such discrepancies would occur.

But narrowing the place of the human element by such a view as this gives us a theory of inspiration which renders very *uncertain* the present and future possession of a Divine revelation. For such a possession we require the *very words* of Scripture; and the *precise* words originally inspired can alone form a revelation for us. We have now no such set of words. The recent revision of the Bible has shown that the most trustworthy versions and manuscripts are not in exact verbal agreement. This fact had long been known. What the true text is, is a question on which the most learned cannot agree. Translations show that one language has not always the verbal equivalents of another. The transmission of exact words is, therefore, impossible to the great bulk of the race that, in the nature of things, must depend upon translations. Other objections suggest themselves, which we shall not detail here.

We believe the proper representation of the human element in the Scriptures is to be found in what is styled the "Dynamical Theory of Inspiration." The theory is in substance as follows: The Divine Spirit operates upon the mind of the human agent without reducing him to the office of a mere

instrument. He acts personally in the use of *all his faculties*; yet through the Holy Spirit he is so enlightened, possessed of the truth, and so guided in the deliverance of the ideas, that the truth expressed, in whatever form, is from God. Lee, in his IV. Lec., expresses it thus: "According to this theory, the Holy Ghost employs man's faculties in conformity with their natural laws, at the same time animating, guiding and moulding them to accomplish the Divine purpose. We must, therefore, look upon inspiration as a Divine power acting not only *on* but *through* man. . . . The human element, instead of being suppressed, becomes an integral part of the agency employed—moulded and guided and brought into action by the co-operation of the Spirit; but not the less really, on that account, participating in the result produced. . . . Without the moving power, man could not have grasped the Divine communication; without the *living* instrument, the communications could not have received fitting expression. The Bible, it has been well observed, is authoritative, for it is the voice of God; it is intelligible, for it is the language of men."

Pope says (Vol. I., p. 171), "What has been termed the Dynamical Theory of Inspiration—namely, that its influence acted upon and through the faculties of the inspired person—is proved to be true by all the phenomena of the several books."

All that is necessary to a Divine revelation is a truthful expression of the Divine mind. Verbal inspiration is not necessary. That the same idea can be differently expressed without affecting the sense, holds in Scripture as in any other book or writings. It has been said that half the quotations by New Testament writers from the Old are from the Septuagint version, which is far from being a literal rendering of the Hebrew.

JOHN WIER.



## THE OPPORTUNITY OF CHRISTIANITY.

To all who are watching carefully the signs of the times, it must be apparent that this is a season of unrest. Many old traditions are being broken away from, earnest and deliberate attempts are being made in various forms to overturn or set aside old forms of belief. The working classes are asserting their claim to a fuller recognition of their rights and privileges than they have hitherto enjoyed. The true relationships between capital and labor are being more sharply defined, causing, on the one hand, the formation of trusts, syndicates, corners, and the concentration of capital in larger masses; and, on the other hand, for mutual benefit and protection against the undue aggression of capital, there is to be found co-operation and closer combination of the laboring classes than has hitherto been the case.

What the outcome of all this will be, to many, is a question of great moment. Eagerly, and almost anxiously, they look into the future to see, if possible, what it portends. There is a question of even greater moment than that of the end, upon the answer to which depends almost entirely the answer to be given to the former. The question to which I have reference is, Who, or what force shall direct and control this movement?

The movement, if it is anything at all, is a social one; its aims and objects are distinctly socialistic, that is, if we judge rightly of its tendencies and characteristics; yet, at the same time, these are strongly materialistic, and here it is that the grave concern arises in the minds of so many as to what the end will be. But is it compulsory that this movement, which is yet in its childhood, should be so led that its tendency must, of necessity, be solely materialistic, and its guidance and control be in the hands of those who see and seek nothing beyond material well-being? Guided and controlled it most assuredly will be by some one, and upon this depends what the end will be; whether it will drift along from its present position to a worse, bringing before the world a repetition of the horrors of

the French Revolution as a logical outcome of its principles; or whether it shall be wisely and safely guided by those who look beyond material well-being alone, who recognize the true possibilities of Socialism in its highest sense, and strive to propagate the eternal principles of truth and righteousness, looking for the reign of the Prince of Peace. The question resolves itself into this: Shall Christianity, or the Church as representing Christianity, lead and direct this movement? Bringing, as it may, all its vast resources of force and power into action for so mighty a work, marching in triumph at the head of this, which is to be the mightiest movement of the world's history, bravely chanting its song of "Victory through the blood of the Lamb;" or shall it stand by, grasping but at one here and there, as the living torrent rolls impetuously on to what? We pause to think, and dread the very thought of what the end might be.

Up to the present, the attitude of the Church as representing Christianity has seemed, with a few notable exceptions, to be one of apparent indifference, leaving the movement to take its own course, or be guided and controlled by those who, if they do not view the Church with actual enmity, have no sympathy with its aims and objects, she at least has never identified herself in active, or even passive sympathy, as a whole, with any movement that may have been on foot for the benefit of the working and lower classes, especially the working class. Why this has been the case is not for us to inquire on this occasion; but we do ask, Is the Church justified in remaining in this indifferent position? Considering carefully all that is sought to be obtained by the movement, together with all that is laid upon the Church to accomplish for the good of all men everywhere, we would say, emphatically, She is not! and whatever may have been her position in relation to this question in the past, it has been a mistaken one, to a sense of which mistake she is gradually awakening; and now there lies within her reach an opportunity of retrieving the mistaken past by a grand and a glorious future, such as even she has never yet realized.

If Christianity is anything, it is decidedly socialistic. Christ

Himself, so far as His humanity was concerned, was democratic. Born as He was into the family of a working-man, brought up in the atmosphere of toil, surrounded by, and familiar with, those who earned their bread by the sweat of their brow, and Himself engaging in the ordinary occupation of His reputed parent (See Mark vi. 3), until He assumed the one great work of His life, He at one and the same time sanctioned and ennobled manual toil. How far these associations affected His after-life, or whether it could be affected by them at all, is not for us to consider; but we know that when He chose His immediate companions it was from amongst the democracy of His day. Fisherman, for the most part, and none, so far as we know, from the ranks of the cultured wealthier classes. All this is not without its significance, and when we remember that it was amongst them He labored, wrought His miracles, to them He addressed His teachings, and we also read that "the common people heard Him gladly." What wonder; these teachings were just what they needed; and as we ponder over them to-day we realize that they meet and supply our sense of need. Yet these are distinctly socialistic, teaching us of the fatherhood of God, and the brotherhood of man. They go as far as any Communist or Republican could desire them to go in one direction. There is but one way of access to this brotherhood by which all men may enter in upon compliance with the conditions laid down for such entrance; admittance is denied to none, neither are any distinctions made after admittance, for "God is no respecter of persons;" all are alike in His sight, and stand upon the common level as His children. Marx, as quoted by Schaffe, says: "Everything which trains the masses as a whole, which centralizes, which brings about a public union of individual forces on the largest possible scale, is very closely allied to Socialism." ("Quintessence of Socialism," p. 13.) Is not this precisely the province and aim of Christianity, more than anything else in the world? if not, what is? He who gave the command "to preach the Gospel to every creature," surely meant it to apply to all men everywhere, training the masses as a whole, and bringing about such a concentration of individual forces, as no other system had or has

the power to do. As an universal brotherhood it certainly fulfils these conditions, and we look upon it as the ideal of Socialism.

Its sympathies are ever with the fallen and the needy. The greater the depth, the greater the sympathy; the greater the need, the greater the readiness to help; such was the example of its Master, and if the Church of to-day is limiting His principles in application or sphere of action, they have drifted far away from the "mind that was in Christ," and are worthy of His censure; "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."

It may be urged that this movement is only secular, and that material well-being alone is aimed at, and as such Christianity has nothing to do with it, and the Church has no right to interfere, it being a question of economics, and would be far better settled by political or social economists. I answer in reply, it will ever remain secular, and will become more materialistic until something higher and nobler is set before it and replaces the materialism. But why has Christianity nothing to do with it, and the Church no right to interfere? Did the Master never condescend to use means for the improvement of the material well-being of men? If not, why so many of His miracles? Why should a blind man receive his sight? could not his soul have been saved and blessed equally well in his blindness? Why should a lame man walk, or a deaf man hear, or the only son of a widow be raised to life? If these were not instances of material well-being, what were they? hypothetical illustrations inserted into the text of Scripture to accentuate the teaching of the doctrine of God's omnipotence? But why should Christ commend and command the feeding of the hungry, and the clothing of the naked, if He and His teachings were not interested in their material well-being? The circumstances of the cases may have changed with the age, but the principle remains. What matters it whether the hungry be fed and the naked clothed by the charitable, or by a just recompense for their labor; is not the latter a far more preferable method, and does it not equally fulfil the Master's behests? Why cannot the Christianity of to-day comprehend within its

scope the obtaining of a fair remuneration for their labor on behalf of those who are anxious to work, rather than support or assist so many from their poor funds and charity organizations? Why cannot it give its countenance and help to those who have wrongs to redress, and rights to obtain? The Church has no right to interfere. These are political questions, and that is no place for politics. Then all the worse for your politics; and shady, indeed, must they be when they cannot ask for the co-operation of the Church. The Church has a divine right to interfere upon any and every occasion when wrongs need to be redressed, when men are going astray for want of proper guidance, or when the souls of men are in danger.

Here we have, upon the one hand, the people who are seeking to raise themselves socially, morally and materially; and on the other, we have an agency which professedly is in full sympathy with these efforts, and whose avowed object is the same and more, as recognizing the dual nature of man with all that pertains to that nature; and yet, between the two there is no vital union. The one seeking what the other aims at, and has power to accomplish, and yet their paths diverge. Why? Why! no one knows exactly why, unless it is that one has drifted away from its first principles, and no one cares to admit that; or it has not yet recognized the mutual relationship that exists between the two, and what is required of it, or it may be a little of both. I am not prepared to say; let every man answer for himself as in the sight of God. Let the Church take up at once that position which is hers by right, and let Christianity head this movement. But are those concerned willing that this should take place, and that Christianity head the movement? We need only to look around for our answer. Have they not in the past appealed to us, and we have turned a deaf ear to their entreaties, causing them to seek at the hands of others the help we have declined to give? They look naturally to us, and whenever the help asked for has been given by some one or two, instead of by the Church as a whole, it has been gladly received. Witness the part taken by Cardinal Manning, Peter Thompson and a few others during the late London dock strikes, to notice the restraining influence

and effect of such leadership, and the welcome it received at the hands of those asking and needing it. Look further at the action of the last Liverpool Trades Union Congress in electing a Primitive Methodist local preacher to the most important and responsible office in its gift, that of Parliamentary Secretary. Another of the men nominated for the position is also a member of the Methodist Church, and the votes of those who are not regarded as being favorable to Christianity amongst the delegates present, were recorded for the successful candidate. These are significant facts, which are not lightly to be set aside or gainsaid.

Ought the Church to wait for invitation to assume such a prominent position in this movement? No! she ought not; for by her very articles of constitution, and the purposes of her organization, she has a right to interfere, and to lead the way upon every and all occasions.

When wrongs are to be redressed, deep-seated, cruel, and of long standing, the more need for redress. When the weak are oppressed by the strong, contrary to divine teaching, whatever may be the law upon the subject. When men, for want of proper leadership, are likely to go astray, and when the souls of men in consequence are in danger. Any one of these would warrant her interference; then surely a combination of two or more, or even of all, demand that she do interfere, and who dares to say she has no right to do so, with the Macedonian cry ringing in her ears, "Come over and help us?"

The issue is before us, already the tide of battle advances, and that rapidly, and we need to ask ourselves speedily what we will do with this question? It brooks no delay, and the answer once given will be decisive.

Some ask, What are the consequence of refusal? We know already the attitude of some of its whilom leaders towards the Church. Schaffe says: "Socialism of the present day is out-and-out irreligious, and hostile to the Church. It says the Church is only a police institution for upholding capital; that it deceives the people with a cheque payable in heaven, and that the Church deserves to perish." ("Quintessence of Socialism," p. 51.) We cannot and do not concur in that as the general

attitude of the movement at the present day, however true it may be of the attitude of some advanced members of the Socialistic party; but if it be given as a prophecy of the future, in the event of the Church declining the opportunity now offered to her, there is very little doubt to be entertained as to its ultimate fulfilment. Whether the Church lead it or not, the movement will go on, and will grow mightier as it rolls; and the alternatives, as we briefly tried to show at the commencement of this article, will either be that at the head leading it on to victory in the principles of truth and righteousness, or that of a neglected opportunity, which, when once it has rolled by, leaves the Church shorn of what have been her glory and her crown.

How this may best be accomplished is a question on which a variety of opinions may be expressed, as witness the article, "Christian Socialism," in the *QUARTERLY* for July, 1890, also General Booth's manly effort to grapple with and solve one branch of the problem. One thing seems very clear, the day for experiments and partial methods, however laudable they be, has well-nigh gone, and the issue must be faced fearlessly and honestly. It cannot possibly be accomplished by any one section of the Church alone, or by the formation of any new party. What is done must be done unitedly. (As a strong plea for this vital union of the Church, see Prof. Shields' article in the *Century Magazine* for September, 1890). It must be done universally, for the movement, laughing at oceans and continents, moves on in one steady world-wide tread. There must be full sympathy with the movement it seeks to direct, yet, setting before it the highest of ideals, and the noblest of purposes, which alone are to be found in Christianity. While efforts are being made towards material well-being, yet teaching that "a man's life consisteth not in the abundance of the things he possesseth." "Life is more than meat, and the body than raiment." The question which affects the individual, being not what a man *has* but what he *is*, and that moral worth is the one factor that outweighs material well-being, for "righteousness exalteth a nation." It will call forth the best energies of our greatest workers. It will need the ripest thoughts of the most mature

minds, and over all that wisdom which cometh from above. Let us, as we face the issues before us, ask of Him who giveth liberally and upbraideth not, availing ourselves of the opportunity to take up our rightful position, using all our influence, and drawing upon the divine power at our command, to guide this movement aright, assured of success, for "He that is with us is more than all that can be against us."

J. W. DICKINSON.

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## MESSIANIC PROPHECY.

### II.

THE next passage referred to by Dr. Workman is Genesis xlix. 10, upon which he remarks:

"After a considerable time has elapsed, a great advance in the idea is supposed to be made in Ger. xlix. 10. But this passage in the English version is incorrectly rendered. Without discussing the various renderings suggested, it is sufficient for the present purpose to observe that the word 'Shiloh' in this verse is not the name of a person but the name of a place, as the Revisers rightly indicate by the marginal reading, 'Till he come to Shiloh,' etc. The usual interpretations of this passage are utterly misleading. No such name as 'Shiloh' is ever given to the Messiah throughout the Old or the New Testament. This verse, therefore, has no Messianic character, and should never be referred to Christ" (p. 442).

The above extract contains all the arguments that Professor Workman brings forward in support of the non-Messianic character of the passage in question, and many of the readers of his lecture were, no doubt, somewhat surprised at the summary manner he dealt with this subject, involving a doctrine of such great importance. In the face, too, of so many eminent Jewish and Christian writers who defended at length the Messianic character of the passages, something more than a mere negative assertion is very justly looked for. We will, therefore, not follow the example of our adverse critic, but endeavor to examine the subject carefully in its detail, always giving the why and wherefore in support of our arguments, and leave the verdict in the hands of the intelligent reader.



The literal rendering of the passage is :

“The sceptre shall not depart from Judah,  
And the lawgiver from between his feet,  
Until Shiloh shall come ;  
And to him shall be the obedience of the nations.”

Professor Workman remarks, that this verse is incorrectly rendered in the English version :

“ The word ‘Shiloh’ in this verse is not the name of a person but the name of a place, as the Revisers plainly indicate by the marginal reading, ‘Until he came to Shiloh.’ ”

We maintain that the passage is correctly rendered in the Authorized version ; there is no preposition “to” in the original which would oblige us to render “he came to Shiloh,” and when the Revisers gave the rendering in the margin, they should have printed “to” in italics, to show that it is not in the Hebrew text. We are quite aware that the preposition “to” is frequently understood, and must be supplied in order to complete the sense. But as the preposition “to” (Heb. *el*) does not occur in our passage, we are not compelled to render “to Shiloh,” and as the Revisers have given that rendering only in the margin, shows that they considered the rendering given in the text as the one more commonly accepted. Indeed, the rendering given in the Authorized version is supported by the best and most esteemed Jewish authorities. In the Targum of Onkelos, which is the earliest of the Chaldee versions, and which is held in the highest estimation by the Jews as well as by Christian scholars, the passage is rendered as follows : “One having dominion shall not depart from Judah, nor a scribe from his children’s children forever, (ad d’yethe m’shichah) *i.e.*, until the Messiah comes, whose is the kingdom, and Him the nations shall obey.” Onkelos was a pupil of Gamaliel. This interpretation of the passage is very important, as it furnishes not merely the individual opinion of Onkelos, but of the whole Jewish people, who held this Targum in almost as great veneration as the Hebrew Scriptures themselves ; from which we may infer that the Jews acquiesce in the doctrines set forth in it. It is comparatively of little importance whether this version

was made about the time of our Saviour's nativity, which is the generally received opinion, or whether, as a few modern critics maintain, that it was executed as late as the second century. If the former view be correct, and we doubt not that it is, then it shows what the opinion of Onkelos and the Jewish Church was, regarding the prophecy of Jacob, before any controversy about it had sprung up; if, on the contrary, the other supposition is correct, it then only shows that they considered this prophecy so plainly predictive of the Messiah, as to render it impossible to put any other construction upon it, although they knew that the Christians applied it to Christ, and they would assuredly have deprived their adversaries of this proof had it been in their power to do so.

Another Chaldee version of the Pentateuch, called the Jerusalem Targum, and which is supposed to have been written about the sixth century, if not more recently, likewise interprets this passage of the coming of the Messiah, and renders, "Kings shall not fail from the house of Judah, nor skilful teachers of the law from his children's children, until the time that the King Messiah come, and whom the nations shall serve."

The Samaritan Pentateuch agrees with the Hebrew, with the exception of its reading "from between his standards," instead of "from between his feet."

In the old Syriac version, generally called Peshito, *i.e.*, the *literal, the true*, and which is one of the oldest translations of the Bible, the passage is translated, "The sceptre shall not fail from Judah, nor an expounder from his feet, until he come whose it is (*i.e.*, to whom the kingdom belongs), and for him the nations shall wait." This version was probably made in the latter part of the second century.

Rabbi Seadia Haggæon, who flourished in the tenth century, translates the passage in his Arabic version, "The staff or rod shall not cease from Judah, nor a lawgiver from under his rule, until he shall come whose it is." In the Vulgate version, the word "Shiloh" is rendered "qui mittendus est." Jerome has evidently mistaken the Hebrew letter "he" for the letter "cheth," and read instead of "Shiloh," "shaluach," *i.e.*, *sent*,

there being a great similarity between these two letters, and his eyes being weak, of which he himself complains.

From the foregoing quotations of the different versions, it will be seen, that in none of them is Shiloh taken as the name of a place, and that they all, more or less, pointedly refer the passage to the coming of the Messiah. But lest there might be some who would like to see additional opinions, we shall offer a few quotations from the Rabbinical writers, many of whom are equally explicit in their views upon the subject before us. In the Talmud, *tract Sanhedrim*, fol. 98, col. 1, we read: "Rabbi Milai said, the son of David,"—a Rabbinic term often used by the Rabbis for *the Messiah*,—"does not come until all the judges and rulers cease from Israel." This opinion was, no doubt, founded upon the prophecy of Jacob. Rabbi Abraham Saba speaks more plainly, he says in his book "Ts'ror Hammor," fol. 37, col. 2: "Shiloh signifies the king Messiah." The same view is expressed by the celebrated Rabbi Behai, in his "Commentary on the five books of Moses." Besides these, we might cite other renowned Jewish commentators, as Jarchi, Nachmanides, etc., but these will suffice to show that, although they differ from the Christian commentators as to the fulfilment of the prophecy, they at least agree with them as to its application to the Messiah. Even the cabalistic expositors lay great stress in finding the same numerical value of the Hebrew\* letters contained in the two words, *Shiloh yabho*, i.e., "Shiloh shall come," as in the word *M'shiach*, i.e., Messiah, namely, 358, from which they conclude that *the Shiloh* and *the Messiah* are the same. The reader must not suppose that in quoting this cabalistic view we attach any importance to it—the coincidence is certainly remarkable; but we merely quote it to show how deeply the view that Shiloh is merely another term for Messiah has been rooted in the Jewish mind.

When Professor Workman asserts that "Shiloh is not the name of a person but of a place," and insists upon rendering "till he come to Shiloh," which at once divests the whole passage of its Messianic character, we think it was due to his readers, to have at least, in a brief manner, shown how the

\* The Hebrew letters are also used as numerals.

prediction was consummated when Judah came to Shiloh. As the Professor has not vouchsafed the information, we will show that by rendering "until he come to Shiloh," the whole prediction becomes meaningless.

Those commentators who take the word "Shiloh" as the name of the city mentioned in Joshua xii. 1, 1 Sam. iv. 3, 12, and in other places, explain that Judah should have precedence until he come to Shiloh, and they find the fulfilment in Rehoboam, the son of Solomon, coming to Shechem, where all Israel had assembled to make him king, but on his refusing to listen to their prayer to lighten their yoke, acting rather upon the advice of young men, who had grown up with him, than upon the wise counsel of the old men, who stood before his father, the ten tribes rebelled against him, and invited Jeroboam, the son of Nebat, of the tribe of Ephraim, to be their king. (See 1 Kings xii.) Now, against the above mode of interpreting the passage, we may in the first place remark, that this rebelling of the ten tribes did not even take place at Shiloh but at Shechem. But our adverse critics endeavor to get over this difficulty by saying that the two places were so close to each other, that what was done in one place may be said to have been done in the other. The proximity of the two places they endeavor to establish from Joshua xxiv., where it is said, in the first verse, that "Joshua gathered all the tribes of Israel to Shechem," and in the twenty-sixth verse, that "he took a great stone and set it up there under an oak, that was by the sanctuary of the Lord," which, according to Judges xxi. 19, was then at Shiloh. This is very ingenious, but it will not answer. The ruins of Seilon, which mark the ancient site of Shiloh, are at least ten or twelve miles from Shechem or Neapolis; and Joshua xxiv., upon which those commentators form their supposition, does not in the least indicate that the two places were nearer to each other. The tabernacle was, no doubt, at Shiloh, and it is equally certain that Joshua, after having delivered his last charge to the people at Shechem, took a large stone, which he set up there for a testimony under an oak that was by the sanctuary of the Lord. There apparently is a difficulty which cannot be got over by merely asserting

that "the two places were so close together, that what was done in one place may be said to have been done in the other," though the two places, as we have shown, are from ten to twelve miles distant from each other. The supposition is simply absurd. It appears to us that the apparent discrepancy will be far more satisfactorily explained by supposing that "the sanctuary of the Lord," mentioned in Joshua xlii. 26, was only a place of public prayer, a *proseucha*, which the tribe of Ephraim had set up there as being the spot where God appeared to Abraham, and promised the possession of the land of Canaan to his posterity. That some such place of worship is meant here, and not the tabernacle containing the holy ark, which was at Shiloh, may be inferred from the mention of an oak, which was by the sanctuary, and the setting up of a pillar under it, which would have been a direct violation of the injunction given by God: "Thou shalt not plant thee a grove or any tree near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up a pillar, which the Lord thy God hateth." (Deut. xvi. 21, 22.) The *proseuchæ* or oratories of the Jews, on the contrary, were generally situated in a grove or under a tree.

In the second place, we may remark, that although the ten tribes did throw off their allegiance to the house of David at Shechem, it cannot be said that the sceptre departed from Judah. Rehoboam and his successors were as much kings after the rebellion of the ten tribes as before; all that can be urged is, that their dominion was greatly curtailed by the event. And after all, the kingdom of Judah was by no means insignificant, as it embraced besides the tribe of Judah, which in itself was very large, also the tribe of Benjamin, and the priests and Levites. Rehoboam could still muster a hundred and fourscore thousand men, which were warriors, (see 1 Kings xii. 21), which he would have led against the ten tribes, in order to bring them again under his sway, had he not received a message from the Lord through Shemaiah the prophet, commanding him to desist from his design.

Professor Workman says, "No such name as Shiloh is ever given to the Messiah throughout the Old or New Testament."

Certainly not, because the different terms by which the Messiah is spoken of in the Old Testament, are not proper names, but appellations indicative of His attributes. Thus "Shiloh," *i.e.*, *pacificator, restorer of peace*; "Cochab," *i.e.*, *a star* (Num. xxiv. 17); "Nabhi," *i.e.*, *a prophet* (Deut. xviii. 18); "Tsemach," *a sprout* (Isaiah iv. 2; Jer. xxiii. 5; xxxiii. 15); "Immanuel," *i.e.*, *God with us* (Isaiah vii. 14); "Sar Shalom," *i.e.*, *prince of peace* (Isaiah ix. 5). These terms will be more fully explained in considering the passages in which they occur.

Dr. Workman next refers to Numbers xxiv. 17-19, and remarks:

"Considerable doubt exists in the minds of scholars, respecting the true import of the prophetic utterance of Balaam in this passage. There can be no reasonable doubt, however, that the prophecy was substantially accomplished by David, in his remarkable victories over the nations mentioned here. Be that, however, as it may, there is no reference whatever in the prophecy to Christ, and it cannot consistently be applied to Him. The whole spirit of the passage is opposed to Christ and Christianity" (p. 342).

Professor Workman in maintaining the non-Messianic character of the passage, has espoused the opinion of Rosenmuller and some other eminent critics, who have contended that the passage cannot apply to Jesus Christ. Before entering upon the discussion of the prophecy, we will first give the literal rendering, which somewhat differs from the one given in the Authorized Version. It reads as follows:

17. "I shall see Him, but not now;  
I shall behold Him, but not nigh;  
A star cometh forth out of Jacob,  
And a sceptre ariseth out of Israel,  
And smiteth the corners of Moab,  
And destroyeth all the children of tumult.
18. "And Edom shall be a possession,  
Seir also shall be a possession, which were his enemies;  
But Israel doeth valiantly.
19. "And out of Jacob shall one have dominion,  
And shall destroy the remnant from the city."

The verbs "cometh forth," "arisseth," "smiteth" and "destroyeth" are in the original in the *present tense*, which the prophets frequently employ instead of the *future*, in order to give emphasis to their prophetic declarations. They speak of them as if they already saw their fulfilment in their prophetic vision. The rendering of "b'ne sheth," by "children of tumult," instead of "children of Seth," as given in the Authorized Version, is supported by the parallel reading in Jer. xlviii. 45, where it reads "b'ne shaon," "sons or children of tumult."

Now, as regards the application of the prediction, we readily admit that the mere occurrence of the term "star" in the passage, would not warrant us to give it a Messianic application, for many of the Eastern nations were accustomed to speak of their king, prince or ruler, as "the star of the people," which probably also gave rise to *the star* being adopted as the insignia of royalty, and of royal favor among European nations. But whatever difficulty there may exist in applying the term "star," when viewed by itself, that difficulty will soon disappear, when the term is considered with its context. Of whom does Balaam speak in his joyful exclamation, "I shall see Him, but not now?" Of course of the personage spoken of under the figure of "a star" that is to come forth out of Jacob. Now, in what person, in the whole history of the ancient Hebrews, could the expectation of Balaam be said to have been realized? Surely not in David, who was born more than three centuries after Balaam had been gathered to his people. And if not in David, then to what other reasonable conclusion can we arrive at than that Balaam's hope was concentrated in the coming of the Messiah, "the root and offspring of David; the bright, the morning star." (Rev. xxii. 16.) The ancient Hebrews evidently regarded Balaam's prophecy as referring to the Messiah, for it is so applied in the Targum of Onkelos, as well as in that of Jonathan. Some of the modern Jewish commentators, as, for instance, Maimonides and Rashi, regard it as a double prophecy, as having its partial fulfilment in David, and its complete consummation in the Messiah. This view was also entertained by the eminent commentator, Dr. Clarke.

Professor Workman next refers to the prophecy in Deut.

xviii. 18 : "I will raise them up a Prophet from among their brethren, like unto thee."

Upon this passage Dr. Workman remarks :

"Because this passage is applied to Christ in the New Testament, it is supposed to contain a direct reference to Him, as the great prophet who was to come. The original reference, though, as the connection shows, was not to the Messiah, but to a prophet like unto Moses, who should teach the same kind of truth that he taught, and proclaim the same sort of principles that he proclaimed. A careful examination of the last verse of the chapter fully confirms this statement. The context further shows that the word for prophet in this passage cannot be confined to a single individual. It refers to the institution of a prophetic order ; that is, to a race or line of prophetic teachers whom God, from age to age, would raise up to instruct the Hebrew people" (pp. 442, 443).

If the opinion very commonly entertained by commentators, that Ezra is the author of the last chapter of Deuteronomy is correct, then the tenth verse of that chapter furnishes a complete refutation of the Professor's arguments. The verse reads, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." This language clearly indicates that when Ezra wrote it, he regarded the prophecy in ch. xviii. 18, as yet unfulfilled. It is, however, proper to state that some Jewish and Christian commentators maintain that Joshua was the author, and that the book of Deuteronomy originally ended with the prophetic blessing of the ten tribes, so that what now makes the last chapter of the book, was formerly the first chapter of Joshua. This supposition is certainly very reasonable, and if such is really the case, then it follows that Joshua could not have been the prophet predicted in our verse, as is maintained by some of our adverse critics and commentators.

Professor Workman considers that it is only because the passage is applied to Christ in the New Testament, that it is now supposed to have a direct reference to Him. Such, however, is certainly not the case ; for it is evident that both the ancient and modern Hebrews believed the Messiah was to be a great prophet. When Christ raised the widow's son from death at Nain, a fear fell on all them that witnessed the miracle, "and



they glorified God, saying, a great prophet is arisen among us." (Luke vii. 16.) Again, when Christ fed the five thousand with five loaves and two fishes, those that saw the miracle exclaimed, "This is of a truth that prophet that should come into the world." (John vi. 14.) The use of the term "prophet" by those ancient Hebrews in connection with the performance of the miracles, not only shows that the expected Messiah was believed to be a great prophet, but also that He who performed the miracles was indeed that promised prophet who would be raised up among them. When our Saviour told the woman of Samaria that she had had already five husbands, she said unto Him, "Sir, I perceive that Thou art a prophet" (John iv. 19), and again (verse 25), "I know that Messiah cometh" (which is called Christ).\* "when He is come, He will declare unto us all things." Now, as the Samaritans only received the five books of Moses, the woman of Samaria could have obtained her knowledge that the promised Messiah is the divinely enlightened teacher only from the prophecy in Deut. xviii. 18. When Peter applied the prophecy directly to Jesus before an assembly of Hebrews in the temple his application would, no doubt, have been challenged, if it had not been in accordance with the generally accepted belief, that the prophecy referred to the Messiah. (Acts iii. 22, 23.) So likewise, when Stephen applied the prophecy to Christ before the assembled Jewish council (see Acts vii. 37), no one accused him of misinterpreting the prophecy. The celebrated commentator Abarbanel, in his commentary on the minor prophets, states that there was a common saying among the ancient Hebrews, that "the Messiah shall be exalted above Abraham, lifted up above Moses, and higher than the angels of the ministry." If we come nearer to our times, we still find the Jewish commentators in general acknowledge that the Messiah was to be a great prophet. This, for instance, is distinctly asserted by Rabbi Levi ben Gerson,† in his commentary on the five books

\* The words in parenthesis are not found in the Syriac Version, and are evidently an interpolation.

† Rabbi Levi ben Gerson, also sometimes called Ralbag, flourished in the fourteenth century. He was a native of France. He wrote a commentary on most of the books of the Old Testament.

of Moses (fol. 198, col. 2), where he remarks on the passage: "And there arose not a prophet since in Israel like Moses" (Deut. xxiv. 10); "Verily, the truth contained in this verse consists in that no prophet like Moses arose again, who was only a prophet in Israel; but there will come another who will also be a prophet of all the nations of the world, and the same is the King Messiah." Just as the words, Isa. lii. 13: "Behold, my servant shall deal wisely," are interpreted in the Midrash,\* that He will be greater than Moses, by which must be understood that his miracles will be greater than those that were performed by Moses; for Moses has only, by the miracles he did, brought the Israelites to the service of God, but the Messiah will bring all nations to the service of God. As it is written (Zephaniah iii. 9): "For then will I turn to the people a pure language (Hebrew, lip), that they may all call upon the name of the Lord." The above is as literal a translation as could be made. The opinion set forth in the above quotation is also held by Abarbanel,† in his commentary on Isaiah xi. 2, and by the far-famed ‡ Rabbi Maimonides, in his letters entitled, "Iggereth Huttemon," fol. 27, col. 1, Amsterdam edit., quarto. From the foregoing remarks, the reader will perceive that the Messianic application of the prophecy was the prevailing one among the

\*The Hebrew term *Midrash*, denotes a commentary, or according to its derivation, a *searching* or *inquiring*. *The Midrash Rabba*, i.e. Great Commentary, is an allegorical and historical commentary on the Pentateuch, the Song of Solomon, the Book of Ruth, Lamentations, Ecclesiastes, and the Book of Esther. The authorship is ascribed to Rabbah bar Nachmeni, a famous teacher in the Rabbinical school, at Pumbeditha, who flourished in the fourth century. From some statements in the commentary, some portions were evidently written at a later date. The reader will please to bear this note in mind, as we shall often refer to this ancient commentary.

† Rabbi Isaac Abarbanel was born at Lisbon, in the year 1427. This pious and famous writer was not only a profound Biblical scholar, but his learning ranged over various branches of useful learning.

‡ Rabbi Moses ben Maimon, but more commonly called Maimonides, was born at Cordova, in Spain, between the years 1131 and 1137. He was not only the most eminent of the Hebrew theologians, but also a philosopher and a successful physician. From his profound learning and voluminous writings, he is justly spoken of as *the Eagle* of Rabbis.

Hebrews at the time of our Saviour and that it was still so applied by many modern Jewish commentators, who certainly were not influenced in doing so by the New Testament application. We may here add the very pertinent remarks of Professor Kurtz, he observes : " Now a prophet like *unto Moses*, must necessarily, like him, be a redeemer of the people, a founder and executor of a new covenant with God ; and since a new covenant is, by implication, better than that which preceded it, it follows that the prophet, who is like unto Moses is thus really *a greater* than he is. Hence this prophecy applied in its fulness to no prophet of the old covenant. It is in Christ alone, the executor of the new covenant, the Redeemer of all men, that this promise is perfectly and finally fulfilled." ("Man. of Sac. Hist.," p. 145.)

Professor Workman contends that :

"The context further shows that the word for prophet in this passage cannot be confined to a single individual. It refers to the institution of the prophetic order ; that is, to a race or line of prophetic teachers whom God, from age to age, would raise up to instruct the Hebrew people" (p. 443).

We are aware that some Jewish commentators, as Rabbi Kimchi, Alshesh, and Lipman, as well as some Christian writers, as Rosenmüller, Vater, and others, have taken the Hebrew term (*nabhi*) *i.e.*, prophet, collectively, and applied it to a line of "prophetic teachers;" but we maintain that such an application of the Hebrew term is altogether inadmissible, inasmuch as it is never used *collectively* throughout the Old Testament, but has always the *plural form* when denoting prophets. The only attempt that has been made to show the *collective* use of the term is by a reference to Daniel ix. 24, but the word *nabhi* is evidently there used in the sense of "prophecy," as it stands in connection with "vision," and is so rendered both in the Authorized and Revised Versions. What sense would it make to render "and to seal up the vision and the prophets?" Many Hebrew words are used sometimes in a wider sense, as (*erets*), *land* or *country*, for its *inhabitants*; (*adamah*), *ground* or *earth*, for its *produce*; and so (*nabhi*), *prophet*, in the above passage in Daniel, for *prophecy*.

Our adverse critics, although they agree in divesting the prophecy of its Messianic application, yet differ among themselves in applying it. Some find its fulfilment in Joshua, and some in Isaiah, others in Jeremiah, and others again in a line of prophets. One surely has a right to expect, when critics are so ready to controvert a deeply rooted and generally received opinion, they would at least be prepared to propose something substantial in its place but here, it will be perceived, we have nothing but mere conjecture on their part, in fact, critic arrayed against critic.

We now come to the Messianic prophecies found in the Psalms, and here Professor Workman remarks :

“As most of the passages of this period” (*i.e.*, the Davidic period), “applied to Christ in the New Testament, evidently refer to the actual history of a person living at or near the time of their composition, it is unnecessary to examine more than a few of the most significant, whose reference has seemed obscure. Of these there are not more than about four, namely, ii., xxii., xlv., cx. The second Psalm, historically interpreted, has reference to the reigning king. Whether this king was David or Solomon is immaterial for our purpose” (p. 443).

And a little further on he remarks :

“Although a portion of it is applied to Christ in the New Testament, there is no immediate reference in the psalm to Him” (p. 444).

Before making any remarks upon the views advanced in the above passage, it is proper to state, that inasmuch as the second psalm is not ascribed to any particular author, like the psalms that follow, hence various opinions have been advanced as to the authorship of the psalm. Thus, for instance, Ewald remarks, “David cannot well be regarded as its author.”\* Happily, however, we are not dependent upon the mere conjectures of commentators, but have the direct authority of the apostles, who with one voice distinctly ascribed the Psalm to David. (Acts iv. 25.) Furthermore, the style is so similar to the Psalms which are acknowledged to be the production of David, that this fact alone would be sufficient ground to warrant us in ascribing it to him. When we come to the application of the

\* *Die poetischen Bücher, zweiter Theil* (p. 18).

Psalm, we find that notwithstanding the ancient Jewish Church having explained the Psalm as referring to the Messiah, some later Jewish commentators, as Eben Ezra, Kimchi, Solomon Jarchi, understand David as being the king spoken of. This opinion has also been adopted by some of our modern adverse critics, and they explain verses 1, 2, 3, as referring to the civil war in Israel (2 Sam. ii., iii., iv.), which ensued on the death of Saul, and which obstructed for a season David's entire possession of the kingdom, together with the invasion of the Philistines. (2 Sam. v. 17 to end; 2 Chro. xiv. 8-16.) This supposition will probably at first sight appear very plausible, but when we come to examine the language of the Psalm more closely, and with an unbiased mind, we will soon discover that David cannot possibly be the king spoken of in the Psalm. In the first place, we may remark, as the Philistines had not yet been subjected to David, the language in verse 3, "Let us break their hands asunder," cannot be interpreted as having been uttered by them. Secondly, at that time Zion was not yet the holy mountain; and although David had indeed been anointed, yet the anointment did not take place upon mount Zion, it is therefore clear that what is said in verse 6,\* "But I even I, have anointed† my King on Zion, my holy hill," cannot consistently be applied to David. Thirdly, how can we possibly interpret the language in verse 8 as referring to David? How can it be said that David ever had "the heathen" for his inheritance, and "the uttermost parts of the earth" for his possession? Fourthly, the phrase, "Thou art my son, this day have I begotten thee," cannot be interpreted to apply to David, or any other king of Judah. If it had been

\* The language in the original, is more emphatic than that given in the Authorized and Revised Versions, as the *pronoun* is repeated in full before the verb.

† The verb *nasachti* which we have above rendered, "I have anointed," is both in the Authorized Version and in the Revised Version rendered, "I have set up," but the verb is nowhere used in the Old Testament in such a sense, and we have no right to attach a meaning to a word which is not according to its Scriptural usage. The verb *nasach*, denotes, *to pour out, to make an oblation, to anoint*. Gesenius renders "I have anointed," and so does Ewald.

merely said, "Thou art my son," such an application would be admissible, but when it is added, "this day have I begotten thee," a reference to any king of Judah is out of the question. Hence those interpreters who adopt a *historical interpretation* of the Psalm, are obliged to have recourse either to a free translation, or a strained interpretation of the words "this day have I begotten thee." Thus Gesenius explains, "constituted thee a king;" Ewald interprets, "even now I have begotten thee, by anointing and by declaring that from now thou art to be my son;" Townsend translates the passage, "this day have I adopted thee." These few citations will, we think, suffice to show the reader, what strained interpretations the adverse critics are obliged to have recourse to in their endeavor to divest the Psalm of its Messianic character. Some writers of the higher school of criticism have, indeed, perceived that the arguments against a Davidic application are incontrovertible, have, as a last resource, applied the Psalm to Solomon; but in this they are no more successful, as most of the arguments against the application to David, hold with equal force also against the application to Solomon. Furthermore, we are distinctly told in 1 Kings v. 4-5, and 1 Chron. xxii. 9, that Solomon's reign was to be peaceful, as indeed his name imports—which alone would be a sufficient argument against the Solomonic application.

Professor Workman says:

"In verse 12, the meaning of the word translated 'son' is doubtful, partly because of its peculiar pointing, and partly because of its different reading in the Greek and Latin."

With the different reading in the Greek and Latin, we have nothing to do, it would be no easy task to explain all the different readings that occur in these versions. But as regards the word in the original, the Professor puts it mildly, for in reality, it is not merely a "peculiar pointing," but an entire different word from the Hebrew word for "son." The fact is, the Chaldee word *bar*, *i.e.*, son, is there employed instead of the regular Hebrew word *ben*, *i.e.*, son, merely for euphony. If the Hebrew word *ben* had been employed, and being immediately followed by

the word *pen*, i.e., "lest," the passage would read "*Nashsheku ben pen yeenaph*," i.e., "Kiss ye the son, lest he will be angry." To avoid the harshness of two words of similar sound coming together, the Psalmist employed the Chaldee word *bar*, instead of the Hebrew word *ben*, which nowise affects either the translation or interpretation.

We may *en passant* remark, that the expression, "Kiss ye the son," denotes reverence, honour, adore, love and obey the son. In the East, either to kiss the hand, the knee, or the feet is a sign of obedience and adoration. Samuel kissed Saul after he had anointed him king. (1 Sam. x. 1.) The idolaters in their adoration kissed the idol. (See 1 Kings, xix. 18.) The Jews at the present day kiss the manuscript roll containing the five books of Moses whenever it is taken out of the Ark, as a mark of reverence.

From commentators who do not accept the divine inspiration of the New Testament writers, we cannot expect that they would place any value on the testimony furnished by them in regard to the fulfilment of the Messianic prophecies; but it is altogether unaccountable how any one who acknowledges their divine inspiration, should yet propound theories in direct contravention to their teaching. In Acts iv. 24-28, we not only find the apostles with one accord applying the second Psalm to Christ, but even giving a brief explanation of the two first verses. Their language is unmistakable and precludes any cavilling, and any one who, notwithstanding, dares to maintain that the Psalm had its fulfilment either in David or Solomon, or any other king of Judah, cannot divest himself of the responsibility of rejecting the positive teaching of the apostles, and the inevitable consequences that must follow.

But the passage in Acts above alluded to, is by no means the only citation from the Psalm in the New Testament. Its Messianic character, and its application to Christ, are vividly brought out by the frequent references to it. Who can doubt that, when the High priest demanded of our Saviour, to tell whether He is "the Christ the Son of God" (Matt. xxvi. 63), he used these titles in reference to verses 2-7 of the Psalm? When Nathaniel exclaimed "Rabbi, Thou art the Son of God, Thou

art the King of Israel" (John i. 49), he no doubt applied these titles in accordance with the declarations of the Psalm, "My King," "Thou art My Son," in verses 6, 7. Where else could this Hebrew have obtained these appellations of the promised Messiah? In Acts xiii. 33, the Apostle Paul not only quotes verse 7, "Thou art My Son, this day have I begotten Thee," but goes further, and explains in the next verse, how the words "this day have I begotten Thee," are to be understood, namely, of the resurrection of Christ, born from the dead. Compare also, Rom. i. 4; Heb. i. 5, v. 5.

In verse 9 of the Psalm, we have portrayed the irresistible power and inflexible justice of the Messiah's kingdom. Those who continue stubborn and hardened will be broken in pieces by the stroke of eternal vengeance. This verse is distinctly applied in Christ. (See Luke xix. 27; Rev. xii. 5, xix. 15. Delitzsch has very properly remarked, "Redemption is the beginning and judgment the end of His work. It is to this end that the Psalm points.")

That the Messiah will rule over the whole world, and all nations become subject to Him, is admitted by many eminent Rabbis in their writings. We make the following extract from the Talmud, the translation is as literal as can be made: "His name or fame (*i.e.*, that of the King Messiah) will be great among all nations, far exceeding that of King Solomon. All nations will make their peace with Him, and serve Him on account of His great righteousness, and the wonders that will be done by Him. But every one that will not receive Him will be destroyed." (Tract "Sanhedrim," fol. 120, vol. I.) Abarbanel expresses similar views in his exposition of Isaiah xi.

Professor Workman, in applying this Psalm to David or Solomon, follows the footsteps of Ewald, De Wette, and other commentators belonging to the so-called "school of higher criticism." But it is somewhat surprising that, whilst they all agree in stripping the Psalm of its Messianic character, when it comes to the question as to the subject of the Psalm, if not the Messiah, we find no longer the existence of that exegetical harmony, but quite a divergence of opinions. David, Solomon, Uzziah, Hezekiah, and even Alexander Jannæus, third son of



John Hircanus, who commenced his reign by putting one of his brothers to death, continued it by slaughtering thousands of his own nation, and ended it by giving himself up to excessive drinking—are all suggested as the subject of the Psalm. And, this we are asked to accept as *higher criticism*.

We cherish, however, the hope that the intelligent reader will pause before entering the frail bark, tossed on the flood of doubt and unbelief, which cannot fail to wreck him on the shore of infidelity.

Although Professor Workman has passed over the Messianic prophecy in Psalm xvi. 10, unnoticed, yet, as it forms one of the most important links in the chain of Messianic predictions, the Psalmist having here prophetically made known the resurrection of the Messiah, we shall briefly examine whether the language employed sustains the application by the apostles to Christ, or whether, as it is maintained by our adverse critics, that "the Psalmist merely speaks of himself."

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PLYMOUTH CHURCH of Chicago is described in a most interesting and suggestive paper in *The Chautauquan* for March. In the article is an account of a piece of missionary work which the church has just started, which deserves serious and general attention. It seems that Dr Gunsaulus, the popular pastor of Plymouth, realized keenly that his audiences were made up of the select of the city only, and that the "neglected" were not reached. He visited the theatres on Sunday night, found them full of the very people he wanted to touch, and going to his people asked their help. The result was that the church decided to rent Music Hall, a downtown audience room with a capacity of some three thousand and a magnificent organ, to lend its pastor and choir each Sunday evening, and to stay away itself, giving the space to the class to be reached. The first service was held in October last, and was a great success. The press and the people have caught the spirit that planned these meetings, and have fallen into line with wonderful appreciation and enthusiasm. The increasingly large number of people who cannot gain even standing-room at these services, and the inconvenience of having to go so early to the hall in order to secure a seat, seem to constitute a necessity for a larger hall. Dr. Gunsaulus has been urged to go to the Auditorium, but as his chief desire is for spiritual results, rather than a large crowd, he has hesitated to take this step.

## Editors' Council Table.

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### EDITORIAL NOTES.

OUR present number contains an article on "Human Rights and Social Duties." It presents one aspect of social reform, and advocates a method of taxation which shall make the land the only basis of revenue to the Government, but at the same time demands that the amount levied upon the land shall equal its rental value.

This article is written by perhaps the ablest advocate in the Province of what is now known as the single-tax theory. The author is a university man, and it is only reasonable to suppose that he is able to state the claims of this theory in a lucid and convincing style, and to raise the discussion entirely above anything like a mere partizan dispute, and to bring clear logic with all the force of demonstration, based upon a strong array of all the facts involved, to the elucidation of his theme.

We have found a place for this contribution because we desire that our REVIEW shall give its aid to every cause that will relieve distress in any form, and tend to equalize the means of happiness to all who present the essential moral qualifications for happiness.

It seems to us that a great deal of strong thinking and stern logic, and a fuller consideration of all the factors involved, will be required before the claims of this theory of taxation will carry conviction to the powers that make and administer laws, and to the multitude whose property rights are very closely locked up in it.

With much that is presented in this article we at once record our perfect agreement. Any tariff which lays heavier burdens upon the necessaries, which all must use, than upon luxuries,

which can be used only by the most prosperous, is wrong. That ought not to require any argument. It is equally clear that an individual or a class which do nothing with hand, or brain, or money, except in patronizingly doling out subscriptions for the relief of distress, is a burden on the community which ought in some way to be removed.

It is also beyond question that pure speculation, whether in land or the products of the earth, as wheat, or in human credulity, as in the case of the professional gambler, is a fruitful source of poverty and misery.

But it is not so plain that the single tax theory will remove all these evils.

Take, to begin with, our contributor's two fundamental principles. 1. Produce to the producer only. This is declared to be the method of nature. But the demonstration is not very convincing. The analogy between a man's personal development in muscle and brain and the development of society is at fault, because the two are not alike. It is true that the man who does not work degenerates into impotence. But the labor which promotes personal development may or may not be a productive factor in relation to society. We have read just criticism of the late Sir William Hamilton, because of his passion for the accumulation of knowledge in himself instead of expending more energy in distributing to others. In this he was but one of many. The work which was productive, so far as the individual was concerned, was wrought without sparing, but the community was not thereby benefited.

But when we come to apply this same principle to society, we find it is a fact that nature, "in her physical arrangements," knows nothing about either producer or non-producer. She simply fills her lap bountifully, and opens it wide to all who will come—birds, beasts, fishes and men—and never seems to expect aid from any agency outside of herself. In every land and age, civilization has steadily increased the number of those who do not work with their hands, and nature, so far from complaining, has never risen up in a convulsion to cast off those who did not create the bread they ate. A large part of the force in our contributor's argument lies in his appeal to the many whom human

governments allow to live upon what other hands create. This has been going on for thousands of years, and yet nature has never showed any sign of dissatisfaction. We state simply what is matter of fact, and our aim is only to show that the analogy does not support the fundamental principle based upon it.

We think the second principle is equally without support. "Produce limited in quantity and transient in duration." It is transient in duration certainly, but whether limited or not must be determined by the uses for which it is designed. If the produce is simply for the support of the creatures living upon the earth, and that is the only reasonable gauge of the limitation, then we turn to every political economist of whom we know anything, and the uniform testimony is that nature supplies more than enough for all. According to this test, instead of nature's produce being limited in quantity, we find her simply munificent and exhaustless in her bounty. She brings forth for use and for waste. Waste is the practice of nature everywhere. Art alone, human thought, civilization, has done a little to check nature's waste and to preserve for the future what in nature's hand is transient in duration. Properly taken care of and distributed with reasonable equality, nature provides to overflowing for every form of creature in existence.

Fundamental principles must in this and every discussion be laid down upon a basis of facts so broad as to be beyond a suggestion of doubt.

We think the difficulty in the argument lies in the absence of clear and unequivocal definitions. What does the word producer mean? The answer must be much more than an appeal to the prejudices of any class. It must be convincing to every class as long as men are seeking the truth. Such a definition will recognize not merely the man who turns the crank in the mill, but him also whose knowledge, wisdom and skill makes the crank, and directs the hand which turns it. His thought enables one pair of hands to create double what they could do without him. Here is certainly production. His prudence and foresight anticipates and guards against calamities which would destroy all that many hands have brought into existence. This prevention of waste and destruction is certainly equivalent to

production. Again, the definition must include in the producer the money which, invested in buildings and machinery, makes possible the productiveness of the hands which direct the mill. Human rights as against all the world are established by both the directing skill and the money which is invested and risked by its owner.

There is also yet room for clear statement in defining without ambiguity what constitutes speculation in land. We are not quite sure how much meaning is included in the following: "As population increases and land necessarily becomes more scarce, the collector of ground rent and the speculator who produces nothing, but who intensifies this scarcity by withdrawing land from productive uses," etc. The man who collects rent for his land is not declared to be a speculator, but they are equally classed together as feeding upon what they do not produce.

Now, there is room here for serious thought as to the human rights which are founded by any one who labors for half a lifetime in building up a city by manufactures or commerce. He chooses a location, favorable in view of natural supplies and shipping advantages, and invests all he owns in a new enterprise. He puts all his time, skill and strength into it. By-and-by he has grown so that he employs a hundred men, and he feeds their families, say five hundred people. They come there because he has made it to their advantage to come there. Then other men are attracted to the same spot as favorable to their enterprises, and so the place grows into a large city in the course of half a century. By this time the original founders have become large collectors of rent for both land and buildings, but this was no part of their original plan. Now, the question is, has not their influence as founders and builders of the city until it has become a desirable place for artisans to live in, so that a million of them with their families now occupy it, projected itself into the future, so as to establish in their hands the human right to live there on the products of the laborers now in the city, even after they have ceased to be actively engaged in the business which brought them their wealth? By reason of that influence projected before them into the future, are they not yet partakers in the production of all the commodities created

there? If they have created rights, as we suppose, then may they not transmit them to others? If so, then the only righteous way in which they can be dispossessed is by another person or the Government paying them the full value of their rights. And in the end, the only way in which ground rents can be done away with is by the Government buying them out at their market value. In this way alone can ground rents paid to individuals be abolished consistently with justice and "Social Duties."

We confess that we do not understand what is meant by "withdrawing land from productive uses." We see the pastures for miles around every great city surveyed into city lots and offered for sale beyond the needs of the city for fifty years in the future, and it does not seem to be withdrawn from those who want it for productive uses to any great extent. If it be said that this is the work of land booming, and is evil, we grant that; but in the end the calamity falls chiefly upon the speculators who have to carry their unproductive property and pay city taxes upon it.

In this connection it may be said that the complaints are all based upon the high values of land in cities, but it is a fact that nearly everything necessary to life and happiness which comes from the land is produced in the country places where land is of comparatively low value.

Nor do we see that it would be an advantage to the community to entrust any Government, national, provincial, or municipal, nor to distribute over them all, the vast sums now paid as ground rent throughout the country, with a view to its being used for the public good. The experience of mankind teaches that the real welfare of the community requires that public revenues be kept at the minimum consistent with the public service; and any experiment which would make the Government the administrator of a vast poor fund, would be attended with disaster every way.

As for the benefit to the laboring men of public institutions, he needs home comforts more than free railways, street cars and libraries. In listening to Dr. McGlynn and Henry George, we felt that the one thing in which they both failed to approach

anything like a satisfactory statement, was in attempting to show how Government could expend the vast sums now paid in ground rent so as to make the laborer realize that he would receive the full advantage of it.

We have attempted, not an exhaustive reply to our correspondent, nor anything like a full discussion of the subject in any aspect of it, but simply to indicate some lines on which we think that to be convincing, the arguments of the single tax theorists must take in a wider range of facts, and must think out more clearly a good many points yet involved in mists.

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#### APPLIED CHRISTIANITY.

THE following resolution was adopted by the General Conference at its session in Montreal: "That this Conference, feeling the importance of a more definite recognition of woman's work in connection with the Methodist Church, recommends that each Annual Conference may, if deemed desirable, make provision for such a systematic organization of consecrated Christian women as will give them an official relation to the Church similar to the order of Deaconesses in primitive Christianity. Such women, being duly qualified, shall be employed as aids to the pastor; no vow shall be exacted from them, nor uniform dress required, neither shall life-long service nor enforced residence be necessary."

The working of the evangelical Christian Church of to-day shows that the functions of sub-pastor (deacon) are performed more by women than by men, and comparison shows that women do the work better. These things being true, why should not such women be officially recognized by formal approval and election? There would be great advantage in the constitution of an office, and regular organization and discipline, authority and leadership for women who would give themselves to systematic work. In Methodism the assistant pastoral work of class-leaders is falling too much into disuse, and the official members generally devote their attention almost entirely to the temporalities of the Church. Without lessening

the responsibilities of leaders and officials, or exonerating them from the duties of the diaconate, would it not be wise to give over to elect ladies the care of the poor, visiting the sick, and help and counsel for the unfortunate. It would certainly help and strengthen the pastor in his work to have a small band of consecrated women in official relation with himself, upon whom he could depend for such service. It would give him a means of discerning and reaching many who are unknown, or otherwise inaccessible, who need spiritual or temporal aid. This subject should be considered from a practical point of view, and without traditional or denominational prejudices. Many congregations have a band of unofficial Deaconesses now, who are elected by some voluntary, semi-recognized society, and their value is not a matter of experiment. Would it not be better, however, and the results greater, to put them in official authority, and under the personal responsibility that flows from it? It would, in our opinion, give to woman's work such an *esprit de corps*, systematic organization, and helpful recognition as could not but prove a great blessing to the Church. It is to be hoped that at the coming sessions of the Annual Conferences that the subject will be brought up and the movement inaugurated, at least, for the cities and towns.

For the guidance of any who may move in the matter, we suggest rules for the government of Deaconesses, based upon those adopted by the General Conference of the Methodist Episcopal Church, and now being successfully operated in different cities of the United States.

1. The duties of the Deaconesses shall be to aid the pastorate; *i.e.*, to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and so far as practicable, in a general way, devote themselves to evangelistic effort and general mission work, and to such other forms of Christian service as consecrated women can render the Church of Christ.

2. Whenever an Annual Conference shall employ Deaconesses, in order that their labor may be directed to the best possible results, the Conference shall appoint a Committee of not less



than twelve members, at least one-third of whom shall be women, to exercise a general control of the interests of this form of Church work. The members of this Committee shall be appointed for such term of service as the Annual Conference shall decide.

3. The Committee shall be empowered to issue certificates to those duly qualified for the office and work of Deaconesses, authorizing them to perform the duties thereof in connection with the Church, provided that no person shall receive such certificate who has not been approved by a Quarterly Official Board of some church where she may have labored, rendered two years of probationary service, and is at least twenty-three years of age.

4. That no certificate be issued by any Conference Committee on Deaconesses except to persons of good health, who have passed a satisfactory written examination in the ordinary branches of a common-school education, and on the two years' course of study and reading prescribed for Deaconesses, and also give evidence of, at least, one year's practical training in the special department of work to be entered.

5. That no one be received as a Deaconess probationer without a recommendation by an Official Quarterly Board, and the assurance, upon her part, of a willing intention to enter upon the duty of the office of Deaconess.

6. That the "course of study and plan of training" shall be the same as prescribed for Deaconesses by the Methodist Episcopal Church, excepting that *Ridpath's* "School History of the United States" shall be substituted by the Ontario School History of England and Canada, and that the "English Bible" shall be studied the two years instead of one, taking both Old and New Testament during each year. Where practicable, candidates preparing for foreign work should study that language.

7. When working singly, each Deaconess shall be under the direction of the pastor of the church in connection with which she is laboring. When associated together in a Home, all the members of the Home shall observe the established rules and regulations of the Home, under direction of the Superintendent in charge.

8. The Committee on Deaconesses shall report annually to the Conference the names and work of all Deaconesses, and the approval of the Annual Conference shall be necessary for the continuance of any Deaconess in her work. This Committee shall also have a general supervision over any Deaconess Home that may be instituted within the bounds of the Conference. The trustees of the Home shall annually present to the Committee a full report of its work for the preceding year; and no change of general policy or management of Deaconess Home can be made without the approval of said Committee.

9. The object of the Deaconess Home is to promote the work of Deaconesses, as recognized by resolution of General Conference of the Methodist Church, to provide a place of residence and necessary support for them, to aid them in securing instruction and practical training in mission or evangelistic work and in nursing the sick, to afford opportunity for systematic study of the Bible, and for pursuing such courses of study and reading as may be prescribed for Deaconesses; and, as far as practicable, to enable them to provide for such forms of active Christian work as may be developed by the prosecution of this Deaconess movement.

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SPEAKING of the State University as a teacher of the science of government, Prof. George E. Howard says, in the *March Atlantic Monthly*:—"But in no way does the State University discharge her public trust more faithfully than in the study of those questions which directly concern the life and structure of our social organization. Administration, finance, constitutional history, constitutional law, comparative politics, railroad problems, corporations, forestry, charities, statistics, political economy,—a crowd of topics, many of which, a few years ago, were unheard of in the schools, are being subjected to scientific treatment. Unless I greatly misapprehend the nature of the crisis which our nation has reached, it is in the absolute necessity of providing the means of instruction in these branches that we may find a very strong, if not unanswerable, argument in favor of the public support of higher education."

## Editorial Reviews and Notices of Books.

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*Centennial of Canadian Methodism.* Published by direction of the General Conference. 12mo, pp. 338. William Briggs, Wesley Buildings, Toronto. Price \$125.

The time, perhaps, has not yet come for writing the history of Methodism in this country. We are too near the events which have marked its progress during the last hundred years to be able to see them in all their aspects, or to rightly estimate their full significance and importance. It is our duty, however, to diligently gather up and put on record, while we may, the materials upon which the historian of the future will have to work. It is in the light of this observation, perhaps, that this memorial volume appears to greatest advantage. At the same time that it constitutes a fitting souvenir of the hundredth anniversary of the introduction of Methodism into Canada; it contains much information, both interesting and important, that every Methodist in the Dominion ought to possess.

The historical sketches of the several Churches, the union of which has resulted in the formation of what has been known in this country, since 1883, as THE METHODIST CHURCH, constitutes an important feature of this volume. The writers of these, respectively, were representative men of these bodies, and they speak with the authority which comes from accuracy and fulness of information. Dr. Lathern speaks for Methodism in the Eastern Provinces, Dr. Hugh Johnston for the Wesleyan Methodist Church in Canada, Dr. W. Williams for the Methodist New Connexion, Dr. Dewart for the Methodist Church of Canada, Dr. J. Cooper Antliff for the Primitive Methodist Church, and the Rev. George Webber for the Bible Christian Church. "The Methodist Church" is appropriately treated by Dr. Carman, General Superintendent. Dr. Alexander Sutherland writes on Canadian Methodism in its relation to Missions, Dr. Withrow on it in its relation to Literature and Sabbath-schools, Dr. Burwash on it in its relation to Education, and Dr. George H. Cornish, the Statistician of Methodism, closes the volume with a Statistic Record of its progress.

All this is appropriately introduced by an eloquent essay on "The Providential Rise of the Wesleyan Revival," by Rev. Dr. Douglas. Printed on beautifully tinted paper, in beautiful type, appropriately illustrated, and neatly, not to say elegantly bound, it is not only creditable to our Publishing House, but it is a fitting monument of the progress which our Church has made in this and in other respects.

*Fire from Strange Altars.* By REV. N. FRADENBURGH, Ph.D., D.D.  
12mo, pp. 324. Cranston & Stowe, Cincinnati. Hunt & Eaton, New  
York. William Briggs, Toronto. Price 90 cents.

This is one of a numerous class of books, published in recent years, which mark the triumph of the spade as a factor in the progress of human knowledge. Already it has, during our own peaceful century, dug up more of the ancient world than even the most learned had previously known in modern times. Not only have many valuable additions been made to the relics of ancient art that had already been discovered, but whole libraries containing the most ancient literatures in the world have been laid bare. And as the keys to many of these ancient records have been discovered, the treasures of ancient learning are being laid open to the scholars of our time, as they never had been since the story of Assyria, Babylon, and Egypt, had become ancient history. In fact, the Ancient World, like the fabled phoenix, is in a sense rising from its ashes, and beginning to live before the minds and imaginations of men, as it has not at least for the last two thousand years.

Dr. Fradenburgh belongs to a class of writers who are usefully employed in popularizing the results of these discoveries, and utilizing them in the defence and illustration of the truth of the Holy Scriptures. This is only one of several books which he has written in the utilization of the results of recent archaeological research. It deals, as will be seen by its title, rather with the superstitions than the religions of the ancient East. But even these strange perversions of the idea of the supernatural, which is the common possession of mankind in all times and in all places, are not only an interesting subject of study in themselves, but they shed light upon some obscure passages and allusions in the Holy Scriptures which would otherwise be inexplicable.

*Theory of the Moral System, containing a plan of the Universe in its relation to the Creation, Sin, Punishment and Redemption of Moral Beings.*  
By REV. E. N. COOK, M.A. 12mo, pp. 218. Free Press Association,  
Burlington, Vt.

This, though a small book, contains a great deal of matter of interest to the theological student, and is the result of much patient research and hard thinking. The history of its genesis contained in the prefatory note prefixed to the volume, shows that, like a good many other books published in New England during the last forty or fifty years—some of them of a very remarkable character—it had its origin in the inability of the author to make certain parts of the Calvinian system of theology harmonize with the moral intuitions and primitive judgments of the mind. One of the special points of difficulty with which he found himself beset, even in his student days, was the doctrine of hereditary depravity, including the element of inherited guilt. This led him to an investigation of the origin and nature of sin, and cognate questions, which his logical mind soon found to be so correlated with other fundamental doctrines as to extend to the whole moral

system of the universe. Though the chief interest of the book is for Calvinistic doubters, it will repay a careful [persual by young theologians of other schools.

*The Book of Isaiah.* By the REV. GEORGE ADAM SMITH, M.A., Minister of Queen's Cross Church, Aberdeen. Vol. II. Isaiah XL. to LXVI. With a sketch of the History of Israel from Isaiah to the Exile. Crown 8vo, pp. 474. Willard Tract Depository and Bible Depot, and Upper Canada Religious Tract Society, Bible House, Yonge Street, Toronto.

To those who have read the former volume by the same author, on the earlier portion of the book of Isaiah, this will require but little introduction. It is scarcely necessary to speak to such of the qualities of style and the method of interpretation by which Mr. Smith's essays in Biblical criticism are characterized. The admirable literary style of the book, while it makes it a pleasure to read it, never leaves us in doubt as to the author's meaning. Whether we are able at all times to agree with him or not, we always feel that we are perusing the product of a mind that has positive opinions, and of one, moreover, who has the courage of his convictions, and never condescends to insinuate opinions that he does not dare to openly express, or is attempting to conceal from his readers the full import of the conclusions at which he has arrived. There is a healthy vigor and strength in the very language of the book which makes the reading and study of it an education. One's own thinking and mode of expression can scarcely fail to be improved by being brought into contact with a mind so virile, and a style so transparent.

The method of interpretation adopted by Mr. Smith is the historical. He reads the writings of the prophets, and aims at assisting his readers to read them in the light of the times in which these inspired men lived and exercised their ministry. Recognizing the fact that they were first of all the religious teachers of the generations to which they respectively belonged, he proceeds on the assumption that, as a prime condition of understanding the full import of their utterances, we must get as clear a conception as possible of the characteristics of the ages to which they belong, and of the facts and circumstances which were the occasions of calling them forth. And while it is evident that in the hands of reckless and irreverent expositors, this method of interpretation may be abused, and lead to mischievous results, this only proves that in this imperfect state of being, there is nothing so good that the carelessness or perversity of man may not at times convert it into an evil. Besides, if the results of this method does occasionally shock us by sweeping away some of our preconceived notions and opinions, that is no good reason for rejecting it. Biblical criticism, in the modern acceptance of the term, is only in its infancy, and before it has fully accomplished its work, it is not at all improbable that a good many of our untenable and indefensible positions will be

swept away. But if the object of our pursuit is truth, none of these things should move; but we should rather recognize in them the incidents of real progress, the history of which, through the ages, is largely made up of the record of exploded opinions and theories.

These observations, however, are intended to apply to the historical method of interpretation, in a broad and general sense, rather than to the particular application of this method by Mr. Smith in this volume. Indeed, at the very opening of it, we are brought face to face with one of the vexed questions of modern Biblical criticism upon which, even if we had arrived at a very decided opinion, it would be scarcely safe to express it. We shall, therefore, on this account, as well as for other and weightier reasons, allow Mr. Smith to say for himself what he has to say about the authorship of the book of Isaiah. He has fallen in with what seems to be the prevailing trend of contemporary Biblical scholarship, and adopted the theory of the dual authorship. His opinion is that twenty-seven chapters treated in this volume are not by the same author as the preceding thirty-nine chapters, but by some one who lived a century and a half later than Isaiah, the son of Amos. This view appears to be founded mainly, if not exclusively, on internal evidence, which our author thinks he finds in this part of the book itself. This evidence is summed up in the following paragraph, which we quote from the Introduction:

“The greater part of Isaiah, I. to XXXIX., was addressed to a nation upon their own soil—with their temple, their king, their statesmen, their tribunals, and their markets—responsible for the discharge of justice and social reform, for the conduct of foreign policies and the defence of the fatherland. But chapters XL. to LXVI. came to a people wholly in exile, and partly in servitude, with no civil life and few social responsibilities: a people in the passive state, with occasion for the exercise of almost no qualities save those of penitence and patience, of memory and hope. This difference between the two parts of the book is summed up in their respective uses of the word *righteousness*. In Isaiah I. to XXXIX., or, at least, in such of these chapters as refer to Isaiah's own day, righteousness is man's moral and religious duty, in its contents of piety, purity, justice and social service. In Isaiah XL. to LXVI., righteousness (except in a very few cases) is something which the people expect from God—their historical vindication by His restoration and reinstatement of them as His people.”

In the next paragraph, which we are tempted to quote, even at the expense of making this notice much longer than it should be, Mr. Smith gives his conception of the general drift of the teaching of the twenty-seven chapters, to the interpretation of which this volume is devoted:

“It is, therefore, evident that what rendered Isaiah's own prophecies of so much charm and of so much meaning to the modern conscience—their treatment of those political and social questions which we have always with us—cannot form the chief interest of chapters XL. to LXVI. But the empty place is taken by a series of historical and religious questions of supreme importance. Into the vacuum created in Isaiah's life by the Exile, there comes rushing the meaning of the nation's whole history—all

the conscience of their past, all the destiny with which their duty is charged. It is not with the fortunes and the duties of a single generation that this great prophecy has to do; it is with a people in their entire significance and promise. The standpoint of the prophet may be the Exile, but his vision ranges from Abraham to Christ. Besides the business of the hour—the deliverance of Israel from Babylon—the prophet addresses himself to these questions: What is Israel? What is Israel's God? How is Jehovah different from other gods? How is Israel different from other peoples? He recalls the making of the nation, God's treatment of them from the beginning, all that they and Jehovah have been to each other and to the world, and especially the meaning of this latest judgment of the Exile. But the instruction and the impetus of that marvellous past he uses in order to interpret and proclaim the still more marvellous and glorious future—the ideal which God has set before His people, and in the realization of which their history shall culminate. It is here that the Spirit of God lifts the prophet to the highest station in prophecy—to the richest consciousness of spiritual religion—to the clearest vision of Christ."

The volume is made up of four books, the subject of the first being "The Exile;" of the second, "The Lord's Deliverance;" of the third, "The Servant of the Lord;" and of the fourth, "The Restoration." Of course, we shall not be expected to make ourselves responsible for everything in this book; there are, no doubt, particular points where even the utmost degree of candor would not enable us to see eye to eye with the learned author; but we do venture, nevertheless, to recommend it very cordially to every one who are interested in the study of one of the sublimest passages of Old Testament prophecy.

*A. M. Mackay, Pioneer Missionary of the Church Missionary Society in Uganda.* By his Sister. With etched portrait by H. Manesse. Hodder & Stoughton, 127 Paternoster Row, London. William Briggs, Toronto. 8vo, pp. 438. Price \$2.60.

This book, while it is an interesting addition to mission and history and biography, acquires additional value from the light which it sheds upon a part of the Dark Continent which has of late become a sort of focal point of interest, to those who are interested in the future of that part of the world and its people. Mackay was in many respects a remarkable man, and this personal narrative, which is largely given in his own words, furnishes material for a highly instructive study of character. Above all, he was a typical missionary. The central element in his character, and which was to everything else in it what the sun is to the solar system, was his loyalty to his Divine Master. Inseparable from this was his fidelity to the inspired Word. Though he evidently set a high value upon both the Apostles' and Nicene creed as venerable and important summaries of Christian doctrine, and, though born in a Scottish Free Church manse, and brought up a Presbyterian, he seems to have had a strong attachment to the Book of Common Prayer; nothing was accepted by him as ultimate authority but the Holy Scriptures. To these, in every instance, he made his final

appeal. And though he does not appear to have been ever ordained, and was, during the fourteen years of his missionary life, simply a lay evangelist, he was a profound and careful Biblical student, translating considerable portions of the New Testament into the language of the people among whom he labored, and proving himself in his conflicts both with Roman Catholic missionaries, and the emissaries of the false prophet, like Apollos, mighty in the Scriptures.

The providential preparation of Mackay for his work is well worthy of the careful consideration of all who have to do with the management of missions to the heathen, and especially of such as contemplate engaging in missionary work among uncivilized and semi-civilized peoples. The man who is to be eminent in this work, unless he forms a part of a compact body of missionaries, composed of men of various gifts and qualifications, must meddle with all knowledge. Mackay was not only an excellent classical scholar and a profound mathematician, but he had acquired a considerable knowledge of both civil and mechanical engineering; he knew something about medicine, and, through the whole of his missionary life, wished that he had known more; and to these intellectual acquirements he added a considerable knowledge of the mechanical arts. He had succeeded in picking up such an amount of knowledge in the shipyards and machine-shops, to which he managed to get access during his student life, that on the banks of the Nyanza Victoria he was able to build his own boat, and to put into it the engine which he brought with him in pieces from England. If he had not the necessary tool to work with, he had the skill to make it. He knew enough about practical printing to set up his own "copy," and to work off the sheets, which he used in the instruction of the people, to whom he taught at once the elementary truths of the Gospel and the use of written language. More than this, he had such a knowledge of wood-carving as enabled him to make large wooden type, when these would better suit his purpose.

Above all, he was an accomplished teacher. This gift he had by nature, without which no one ever achieves eminent success in the teaching art. . . . ved teaching; and the enthusiasm which he brought into his work was contagious. Then, teaching was to him both a science and an art. He had studied it both in theory and in practice. He acknowledged again and again his deep indebtedness to the training that he received in the Free Church Normal and Training Institution. It seems to have been of inestimable value to him during his entire career as a missionary teacher. Then Mackay was, above all, a man of strong faith. He had faith in God; faith in His Word; and faith in man, however deeply he might be fallen—faith that under the teaching of the Gospel, and the quickening, illuminating and elevating influence of the Holy Spirit, he is capable of being restored to the divine image in which he was originally created. It it was this divine thing in him, the faith which is of the operation of God, and which gives substance and reality to the unseen objects of hope, that armed him with the courage



and fortitude which sustained him in the presence of danger and suffering. In a word, it was this that armed him with the martyr spirit, the only thing that can make a human life truly sublime.

Mackay ended his course early, being only in his forty-first year when he died, and having only spent fourteen years in missionary work. In these facts there is much food for serious thought. They remind us that God's ways are not our ways, but as the heavens are higher than the earth, so are His ways higher than our ways. He buries his workmen, and yet carries on His work. The blood of the martyrs becomes the seed of the Church. Human wisdom expresses itself in the aphorism, "Nothing succeeds like success;" but divine wisdom often reverses this, and by failure achieves the highest forms of success. Our murdered Lord, and His handful of disciples, scattered like partridges upon the mountain, laid the foundation for the moral conquest of the world. And in this we have an epitome of the history of the Church. It was not their success, but what they attempted and what they endured, that made the character of the list of heroes described in the eleventh chapter of the Hebrews so sublime, and that makes their history such an unailing source of inspiration to the toiling, suffering and oftentimes dispirited children of God. Though dead, Mackay, like those ancient worthies, to whom he was allied by a spiritual kinship, he still speaketh. There is inspiration in his memory, and the work to which he sacrificed his life will not fail. It is true he was not killed, but he was none the less a martyr, or less deserving the martyr's crown.

It is not surprising that though this book was only published last autumn, the copy before us is of "the sixth thousand." The sister who has arranged and edited these interesting and instructive memorials of her beloved brother has done her work well. And Hodder and Stoughton's imprint is sufficient guarantee that the mechanical part of the work is well done. It is a beautiful volume, and the admirable paper and typography makes it a pleasure to read it.

*Man a Revelation of God.* By Rev. G. E. ACKERMAN, A.M., M.D., D.D.  
Large 8vo, pp. 409. Hunt & Eaton, New York. Methodist Book Room, Toronto. Price \$1.

A book written "to help the honest doubter over his difficulties," and intended not so much for the critic and profound scholar as for the average thinker. The author deals fairly with the questions he discusses, and has evidently read extensively and prepared carefully for his work. There are no attempted flights of eloquence, nor is there any straining after originality; but there is a sufficient handling of facts and arguments to bring peace and satisfaction to many minds that are troubled with the philosophical problems of the day. The argument, as the title indicates, centres around man as in himself a proof of the existence of God. In the first chapter is discussed the question of man's origin, in which the subjects of spontaneous generation, natural selection, and the antiquity of man are

dealt with, and the conclusion arrived at that "the book purporting to be a divine revelation is in perfect harmony with all ascertained facts as taught by the most advanced science." In the following chapters the author discusses man in his physical structure, in his speech, in his mental characteristics, in his will and moral nature, in his achievements, in his aspirations, and finally in his regeneration and adoption. The book closes with a full and most satisfactory analytical index, giving a clear statement of the argument running through the volume. We have pleasure in recommending this work to all who are troubled with modern objections drawn from natural science and philosophy.

*Epitomes of Three Sciences: Comparative Philology, Psychology, and Old Testament History.* The Open Court Publishing Company, Chicago. Price 75 cents.

This is an entertaining and instructive little volume. The first essay is by Professor Oldenberg, of Kiel. It deals with the study of the Sanskrit, showing some of the difficulties that especially belong to this interesting and fruitful field of labor, the results that have been reached, and some of the conclusions that may be safely inferred. The study is of special interest, because of the admitted relation of this ancient language and people to nearly all the nations of Europe, and the most prominent of those of Southern Asia. Just where or when these ancestors of ours lived cannot definitely be ascertained. As yet, no chronology prior to the age of Buddha—about 500 B.C.—can be at all determined. "How unusual it was in the Vedic times for the Hindus to ask the 'when' of events, is shown very clearly by the fact that no expression was in current use by which any year but the present was distinguishable from any other year." "To Vedic and Brahaminical philosophy all earthly fortunes were absolutely worthless—a vanity of vanities; and over against them stood the significant stillness of the Eternal, undisturbed by any change. But for the followers of Buddha, there was a point at which this Eternal entered the world of temporal things, and thus there was for them a piece of history which maintained its place beside, or rather directly within, their religious teachings. This was the history of the advent of Buddha, and the life of the communities founded by him."

The author's aim is mainly to give a brief sketch of what the field of investigation really involves in labor and results, with the names of those who have especially contributed to unfold for us this prehistoric life and thought. Among these, the Englishman, Sir William Jones; the German, Max Müller; and the American, William D. Whitney, are put prominently before us. From the language of any people it is possible to trace with very considerable accuracy their modes of life and thought. What they have done is a revelation of what they were. Language is the objectification of our inner or subjective life. The ancient Vedic literature reveals to us somewhat of the modes of thought and action of those far-off times.

"The period to which the origin of the old Vedic poems belongs we cannot assign in years, nor yet in centuries. But we know that these poems existed when there was not a city in India, but only hamlets and castles; when the names of the powerful tribes which at a later time assumed the first rank among the nations of India were not even mentioned, no more so than in the Germany which Tacitus described were mentioned the names of Franks and Bavarians. It was the period of migrations, of endless, turbulent feuds among small unsettled tribes with their nobles and priests; people fought for pastures, and cows, and arable lands. It was the period of conflict between the fair-skinned immigrants, who called themselves Arya, and the natives, the "dark people," the "unbelievers that propitiate not the gods."

"There still lies formless in the workshops of this department of inquiry many a block of unhewn stone, which, perhaps, will forever resist the shaping hand. But still, under the active chisel, many a form has become visible, from whose features distant times and the past life of a strange people look down upon us—a people who are related to us, yet whose ways are so far removed in every respect from our ways."

To trace as far as possible this ancient and ancestral people through their stages of intellectual development and religious beliefs, until both assumed a fixed and permanent character, and to study the method and agencies by which the younger western life and thought shall conquer and purify the land whose antiquities are thus exhumed, will furnish a field for investigation and missionary zeal for many years to come.

The second essay, on "Aspects of Modern Psychology," is by Dr. Joseph Jastrow, of the University of Wisconsin. It is a thoughtful and timely paper upon an intensely interesting and growing field of study. During a recent European tour, the writer visited the great centres of university life to learn the present status of psychological science and the various methods by which it is studied. The result is the valuable paper before us, in which we have a bird's-eye view of the leading men engaged in this study, and the various methods employed in Germany, France, Italy, Great Britain and the United States.

The third essay, on "Old Testament History," is by Prof. C. H. Cornill, of the University of Königsberg. The exact title of the essay as given by the author is, "Rise of the People of Israel." The paper is remarkably able and fearless, yet eminently reverent and devout. He puts a very different estimate upon the two Testaments, the New and the Old. Faith is to characterize our attitude towards the New, while the Old is to be subjected to criticism. "The New Testament is subject of faith, the Old is subject of criticism." "The subject of the faith of a Christian can be the life and work of Jesus alone, and not the Old Testament. To declare the Old Testament *also* a subject of faith for Christians is equivalent to declaring the work of Jesus superfluous. Of what need were the revelation through Him if the Old Testament already contained a perfect revelation."

To make his meaning clear, another quotation is necessary. "That which I *know*, I do not *believe*, and that which I *believe*, I do not *know* in the sense in which science talks of knowledge." "I 'know' that twice two is four; that Jesus redeemed me—this I believe, and for my own self also know it, and in life and death place my trust in it; but I do not know it in the sense of knowledge scientifically acquired that I can prove it to everybody. Knowledge of the latter sort alone is subject of criticism, and where this kind of knowledge is concerned, we must bow unconditionally before the results of scientific criticism. Faith criticism cannot touch." The Old Testament thus differing from the New in that inner personal element appropriated by the individual, thus becomes the subject of criticism equally with any other historical records. He then proceeds to summarize "the period from Abraham to David, as related in the five books of Moses and in those of Joshua, Judges and Samuel." We will briefly summarize the leading points. In no strict sense can we speak of a history of the people of Israel before the Exodus. The oldest sources of information cannot be older than Solomon, consequently no Mosaic authorship. "The material contents, the ingredients of these narrations, must be regarded from the point of view of popular tradition, of legend." "The legend, from its very nature, presupposes an historical substratum." "I regard Abraham as an historical personality in the strictest sense of the word." He did not go down to Egypt. His intended sacrifice of Isaac is the way tradition has recorded his positive rejection of infant sacrifice practised by the Canaanites. Joseph was not sold as a slave, but claiming the rights of leadership among the confederated tribes, a coalition was formed against him, he betook himself with his tribe to the fertile pasture lands of Egypt. The other tribes subsequently, forced to emigrate, were most hospitably received and entertained by Joseph. Moses was a real personage, of Israelitish birth and Egyptian training. He found his people in captivity. He determined to free them. He laid his plans by exploring the desert, allying himself with kindred Bedouin tribes, and then, taking advantage of a series of national calamities (called the ten plagues), led the Israelites out of Egypt. "A violent north-west wind drove the shallow waters from the channel, and they marched through on the dry bottom of the sea into the desert to freedom. The pursuing Egyptians were overwhelmed by the retreating flood, but Israel was safe."

These quotations are sufficient to give the reader an idea of the author's view of the Old Testament history. In the same way he sketches the Israelites in outline to David, when "Israel died as a political nation, but rose again as a religious sect, as a community of the pious, the God-fearing, who, alone, would be privileged and able, from out of their midst, to send forth another son of David, according to the flesh, and, spiritually, the performer of the work of Moses; greater than David, greater even than Moses."

E. I. BADGLEY.

*An Introductory New Testament: Greek Method.* Together with a Manual, containing text and vocabulary of the Gospel of John, and lists of words, and *The Elements of New Testament Greek Grammar.* By Prof. W. R. HARPER, Ph.D., of Yale University, and Prof. R. F. WEIDNER, D.D., of Augustina Theological Seminary. Charles Scribner's Sons, New York. Wm. Briggs, Toronto. Cloth, \$2.50.

Prof. Harper's inductive method of teaching the Semitic languages is, in this work, applied to New Testament Greek with most gratifying success. This book will not only be helpful to those who have studied classical Greek, but will be invaluable to those not having this advantage, and yet desire to know New Testament Greek. It really supplies a lack among text-books for the study of the Greek Testament. The method is based upon three necessary things: "1st. A working vocabulary of the language; 2nd. A knowledge of the grammatical principles of the language; and 3rd. An ability to use this vocabulary and to apply those principles, so as to gain the best results, whether for a literary or an exegetical purpose." The work is prepared for use in the class-room, or in Correspondence Schools, with a view to arouse enthusiasm, encourage the student, and increase results. It is the text-book of the American Institute of Sacred Literature. Prof. Thayer, of Harvard University, says: "I thoroughly believe in the inductive method, which has shaped the work, and anticipate for it large usefulness and success. It supplies an evident lack among the rudimentary text-books."

*Practical, Sanitary and Economic Cooking.* Adapted to persons of moderate and small means. By Mrs. MARY HINMAN ABEL. The American Public Health Association, Rochester, N. Y. Cloth, 40 cents; paper, 35 cents.

This work is an essay on the subject of the book, which won a first prize, \$500, offered by Henry Lamb, of Rochester, N. Y. The volume is indeed a most valuable cook book, published for the purpose of ameliorating in some degree the hardships of the poor. Recipes are given for the three daily meals that shall meet the requirements of the body, and at the same time be at low cost; also, for healthful cold dinners to be carried. This will be a really useful book in the hands of every housewife, and that it may be placed in the homes for which it is intended, is sold at cost of publication.

*The Voice: How to Train it; How to Care for it.* For Ministers, Lecturers, Readers, Actors, Singers, Teachers, and Public Speakers. By E. B. WARMAN, A.M. With illustrations by M. M. REYNOLDS. Lee & Shepard, Boston. Cloth, \$2.

This is an excellent work, especially for those who have had or are taking lessons in elocution or singing. It is a most excellent contribution to a too much neglected science. The author's treatment of the voice is

thoroughly practical, and with a special view to strengthen weak lungs, to inculcate ideas of correct breathing and management of the breath, to remove and prevent throat, lung and bronchial trouble, to strengthen and invigorate the vocal organs, that they may be used daily for consecutive hours without injury, weariness or hoarseness. The work is divided into three parts: "The Use and the Abuse of the Vocal Organs;" "The Anatomy, Hygiene and Physiology of the Vocal Organs;" and "Breathing and Vocal Exercises for the culture and development of the Human Voice." The faithful study of this book and practice of the exercises will not only improve the voice but benefit the health of any one.

*The Philosophy of the Christian Religion.* A Thesis, presented by PROF. F. J. SANDERS, A.M., Ph.D. United Brethren Publishing House, Dayton, Ohio.

After postulating that "knowledge is the translation of being into thought, and thought is the reflex of existence," the writer proceeds to discuss the comprehensiveness and precision of knowledge requisite in order that we may accurately "know a thing in object or thought." Particular, or "individual completeness" is not sufficient, it must be known "in its totality, in the entire circle of its relations;" and "if the object be a simple ultimate truth," he maintains that it is equally necessary to segregate it from its whole environment that it may be conspicuous in its singularity and effulgent with its own irradiation.

The design of philosophy through all its inquisitiveness is the discovery of "ultimate truth." It "is the science of principles." The Christian religion is considered in a fourfold sense, "Geographically," "Historically," "Philosophically," and "Ethically."

*The Temperance Movement; or, The Conflict Between Man and Alcohol.* By H. M. BLAIR, United State Senator of N. H. William E. Smythe Co., Boston. Sold by subscription.

*Glimpses of Fifty Years, 1839 to 1889.* The Autobiography of an American Woman. By FRANCES E. WILLARD. Written by order of the National Woman's Christian Temperance Union. H. J. Smith & Co., Chicago. Sold by subscription.

We have here two encyclopaedic works that are most valuable contributions to temperance literature. Senator Blain regards "the conflict between man and alcohol as old as civilization, more destructive than any other form of warfare, and as fierce to-day as at any time since the beginning." The subjects treated are, "A Brief Study of Alcohol;" "Its effect upon the human body and soul;" "Alcohol not a food;" "Alcohol against the body;" "Scientific investigations;" "Alcohol as the creator of disease;" "Alcohol and length of life;" "Alcohol in medicine;" "Alcohol is pauperism and crime;" "Intemperance among manual

workers ;" "Alcohol destroys the wealth of the people, and of the world ;" "Alcohol throughout the world." Then follows an exhaustive treatment of "the remedies—Total Abstinence, Educational Forces, Public Law, License or Prohibition, National Prohibition, Woman Suffrage." Chapters are also devoted to the "Historical sketch of the Temperance Movement ;" "Forces against Alcohol ;" "Religious Organizations ;" "The Catholic Church ;" "Temperance Organizations ;" "The Woman's Christian Temperance Union ;" "What shall we do next ?" The volume is illustrated by maps and diagrams, colored plates, and portraits of over fifty eminent temperance leaders. This book is a library in itself, and just the thing for the temperance worker.

To the "Autobiography" of Miss Willard is an Introduction by Hannah Whitall Smith. The motto of this book is, "Nothing makes life dreary but lack of motive." In this story of her life Miss Willard gives a pen portrait of her childhood, girlhood, student life, experience as a teacher in the district school, academy and college ; and life as a "tireless traveller" and a "temperance advocate and organizer." The section on "A Woman in Politics" forms one of the most instructive and practical portions of this very interesting volume, but the "silhouettes" are packed full of suggestive common sense. The admirers of this most eminent "American woman" will greatly enjoy the reading of this volume, and rejoice that Miss Willard has given this story of her life and work, and of the movement with which she stands identified as one of the recognized leaders.

*Girls and Women.* By E. CHESTER. Houghton, Mifflin & Co., Boston and New York. Cloth, 75 cents.

*Life's Possibilities.* By Rev. WILLIAM SMITH, D.D. Hunt & Eaton, New York. Cranston & Stowe, Cincinnati. William Briggs, Toronto. Cloth, \$1.

*Self Culture.* A course of lectures by JAMES FREEMAN CLARKE. Houghton, Mifflin & Co., Boston and New York. Cloth, \$1.50.

Never was the unit—the individual—of so much value as now ; never was there so much attention paid to his welfare. As the scientist seeks for the ultimate cause in molecules and atoms, so the philosopher looks to the unit for the solution of the problems of the many ; hence the number of books that are addressed to the individual. We shall never make people sober or moral by Act of Parliament, nor can we hope to alter very much the habits of those advanced in years ; but it is possible to influence the mind of youth, and so here men of thought concentrate their efforts. The three books named above are examples of this.

"Girls and Women" is a series of short essays written in a natural and sympathetic style, its object being to develop "a perfect woman nobly planned." Starting out with a chapter on "An Aim in Life," the authoress pleads for definite occupations for all alike, either rich or poor ;

then the right of girls to support themselves, and various ways in which they may, is clearly stated. One of the most interesting chapters is that on health. In these days of "tight-lacing" we need to emphasize the importance of allowing all the organs and muscles of the body full play. Then the essentials of a lady and her home, together with the important duties of hospitality and charity, are well set forth. We commend this little volume to our mothers and our girls.

"Life's Possibilities," by a well-known Methodist minister of the Detroit Conference, is a series of addresses, consecutively arranged, whose object is to present the just relation of the individual to himself, to his fellowmen, and to his God. The first address gives us the individual with his physical, his mental, his moral endowments—directs attention to man as the last and most finished of the works of God. Man having attained the erect attitude, as the Scientists would say, is physically perfect, but for the development of his moral nature, of the latent heaven of love and truth and righteousness that lies within him, there is ample room, and this Dr. Smith clearly shows. It should not be forgotten that man is superior to his circumstances, that goodness is not a question of the outer, but of the inner world; it is not a question of favorable or unfavorable circumstances, but of choice, desire, seeking, striving. The supreme distinction of man, the characteristic that marks him out from the mere physical universe, is that there is in him a self-energy, an inner freedom, a fundamental liberty and strength of soul by which he triumphs over the unfriendliest conditions in pursuit of his ideal. Then what should be the individual's duty in regard to his endowments and surroundings? Four of these addresses are devoted to answering that question in a practical, Christian way. The questions of recreation, of reading, of religion in business, are plainly answered here. This is God's world, and it was made for the habitation of man, and pronounced good. This world, with all its forces, is only of value in so far as it is of service to man; the glory of the universe is only revealed in the senses and thought of humanity. Man's duty is to lay his hand on all these forces, and utilize them as levers to lift himself and his neighbor heavenward and Godward. So an address is devoted to exhorting the individual to make the most of himself and his opportunities, for he has but this one chance to make or mar his eternal destinies. Then follows the chapter we value most of any, on "God's workmanship, and habitations made in the image of God." Ye are God's building, meant for His habitation. What grander or nobler truth than this—that our bodies are to be the temple of the Holy Ghost! Our young men and women are the perpetual reserve force that nature marches up to reinforce the baffled armies of to-day. With what nobler words than these can we salute them as they go down to their battle and their inheritance, "Ye are the temples of the Holy Ghost!" The last address is an earnest appeal for decision on the Lord's side. This book is very suggestive and stimulating, and will furnish material for helpful thought in many a quiet home. Long may



Dr. Smith be spared to the Methodist pastorate, to preach such addresses to Methodist youth.

"Self Culture" is a series of lectures by James Freeman Clarke, author of "The Great Religions of the World." He does for us *in extenso* what Dr. Smith has done *in parvo*. They are written in a popular style from a philosophical standpoint, with examples culled from that historical field in which Dr. Clarke is so great a master.

We thank God for such works as these, and take courage. They all deserve a place in the library of any one who claims to be a teacher of youth.

*Young People's Prayer-Meetings, in Theory and Practice.* With fifteen hundred topics. By Rev. F. E. CLARK. 8vo, pp. 167. Funk & Wagnalls, New York. William Briggs, Toronto. Cloth, 90 cents.

These papers, most of which have appeared in various periodicals, deal in a simple and practical manner with questions affecting the management of young people's meetings. Beginning with the question, "How shall we bring our boys and girls to Christ, and train them for His service?" the author sets for the three vital and necessary forces—instruction, confession of Christ, and activity in Christ's service. The purpose of the prayer-meeting, he claims, has been largely misunderstood. He would dethrone the fetich edification which many have set up, and cast out the weekly lecture, and let the service be strictly one of praise and prayer, the ultimate object being to promote communion with Christ. In dealing with young people's meetings, he points out the dangers and the difficulties, and suggests how to avoid them. He also gives practical hints as to modes of conducting these services. The long list of prayer-meeting topics which have been gathered from various sources will, no doubt, be a great help to those who are called to prepare such plans.

THE fifth edition, and by far the neatest yet published, of Dr. Withrow's "Catacombs of Rome" has been issued by Hodder & Stoughton, Paternoster Row, London. It is a matter of congratulation to Canada and to Canadian Methodism, as well as to the author himself, that the excellence of this work is being recognized by the general reading public to a degree which calls for this new edition. Outside of Holy Scripture there can be found no richer source of inspiration to noble Christian steadfastness and courage than in the memorial of the primitive Roman Christians. It is not too much to say that, what with the affluent illustration drawn from original sources and the rare scholarship and literary skill with which the author has written up the subject, there is not in the English—perhaps not in any—language as helpful a book on that portion of the Church's history. The chapters on the art, symbolism and inscriptions of the Catacombs are specially commended to the student of Christian antiquity.

*Webster's International Dictionary*: The Authentic Unabridged. Comprising the issues of 1864, 1879 and 1884, thoroughly revised and enlarged under the supervision of NOAH PORTER, D.D., LL.D., of Yale University. Bound in sheep, and indexed, pp. 2118. G. & C. Merriam, Springfield, Mass. William Briggs, Toronto. Price, \$13.50; not indexed, \$12.50.

This is not a reprint of an old edition in a revamped cheap form, but an essentially new book—the product of ten years' of labor by a staff of over one hundred editors, under the superintendence of President Porter, at a cost of over \$300,000, for editing, electrotyping, etc., besides a large amount of gratuitous labor. For more than half a century "The Webster," has been the standard dictionary for English-speaking peoples. Now that we are presented with an edition revised and arranged in the greater light of advancing philology, it is likely to remain the popular hand-book for the busy world as the best authority in language. In bringing this great work up to date it has not been, as in the case of the unabridged editions, by adding supplements, but by placing all new words and usages in the body of the book in proper alphabetical order. The mechanical work surpasses even that of former editions, and the literary work is unsurpassed by any similar publication. For all who need a cheap, concise, trustworthy, scholarly dictionary, *Webster's International* is the best. The new title "International" is a just recognition of the fact, that the English language is becoming the popular and authorized speech of the nations of the earth, and will tend to make the *Webster* more than ever the Universal English Dictionary. This is now the only authorized edition issued by the Merriams, who have for nearly fifty years published the only genuine succession of great dictionaries built on the foundation of Noah Webster.

*The Father of Methodism; or, The Life of the Rev. John Wesley, M.A.* Written for children. By NEHEMIAH CERNOCK, sen. Centenary edition. Chas. H. Kelly, London, Eng. William Briggs, Toronto. Paper, 20 cents; cloth limp, 25 cents; cloth boards, 35 cents; cloth gilt, 50 cents.

"The Father of Methodism" is just what its title indicates, "the life of John Wesley, written for children" prepared by an English Wesleyan divine who was known throughout his entire ministry as "The Children's Preacher." There have been several histories of John Wesley for those who have advanced beyond childhood, but none put in such childlike style as to capture the young mind and heart, and inspire them with a loving desire to live and work for Jesus. The history is told as a story with all the fascination of a romance which the youngest child will feel. The work is illustrated with cuts of persons, places and incidents that will attract the attention of children and fix the life of Wesley in their minds. Methodist parents should see that their children have this book, and read it themselves with the little folks.

*From Over the Border; or, Light on the Normal Life of Man.* By BENJAMIN G. SMITH. Cloth, 240 pp. Chas. H. Kerr & Co., Chicago. Price \$1.

You may not agree with all that this book teaches, but it is comforting reading, and gives in a clear and entertaining style the view of immortality as held by the Swedenborgians. The aim of the writer is to show the nature of the after-life, from a realistic standpoint. The appearance of the celestial regions is much the same as are found in this world—cities, towns and villages, with dwelling-houses, churches, colleges, theatres, etc. The Scriptural view of heaven as a place where there is neither sickness nor death obtains here. The doctrine of *progression* is the prominent theme. Children grow to manhood and womanhood. The old regain all the elasticity and vigor of youth. Character determines the residence of the inhabitants of the celestial country.

*Scripture Selections for Daily Reading.* A Portion of the Bible for every day in the year. Compiled by Rev. JESSE L. HURLBUT, D.D. Cloth 8vo, 432 pp. Hunt & Eaton, New York. Cranston & Stowe, Cincinnati, William Briggs, Toronto. Price \$1.50.

This selection is really well adapted for either private or family reading of the Scriptures. It is made specially for family worship, and so arranges the portions adapted for that purpose that the Bible may be completed in a year. The general current of history is followed, interspersed with Psalms; the passages all being selected for a spiritual purpose, and arranged in historical order. The use of these selections will create a deeper interest in the Word of Life.

*The Memory Library.* Jas. P. Downs, New York, Publisher. Nos. 1 and 2 of this Memory and Thought series, of which CHAS. S. LELAND, M.A., F.R.S.L. is the editor, are to hand.

No. 1. is on *The Master of Memorizing*, which contains an able article on the "The development of the Memory," by the Editor, and articles on "Hints and Outlines for Special Study," by specialists, viz.: Leg.<sup>1</sup> study, with an example from the Law of Evidence, by Wm. R. Baird, L.L.B.; Bible Memorizing, with selections therefor, by Bishop J. H. Vincent; Suggestions for the consideration of Undergraduate Students, by Wm. A. Dunning, Ph.D., and Hints on General Study, by G. F. C. Smillie.

No 2 is on *Quickness of Perception*, which contains ten lessons for memory development by the Editor, who is a specialist in this line of work; also, articles on "Mental Stimulus in Games," by G. W. Hassler, and "Games as Factors in Education" by C. N. Ironside, M.A.

This bi-monthly is issued for the special purpose of assisting to strengthen the memory by development, and is based upon a superior system of training.

Subscription price, \$5 per annum, to subscribers for this QUARTERLY \$4.

*The Epworth League: Its Place in Methodism.* A Manual by the Rev. J. B. ROBINSON, D.D. Cloth. 6mo, 122 pp. Cranston & Stowe, Cincinnati. Hunt & Eaton, New York. William Briggs, Toronto. Price 40 cents.

Mushroom-like in growth, but pyramid-like in stability has been and is the Epworth League. Essentially a gift of Providence to the Methodist Church, it has shown itself adapted not only to the needs of the present, but to the developments of the future. A link between the Sabbath-school and the Church, it aims at completing a spiritual pathway with Christ as guide, beginning with "Now I lay me down to sleep," at the mother's knee, and ending with heaven's hallelujah chorus, "Unto Him that hath washed us and redeemed us in His own blood; to Him be glory and dominion for ever and ever. Amen." And all along the pathway the League will provide for all its members Christian work as an aid to a growth in grace. We thought ourselves very familiar with all the workings of the League, but Dr. Robinson's little manual has opened out as realities things that we fondly hoped *might be some day*. Divided into sixteen chapters, it treats of the League under such headings as "An Aid to the Pastor," "An Educator," "A School of Christ," "An Inspiration," "A Brotherhood," "A Promoter of Unity," "The Light Brigade of the Church Militant," etc. Six chapters have the merit of brevity, are written in a crisp, concise style, with pointed illustrations gathered from present-day life, and are helpful and inspiring. We congratulate Dr. Robinson that in these days of much "book-padding" he has put such excellent matter into such concise form "that he who runs may read," and understand. Copies of this book ought to be in the hands of all pastors, Sunday-school teachers and League officers; and we suggest to our Book Room that they make arrangements to print it in pamphlet form, and distribute it amongst the other League literature. This manual will do most good, perhaps, in those churches where Leagues are not yet established, if they could be distributed there.

When Dr. Robinson's manual is well studied, add to the facts therein contained that the Canadian Epworth League gives to the members direct connection and representation in ecclesiastical affairs, by making its President a member of the Official Board, and you will be thoroughly acquainted with the working of the Epworth League at home and abroad.

Although it is still in its infancy, our own League has shown such remarkable growth and promise, that in the near future the following would seem to be essential to its ultimate success:

1. The setting apart by the General Conference of a minister in touch with young and old, whose sole business shall be "League work." What a wonderful field there is here for a skilled organizer.

2. A larger and better paper than *Ourard*—something after the style of *The Golden Rule*, or *The Epworth Herald* of the Methodist Episcopal

Church, published at about three cents a copy—one that should be a “live” Church paper.

Meanwhile, why not hold mass meetings of “Epworth Leagues,” to discuss these and other points? Also, why not all our Leagues combine the name “Christian Endeavor,” and thus enjoy the advantages of the Unions and Conventions of that great inter-denominational Society?

*Pax Vobiscum.* By HENRY DRUMMOND, F.R.S.E., F.G.S. James Pott & Co., New York. Willard Tract Society, Toronto. Price 35 cents.

*Christianity and Some of its Evidences.* By HON. OLIVER MOWAT. Williamson & Co., Toronto. Price 50 cents.

The placing of heart-inspiring, soul-uplifting, mind-feeding truth in the attractive booklet form is a most valuable contribution to the means of diffusing good literature.

*Pax Vobiscum*, “Peace be with you,” is an address by Prof. Drummond, on Matt. xi. 28-30. It is the second of a series, of which “The Greatest Thing in the World” was the first, and will prove equally helpful to Christians. The principle of the author’s “Natural Law in the Spiritual World” is manifest in the treatment of the subject. He regards “peace,” and all other Christian experiences, as effects from required causes; that they are not the work of magic, but come under the law of cause and effect. His whole line of thought is rational, without being rationalistic, and will prove a great boon to those who read understandingly. It will lift the experience of many out of the fog of mysticism into the clear light of practical life. Some critics seem to think that Drummond ignores the supernatural, but we do not so read these addresses. He invariably makes Christ the initial cause; but addressing, as he is, a company of Christian workers, he justly assumes that the Holy Ghost, as the working power, is already operating in the hearts and upon the lives of his hearers. His object seems to be not to convert sinners, but to develop saints, and in this he is most certainly successful.

*Christianity and Some of its Evidences* is a grand contribution from the heart and brain of Ontario’s premier, delivered at the request of the Society of Christian Endeavor of Knox Presbyterian Church, Woodstock, Ontario, and shows this Canadian statesman to be a Christian, knowing whereof he affirms in religious as well as political matters, and being able to give a reason for the hope that is within him. He starts out with this proposition, “If Christianity is true, the importance of accepting it as true is unutterably great. . . . Not to accept it would obviously be rebellion against the Almighty, and the saddest of all mistakes which a man could make against himself, and against the loved ones whom his mistake might influence.” Mr. Mowat has given a thorough study of the subject of Christian evidences covering the modern aspect of the controversy, and treats it from the mental standpoint of an experienced jurist and legislator.

His treatment is Christocentric, making God revealed in Jesus the impregnable rock of defence. It is a hand-book that may be given with safety and profit to "those who still doubt." To the lecture is added an Appendix of further facts that strengthen the position taken by the author. The work itself, independent of its eminent author, will, because of its intrinsic worth, be regarded as a valuable contribution to apologetic literature.

*Love, the Supreme Gift; The Greatest Thing in the World.* By HENRY DRUMMOND, F.R.S.E., F.G.S.

*The Perfect Life; The Greatest Need of the World.* By HENRY DRUMMOND, F.R.S.E., F.G.S.

*The First Thing in the World; or, The Primacy of Faith.* By A. J. GORDON, D.D.

*Power from on High.* Do we need it? Can we get it? By Rev. B. FAY MILLS.

*The Message of Jesus to Men of Wealth.* By Rev. GEO. D. HERRON, with an Introduction by Rev. JOSIAH STRONG, D.D.

These are booklets in neat form, with white vellum paper covers, price 20 cents each, issued by the Fleming H. Revell Co., New York and Chicago. For sale by the Willard Tract Society, Toronto. These pamphlets scarcely need any recommendation, as they are each of surpassing merit. Prof. Drummond has the true Christian ideal, and in both his addresses raises the proper standard for Christian character. No doubt "The First Thing in the World" was suggested to Dr. Gordon by "The Greatest Thing in the World," and because of the relation of Faith to Love is a most necessary preparatory lecture to that address, especially for those who have not experimentally realized *the greatest thing in the world* by living Faith. Love is the expanding tree, of which Faith is the fundamental and absolutely necessary root. It is a masterly treatment of "The Primacy of Faith," in the matter of salvation from sin.

"Power from on High" is an address delivered at the Ninth International Christian Endeavor Convention. It is a very able, practical address, and seems to be possessed of the fire from heaven. It certainly has the right ring, and will prove a spiritual inspiration to all who read it—and it ought to be read by every minister and all Christians. He first shows the necessity for "Power from on High," next its character, and lastly the conditions of its attainment, each of which is brought plainly and practically before the mind. On the last point, upon which there is more likely than the others to be confusion, he is specially clear. The circulation of this booklet cannot but prove a great spiritual blessing to the Church, and produce manifest results.

"The Message of Jesus to Men of Wealth" is an eye, heart and conscience opener. It is characterized by strong intellectual, and stronger soul-power. It is the emphatic expression, with the fire of deep conviction of a man thoroughly possessed by a truth which he feels and believes. It deals with a problem which is of intense interest to men of wealth, and to all men. It puts Christ and Christianity, Christians and humanity in the right place. It is really a luxury to read a man who has strong, clear, definite convictions and the courage to express them with all the fire of red-hot earnestness, especially upon social questions in these days. Get these booklets, but be sure to get the last two.

*Studies in Old Testament History.* By Rev. JESSE T. HURLBUT, D.D., author of "A Manual of Bible Geography," "Outline Normal Lessons," "Supplemental Lessons for the Sunday-school," and "Studies in the Four Gospels." Hunt & Eaton, New York. Cranston & Stone, Cincinnati. Paper, 25 cents; cloth, 40 cents.

The author says, "The aim of this little book is to present the outlines of that remarkable history of the chosen people." It comprises ten studies, subdivided into thirty lessons, adapted to Bible-Class teaching, with maps, blackboard outlines and questions. An excellent hand-book for teachers.

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#### THE SPIRIT OF THE REVIEWS.

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*The Homiletic Review.* Edited by I. K. FUNK, D.D., January-March, 1891. This Review shows evidence in its last three numbers of its persistent enterprise in striving to win and merit a high place in the Christian thought of America. Apart from valuable homiletic material in the form of Sermons, Sketches and Exposition, it gives us many articles worthy of a high-class review. These include "Cardinal Newman," "Divine Authority of Scripture," "Heredity and Christian Doctrine," "A Scientific Study of Christianity," "The Ethical Spirit of Chaucer." The interest of the publishers in Temperance gives prominence to this theme, and their fairness allows the presentation of divergent views on the methods and aims of the reform.

"Do the country churches want an educated ministry?" is editorially considered in the January number of the *Audover Review*, and answered affirmatively. The editor repudiates the cant saying, "The larger the salary, the louder the call," and affirms that the town or city churches are chosen because of greater opportunities for work. He asserts, "That the determining question with every earnest minister is the question of work," all other considerations being of secondary account in the choice of a field. If this is not absolutely true it ought to be, and no doubt is, relatively so.

Ministers are not such money-grabbers as they are sometimes accused of being. He says, "It is at the point of opportunity for the broadest and most effective service that the average country church suffers." The scheme proposed to secure the benefit of a trained ministry to the country churches is the adoption of what would correspond to the Methodist Circuit system in its palmier days, with assistants for the minister in charge, in probationers for the ministry and deaconesses. This suggestion, coming from a Congregational quarter, ought to be suggestive to Methodists.

*Our Day* for January contains a personal symposium on Mormonism, conducted by Joseph Cook and Mrs. Cook, in connection with a careful study of the question at Salt Lake City. A series of thirty questions were submitted, discussed and answered by representative ladies and gentlemen. The result of the investigation justifies President Harrison's position, that those who believe in polygamy ought not to have the power to make it lawful. The Monday lecture is on "Scientific Temperance Instruction in Public Schools." The February number contains an article on "The African Slave-Trade in 1890," which reveals the fact of its continued prosecution by Arabs, and "Secretary Windom's Last Speech." The Monday lecture is on "The Pope's Veto in American Politics," and "Public Inspection of Private Schools." In March we have the "New Theology in Japan," which, it is affirmed, "directly or indirectly sets aside the Divinity of Christ," "lays undue stress upon the so-called Christian consciousness as the supreme authority in religion," "hinders Christian growth by its destructive criticism of the Bible," and "inclines at every point to make Christianity a form of natural religion, based on the sole unity of the universe and its laws, to the exclusion of the supernatural and the moral world, and to the ignoring of a relation of man to God based upon sin and grace." The Monday lecture is on "Misleading Mormon Manifestoes." Subscription, \$2.50; to our subscribers, \$1.75 per year.

*The Preacher's Magazine*, for preachers, teachers and Bible students, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, contains many articles of merit, and sustains the high standard announced in its first issue. In the February number, James Stalker, D.D., contributes an able sermon on "Heaven," and Mark Guy Pearse an article on "The Temptation of the Lord Jesus Christ." Prof. G. G. Findlay continues a series of articles on "The Epistles of the Apostle Paul." "How to Win Converts Who Remain," by Thomas Champness, and "My Errors," a confession by a preacher, are very suggestive. In the March number, Rev. W. H. Dallinger, LL.D., F.R.S., gives a sermon on "The Ideal for Practical Manhood," and Mark Guy Pearse one on "The Loneliness of Christ." Rev. J. Robinson Gregory contributes "The Process of Salvation," the first of a series of papers on Christian doctrine. The Homiletic section in both numbers is well sustained, as also notes on the Sunday-school Lessons and addresses on the Golden Texts.



*The English Pulpit of To-Day.* The January and February numbers of this new monthly homiletic magazine are to hand, with an interesting table of contents in each, under the following heads: The English Pulpit, Expository Section, Prayer-Meeting Service, Children's Service, Biographical Department, Pastoral Work, Sermonic Framework, Pastoral Ethics, Book Reviews, Poetry and Miscellaneous. This periodical is published exclusively for clergymen, and will only be circulated among such as are engaged in the "active work" or are preparing for it. The aim is to furnish the best suggestive helps for preaching and pastoral work which are to be found in the printed sermons and addresses of the most successful preachers and pastors of Great Britain and Ireland. Price \$1 per year. Hurst & Co., 122 Nassau Street, New York.

*The Expository Times* for January, February and March. The "Notes on Recent Exposition" in each number is always critical and suggestive. "Requests and Replies," and "Exegetical Papers" are also very helpful departments of this periodical. In "The Great Text Commentary Department," the great texts of First Corinthians are being discussed by different able scholars. The *Times* aims to be a guide to buyers of religious expository books and periodicals. Price to subscribers, 80 cents per year.

*The Religious Review of Reviews* in its January number has for original articles "The Persecution of the Jews in Russia," and "The Religious World in Action." The leading articles that are reviewed represent all the principal English, French and German periodicals upon a most interesting variety of topics. The International News Co., New York. Price \$2 per year.

*The Cumberland Presbyterian Review* with the January number enters upon its third year, and contains, among other interesting articles, a "Reply to Professor Huxley," on "The Lights of the Church and of Science," in which the Professor's false assumptions are ably met from the standpoint of scientific analogy. "The Resurrection of the Body" is an able sermon on Job xix. 26; the conclusion of which would be somewhat affected by the Revised Version of this text. "The Religion of Jesus" portrays the spiritual nature of Christ's kingdom, and "Paul's Address at Athens" refutes the Agnostic proposition that God is *unknowable*. "The Church and Popular Amusements" is on the right side of that question, quoting from Bishop Vincent's little book, "Better Not," the author asks "What was it that gave the early Methodism its prodigious growth and vitality? Has Spurgeon's church become what it is through waltzing?" "Factors in the Atonement," and "The Government of God; Man's Relation to it; and the Atonement," are two able articles that will contribute materially to a clearer solution of a much debated theological question. The former article holds that "at present no theory explains

all the facts" of the atonement, but that "the truth is to be discovered by patiently combining and adjusting all existing theories." The latter article meets the objection "that if Christ suffered the penalty for sin, the sinner necessarily must go free," without regard to man's choice by showing that Christ did not suffer and die "for sinners in severalty," but to meet the demands of law. "Immortality of the Soul" is written to meet the materialistic objector.

*The Treasury for Pastor and People* for April, the closing number of Vol. VIII., is on our table. One great feature of this number is the complete index by texts, authors, and topics of the twelve monthly issues of the year. A glance at this index will reveal the wealth and variety of the matter discussed and presented in this religious monthly, *Treasury for Pastor and People*. The most prominent articles in this issue in the sermonic line are, "The Heroism of the Christian Ministry," by Dr. Jay Benson Hamilton, with a fine portrait, a view of his church, and a sketch of his life; and a sermon by Dr. Stalker, of Glasgow, entitled, "Biography in Three Words," full of fine discriminating thought. Professor W. H. Warriner, in "The Living Issues," discusses "The Minister and His Bible;" Dr. T. L. Cuyler has a beautiful "Pen Picture of Dr. Edward N. Kirk;" Dr. E. P. Goodwin, a concluding article on "The Attitude of Nations and Christian People Toward the Jews;" Dr. Schaufler, a telling article on "Spiritual Dynamics," and Dr. H. Taylor gives sensible views on "Preaching the Gospel." "The Leading Thoughts of Sermons" are by Bishop Lightfoot, President Patton and Canon Scott Holland. Editorials are on "Wash Your Brains," "Making a Difference," and "Economy for God." Dr. Moment treats the Sunday-school Lessons with his usual ability and lucidity. Yearly, \$2.50. Clergymen, \$2. Single copies, 25 cents. To our subscribers, \$1.50.

*The Quarterly Review* of the Methodist Episcopal Church South, ably edited by the Rev. W. P. Harrison, D.D., and published at the Publishing House of the Methodist Episcopal Church South, Nashville, Tennessee, is too well known to our readers to require particular characterization at this time. The January number presents the following table of contents: "Theism—A Survey of the Argument," by John J. Tigert; "Americanisms," by Charles Forster Smith; "Synods and Senates," by F. M. Edwards; "The Stem of Bani—In Greek Literature, to the Fourth Century, B.C.," by Laicus; "Life and Character of Antigone," by J. H. Kirkland; "Mexico as a Mission Field," by David W. Carter; "The Reality and Permanency of the Unseen," by M. B. Chapman; "Religious Frauds in the Nineteenth Century" (2nd article), by Jonathan Round; "Preparatory Education from a Southern Standpoint," by Chas. P. Card; "Methodist and Pre-Methodist Principles of Education," by William F. Warren; "Editor's Table." The theologians will naturally turn with greatest interest to the first of these articles; the classical student to the

fourth and fifth; the metaphysician and moral philosopher to the seventh; and the educationist to the ninth and tenth. All will amply repay perusal. 215 pp. \$2.50 per annum.

The January and February numbers of the *Unitarian Review* have come to us, like their predecessors, laden with interesting matter. The articles on "Papal Tradition," by Ernest de Bunsen; and that on "Our Mission Field in Japan," by Nobuta Kishimoto; are especially noteworthy. We have not met with anything presenting in the same space, anything like as complete a representation of the religious condition and needs of the Japanese empire as Mr. Kishimoto's interesting and valuable paper. The fact that the labors of the Christian missionaries have not been so successful during the last two years as formerly, he attributes to the prominence given to the non-essentials of Christianity by the missionaries, and the fact that politics have engaged so much of the time and attention of the people.

*The Theological Monthly* for January and February. This favorite Review still seeks to "exorcise the evil genius of dulness from theology." The first article on "The Order of the Law and History of the Exodus" claims that "the whole structure of the Exodus story and legislation is continuous as it stands, in a way in which it could not be made continuous by any one not minutely acquainted with the incidents of the journey itself." It is well worthy the attention of students of the Pentateuch. Other articles are, "The Nature and Amount of Scriptural Evidence for Episcopacy;" "Exegetical Hints on the Old Testament," by Canon Fausset;" "Present State of Religion in France;" and "Authorship of the Scottish Paraphrases." The February number has excellent articles on "Messianic Prophecy," by Prebendary Reynolds, defending the old views of prophecy;" "Ecce Christianus;" "Later Life of St. Bernard;" "The New Apologetic, or the Down-grade in Criticism," a favorable review of Prof. Watts' work in defence of orthodox views against modern criticism;" "Ὁν μὴ in the Gospels;" "The Indian Ghost-dance;" and the second part of Dr. Henderson's "The Nature and Amount of the Scriptural Evidence for Episcopacy."

*The Missionary Review* for January, February and March. This ably conducted missionary periodical comes each month like a richly-laden carrick from foreign climes. Under the editorship of Dr. Pierson, with his associates, Drs. Gracey and Gordon, it fully sustains its well-earned reputation. Each number is divided into five departments: The Literature of Missions; International Department; Editorial Notes on Current Topics; Monthly Concert; and General Missionary Intelligence. We can mention but a few out of the many valuable articles contributed. In the January number we notice specially, "Livingstone and Stanley;" "Modern Missions and Prayer;" "The Missionary Outlook;" "The Past Ten

Years in Persia." In the February number we notice, "The Regions Beyond," by the Editor; "The Mission Outlook," continued; "Mission of the American Board in North China;" "Buddhism and Christianity." In the March number, "The Regions Beyond" and "The Mission Outlook" are continued. We have also "Answered Prayers;" "Justification by Faith as Developed by Buddhism in Japan;" "Missionary Geography;" "The Waldensian Church and its Missions in Italy," besides tables of statistics of the various Missionary Societies. The literature of missions is rapidly growing in interest and importance.

*The Old and New Testament Student.* Editor, WILLIAM R. HARPER, Ph.D., Professor in Yale University. The January number for 1891 in its superior *menu* has an excellent portrait and a very appreciative estimate by Dr. Ludlow of Dr. Briggs, the eminent opponent of the Editor in the discussion now pending in Hebrew criticism. Other articles of special interest are "Biblical and Philosophical Conceptions of God," by Dr. Ladd, continued in two subsequent numbers. "Origin of the Hebrew Sabbath," by Nichols. A useful series of studies on John is introduced by the Editor and Prof. Goodspeed. For February we have "Paul as a Business Man," by Zenos; and a fairly representative Symposium on Commenting during the Public Reading of Scripture. In the March number, in addition to the serial articles above mentioned, we have "Study of New Testament Words," by Burton; "Klesterman's Origin of the Pentateuch," reviewed by Dr. Gates; "Bible Studies in the Colleges of New England," by Cook. The last article reflects the growing demand there is for placing the Bible in the University curricula. The editorials, critical notes and book notices are marked by very judicious scholarship.

*The Preacher's Assistant*—January, February and March numbers. William J. Stevenson, D.D., Editor; Frank J. Boyer, Managing Editor and Publisher, Reading, Pa. Price \$1 per year. This magazine comprises "Sermonic," "Bible Study and Christian Work," "Current Thought in Theology and Religion," "Thought Exchange," and "Editorial Departments." It is crisp, readable, instructive and well calculated to aid any pastor.

*The Methodist Review*, New York, for January-February, begins a series of articles on the New Testament books, corresponding with those published on the Old Testament books last year. The first one is on "The Gospel of John" by Prof. GEO. K. Crooks, D.D., of Drew University, which shows the victory that this book has won on the battle-field of controversy. This is a very able article and shows a wide range of reading. "Industrial Reconstruction," by Prof. G. M. Steele, is a review of the various theories propounded to solve the social problem from the standpoint of causes rather than of effects. A symposium on "The Temperance Movement" contains three very interesting papers on Responsibility of the Christian Church, The value of

Legislation, and Dangers to the Temperance Movement. "The Holy Spirit as a Factor in our Intellectual Life," is a very interesting, suggestive, soul inspiring article. Such an article is very timely in our day, when the work of Christ is being magnified, not unduly, but to the neglect of the offices of the Spirit, so that many modern Christians might say, "We did not so much as hear whether the Holy Ghost was given."

The *March-April* number, among other interesting articles, has "Paul's Epistle to the Romans," by Prof. W. G. Williams, of Ohio Wesleyan University, the second of the New Testament series, which is a scholarly treatment of Paul's exposition of the divine plan for the salvation of the world. The critique on "The Ritschlian Theology," by Rev. C. W. Rishell, M.A., of Berlin, is an exhaustive examination of the system of doctrine taught by Albrecht Ritschl, which is destined to have a beneficial effect on German theological thought. The symposium is on "The Christian Sabbath," the topics discussed being, The Divine purpose of the Christian Sabbath, The Dangers that threaten the Christian Sabbath, and Remedies for Sabbath decline. The social problem is discussed from the standpoint of "Tendencies in American Economics." "Was Jesus the Subject of Old Testament Prophecy?" is doubtless an editorial reply to Dr. Workman's article on "Messianic Prophecy." That Jesus was the Messiah of the Old Testament is conclusively affirmed.

*The New Englander* for December, January, February and March. The contents of this favorite Review are, as usual, somewhat varied in character, but deal largely with social and political questions. The articles likely to be of value to theologians are, "Suggestion and Hypnotism," throwing much light upon Faith-cure, a long and valuable article in the January number on "Coleridge as a Spiritual Philosopher;" in the February number, "Ministerial Training" and "Evolution as Involving the Doctrine of Sin;" and in the issue for March, "Christian Science and Faith-healing," and "German Theology and the German University."

*The African Methodist Episcopal Church Review* for January. This Review is doing its full share in building up the faith of the Afro-American people on a sound basis of intelligence, and in arousing their enthusiasm for a religion of light and knowledge. It embraces a wide range of subjects, evidences a good deal of thought and study, and is a strong and faithful exponent of Negro rights.

*The Lutheran Quarterly* for January. The following is the list of contents: "Unutilized Forces in our Churches;" "The Resurrection of the Body;" "Form and Content;" "Creed of Deeds, or the Didactics of Spiritual Truth;" "The Liturgical Question;" "The Adaptedness of Christianity to the Wants of Human Nature;" "Ministerial Education;" "The Historic Episcopate in the Lutheran Church." The articles are, as usual, thoroughly conservative in spirit, and well written. The Review of books at the close is discriminative and interesting.

*The Popular Science Monthly* for April concludes the thirty-eighth volume of this most ably conducted magazine. The contents of each number not only covers a wide range of purely scientific subjects, but in common with all the leading periodicals, due prominence is given to Sociology and Economics. The leading article is, "From Freedom to Bondage," by Herbert Spencer, being an introduction to a collection of essays entitled, *A Plea for Liberty; An Argument against Socialism, and Socialistic Legislation*. "Training for Character," by Prof. Henri Marion, is one lecture of a course on the science of education, delivered at the Literary Faculty of Paris. This one deals with the psychology of the child in relation to physical development. "Prof. Huxley on the War-Path," is an able reply by the Duke of Argyle to "The Light of the Church and the Light of Science," in the *Nineteenth Century* for July, 1890.

*The Magazine of Christian Literature* in January has, among other valuable articles, "Socialism and the Bible," by Washington Gladden; "The Trials of Youth," by Prof. Marcus Dods; "The Ministry Required by the Age," by R. W. Dale; "Modern Exaggerations of the Divine Immanence," by President A. H. Strong, and "The Jesus Christ of the Koran," by S. M. Zwemer. In February, "The Development of the Doctrine of Infant Salvation," by Prof. Warfield; "Christianity in Japan," by Theo. L. Cuyler; "The Present Crisis," by C. H. Spurgeon, and other interesting papers, as well as "The Month's Mind," and the Concise Dictionary. In March, "Recent Explorations in Palestine," by Selah Merrill; "The Preacher and his Work," by Dr. Joseph Parker; "The Sanctity of the Body," by the Bishop of Ripon, and "Professor Briggs and his Critics," are of special interest.

*The Primitive Methodist Quarterly Review* for January contains articles on "Cardinal Newman;" "The Antiquity of Man," considered in the light of recent pre-historic cave excavations; "Tennyson's Women;" "Theosophy;" "General Booth's Social Salvation Scheme;" "The New Africa;" "Betting and Gambling;" "Gideon Ouseley," and "The Christian Ministry," as it is, and as it should be.

*Christian Thought* for February is most attractive, and the articles will be found a great aid to those who are anxious to antagonize the materialistic philosophy of the age. It is an invaluable magazine to the clergyman, and one that should be found in every thoughtful person's home. Among the articles in this number may be found a most able paper on "Primitive Theism," by Jesse W. Brooks, Ph.D., D.D. Mrs. Elizabeth Reid contributes an article on the "Life and Teachings of Krisna;" Prof. Jesse B. Thomas, one on the "Spiritual Man;" R. Abbey, D.D., "Three Theories of Human Origin;" J. W. Webb, D.D., "Philosophic Views of the Trinity;" and Dr. Deem's paper on "Hereditry and Christian Doctrine," which has commanded much attention and discussion, is in this number. \$2.00 per year; clergymen, \$1.50; with our QUARTERLY, only \$2.00.

## ALWAYS READ THE MANAGER'S NOTES.

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WE sent the January number and Prospectus to all our ministers in the active work, accompanied with a circular appeal, "To those willing to help extend the circulation of OUR REVIEW," in which was the following explanatory clause :

"We send the January number and Prospectus to all our ministers. Please hand the Prospectus to some possible subscriber. When you have read the QUARTERLY, if you yourself will not subscribe, or you cannot get some one else, *please return or remit 30 cents*. If this number is not returned, or we do not hear from you to the contrary, we shall regard you as a subscriber, and you can remit to the undersigned, or hand subscription, ONLY ONE DOLLAR, to the Secretary of the Union at Conference."

Only about one hundred have signified that they "will not subscribe;" we will therefore regard all others as subscribers, and forward them the present number with that understanding.

Of all our subscribers, only *one* said, "Reduce the size, but do not increase the price of the QUARTERLY." Many, however, said, "Do not reduce size, rather increase price, if necessary." We issue this number at the usual size and make-up, and leave the Annual Meeting in May to decide as to any change. If each of our present subscribers would send us just one new subscriber, it would not be necessary to decrease size or increase

price. Let us make a united effort to reach the required 3,000 between now and May 10th. Send in names at once. There are 2,000 Methodist laymen who would take the QUARTERLY if asked. A layman has just sent in five new subscribers, with more to follow.

☞ If those who are in arrears for 1889 or 1890 would remit at once, it would save us the trouble and expense of sending out a postal notice.

The tract on "Organizing the Church for Work," which appeared in the April QUARTERLY for 1890, may be had for \$1.00 per hundred, and the Consecration Pledge Cards for 50 cents per hundred. Send to the Business Manager for any of these, cash to accompany order.

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Could you not sell some bound volumes of the QUARTERLY for 1889 or 1890? Try it. \$1.40 per volume; \$2.50 for both. To new subscribers, either bound volume and subscription for 1891, \$2.25; or the two bound volumes and 1891 for \$3.00.

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