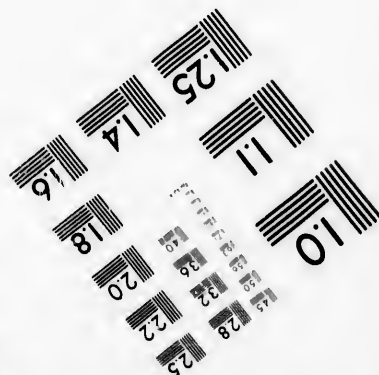
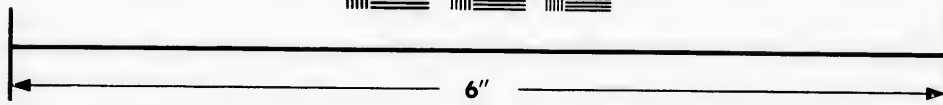
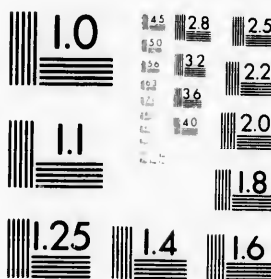


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1981

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

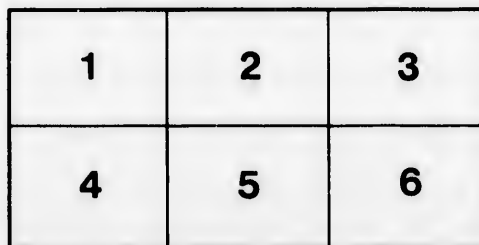
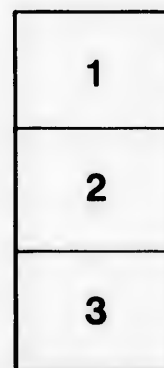
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

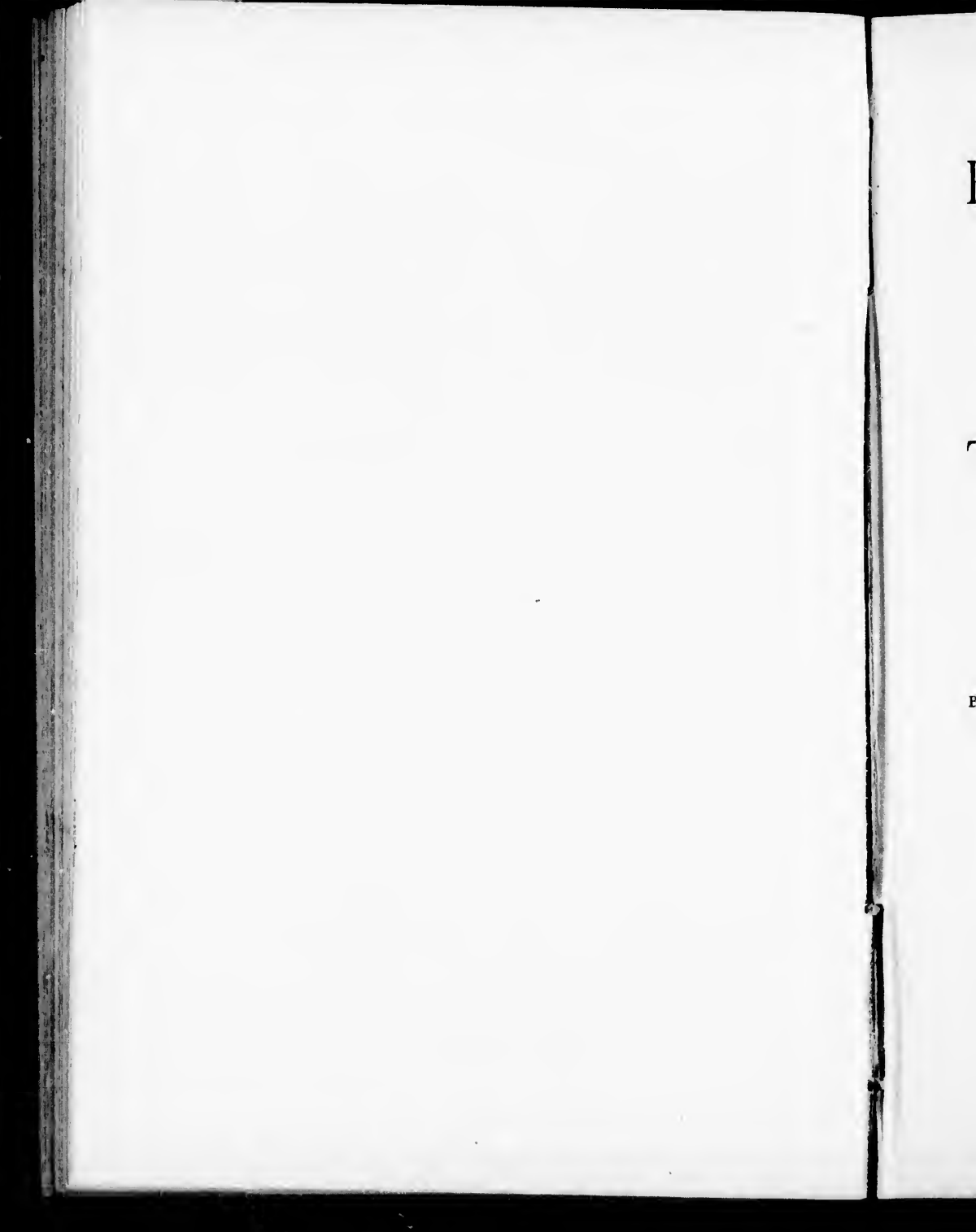
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ails
du
modifier
une
nage

rata
o
elure,
à



ETERNAL PUNISHMENT,

BY THE

REV. WILLIAM I. SHAW, M.A., LL.B.

THE COMING ONE,

BY THE

REV. WILLIAM R. PARKER, M.A.

BEING THE SEVENTH ANNUAL LECTURE AND SERMON BEFORE THE
THEOLOGICAL UNION OF VICTORIA COLLEGE IN 1884.

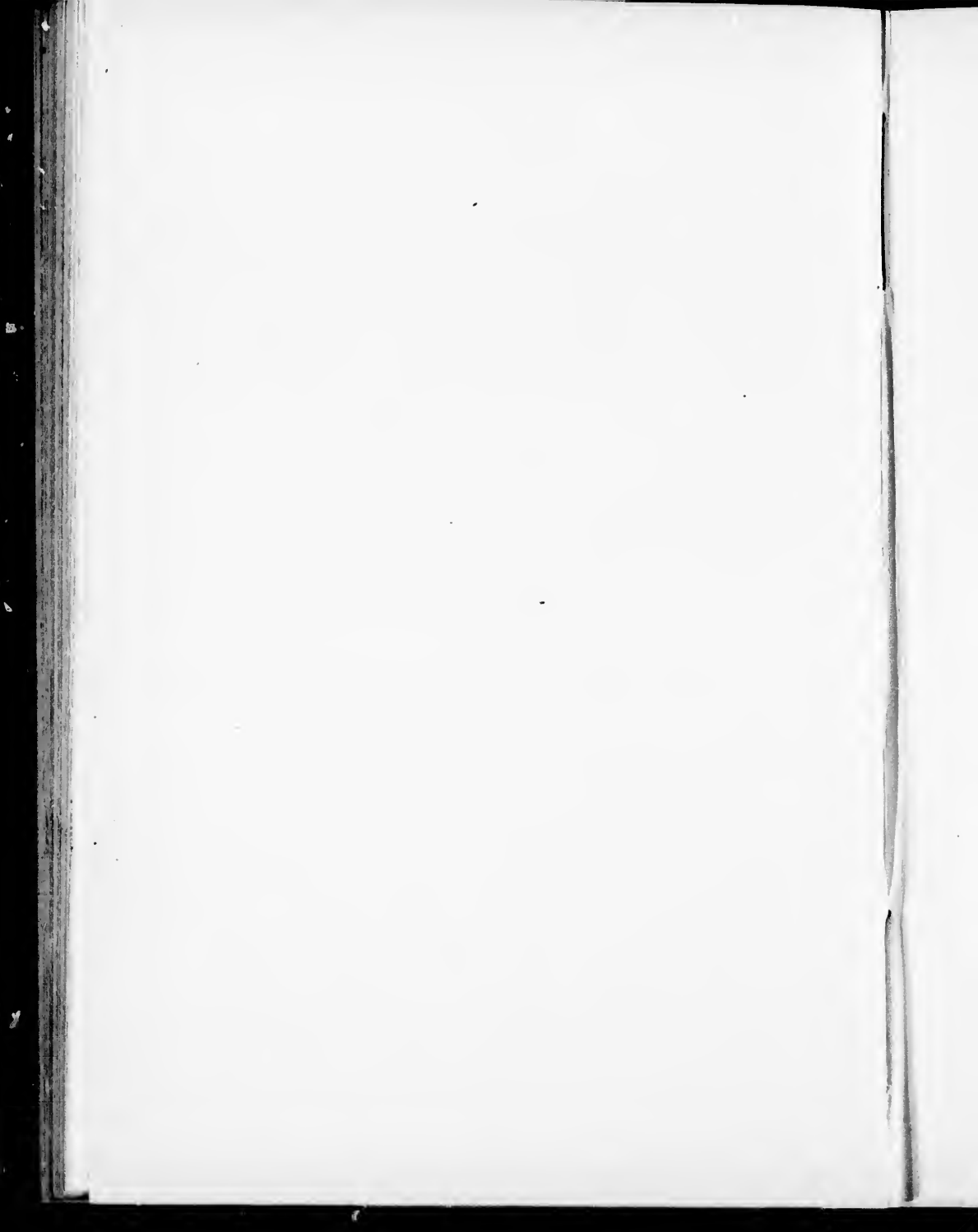
TORONTO:

WILLIAM BRIGGS, 78 & 80 KING STREET EAST.

MONTREAL: C. W. COATES.

HALIFAX: S. F. HUESTIS.

1884.



Eternal Punishment :

A LECTURE DELIVERED BEFORE THE THEOLOGICAL UNION OF
VICTORIA UNIVERSITY, MAY 5th, 1883.

BY THE

REV. WILLIAM I. SHAW, M.A., LL.B.

LITERATURE.

The following Works have been consulted by the Lecturer :—

- Discussion on Universal Salvation. By Rev. T. Merritt and Rev. Wilbur Fisk.
- Exposition and Defence of Universalism. Rev. I. D. Williams.
- Theological Discussion between Rev. Ezra S. Ely, D.D. (Pres.) and Abel C. Thomas (Univ.)
- New Testament Idea of Hell. Bishop Merrill.
- Love and Penalty. J. P. Thomson, D.D.
- Universalism Examined, Renounced, and Exposed. M. H. Smith.
- Works of Jonathan Edwards, D.D. Vol. I. discussing Dr. Chauncey's Views of Retribution.
- Eternal Hope. Rev. Canon Farrar, D.D., F.R.S.
- Fernley Lecture, 1878. Rev. G. W. Olver; and Notes by J. L. Posnett.
- Man all Immortal. Rev. D. W. Clarke, D.D.
- The Doctrine of Annihilation. Rev. J. Baldwin Brown, B.A.
- The Doctrine of Universal Restorationism Examined. Daniel Isaac.
- The Doctrine of Future Punishment. W. Cooke, D.D.
- What is of Faith as to Everlasting Punishment? Rev. E. B. Pusey, D.D.
- Mercy and Judgment: a Reply to What is of Faith. Rev. Canon Farrar.
- Exposition of Universalism. John G. Power.
- A Theodicy. Albert T. Bledsoe, LL.D.
- History of Opinions on Eternal Retribution. Edward Beecher, D.D.
- The Revealed Doctrines of Rewards and Punishments. R. W. Hamilton, D.D.
- Universalism not of the Bible. Rev. N. D. George.
- The Future Life. By eminent American scholars.
- For Ever. M. Randles.
- Life and Death Eternal. S. C. Bartlett, D.D.
- Monday Lectures. Joseph Cook.
- Immortality of the Soul. R. W. Sandis.
- Immortality of the Soul. K. Mattison.
- Endless Duration of Punishment. F. A. Lampe.
- Salvator Mundi. Samuel Cox.
- Salvation Here and Hereafter. John Service.
- Everlasting Punishment. E. M. Goulbourn.
- The Future Life. Archbishop Whately.
- Dorner on the Future State.
- History of Doctrine. By Hagenbach and by Shedd.
- Works on Systematic Divinity. By Pope, Hodge, Watson, Cooke, Raymond, and Martensen.

Lecture.

ETERNAL PUNISHMENT.

“It is a fearful thing to fall into the hands of the living God,” yet “the Lord is good to all, and His tender mercies are over all His works.” Again, “Sodom and Gomorrha are set forth as examples suffering the vengeance of eternal fire,” yet “God retaineth not His anger forever, because He delighteth in mercy.” How to reconcile these apparently conflicting declarations is a problem it would be extreme narrowness to ignore. The enigma of existence gathers most of its difficulties from the mysterious blending of light and darkness, joy and sorrow, happiness and pain. The grim spectres of sin and suffering flit among the phantoms of our earthly joys, and it is not strange that, wondering at times what can be the source of evil, we say with Dante :

The world, indeed, is even so forlorn
Of all good, as Thou speakest it, and so swarms
With every evil. Yet, beseech thee, point
The cause out to me, that myself may see
And unto others shew it ; for in heaven
One places it, and one on earth below.

One thing is clear, we are in a world of evil. However it is to be accounted for, the mystery of suffering confronts us on every hand. "It is appointed unto men once to die;" that is an article common to all creeds. If we can agree nowhere else, we find at the grave, a place where Atheist, Agnostic, Polytheist, Deist, and Christian are united in their assent to this universal truth. The Christian is no more obliged to explain this truth than his strange companions by that open sepulchre. Any one could state the problem, How came death and its concomitant sufferings? and as this strange group would consider it, one would be as much responsible for its solution as another. The dark fact of human suffering still stands all the same, whatever solution of the problem of its existence we may offer. But, passing the bounds of mere physical suffering, we discover that we are only on the confines of the gloomy domain of moral evil—a great dark empire of death reaching out so vast we feel certain it stretches away beyond the limits of time, and so blasts by its torments and ruins the victim of despair, that we feel the force of Pollock's description :

"A being that had burned
Half an eternity, and was to burn
For evermore, he looked."

But such tortures confront us even here and now. And their sulphurous fumes we recognize amid the scenes of earth's crimes and cruelties, the reek of alcohol, the debasement of virtue, the oaths of torments

already begun, the outrages of malice, the crushing of innocence, and the glowing hate of self, and of all beside. In all such scenes we find distinctly expressed three ideas: God, and justice, and hell. Were there no ray of hope piercing the gloom in this world; were there no Star of Bethlehem leading to light, and love, and purity; were there no revelation from the Creator of His gracious will, we would feel spell-bound by the bird of evil omen which the Poet of Despair has described:

Ghastly, grim, and ancient Raven, wandering from the nightly shore,
And his eyes have all the seeming of a demon's that is dreaming,
And the lamp-light o'er him streaming throws his shadow on the floor,
And my soul from out that shadow, that lies floating on the floor,
Shall be lifted,—Nevermore.

But the mind, wearied and worried by the great problem of the existence of evil, finds satisfaction and rest at last in the sure word of prophecy which God has given us, and finds satisfaction nowhere else. I take my stand then, to-day, on the foundation of a few central truths thus divinely revealed, which I do not intend to discuss: 1st. God is. 2nd. The Bible is the only perfect mirror of His nature.

“Here the whole Deity is known.”

3rd. The Divine nature is equally marked in relation to man by goodness and severity, love and justice,

compassion and indignation. The Bible is a stereoscope to blend these in perfect harmony. Look at them without the proper use of revelation, and you have the confused outlines of two pictures—a very distorted conception of God. But look with both eyes, with both mind and heart, through both lenses of Sinai and Calvary at both pictures, and you see God as He is, infinite in mercy and inflexible in justice. 4th. Sin or a violation of God's laws is sure to be punished. Taking our stand, then, upon the basis of these certain truths, we propose for our study, as far as our brief time will allow: 1st. The doctrine of the punishment of sin, more especially as to the eternal duration of punishment. 2nd. Historical development of the doctrine of Retribution. 3rd. The objections urged against the teachings of the Bible on this subject.

I. THE DOCTRINE OF RETRIBUTION.

(1) A serious and intelligent man is not to be found to-day who will claim, as did the early Universalists, that sin and virtue are equitably punished and rewarded in this life. The fact that men of putrid character and vilest lives live in worldly ease and plenty, while the most virtuous noblemen of heaven have to struggle with want and adversity and indescribable tribulation, is a fact that even a very limited observation of human experience will readily recognize. The oldest writer of the Bible, from the depths of his desolation, was constrained to ask: "Wherefore do the wicked live, become old; yea, are

mighty in power? Their houses are safe from fear, neither is the rod of God upon them." The Psalmist Asaph tells us that the study of this problem was too painful for him, until, he says, he went into the sanctuary of God, and understood the destiny of the wicked. Eternity needs to be taken into the account to perfect the equation. Neglecting to go into the sanctuary of serious and prayerful thought and of Divine teaching, we are in danger of adopting Dryden's words:

"Yet sure the gods are good; I would think so,
If they would give me leave;
But virtue in distress and vice in triumph
Make atheists of mankind."

Our present life is manifestly not the scene of perfected rewards and punishments. Whatever views may be entertained on this subject, all men are beginning to protest against the unreformed villain and his innocent victim entering the same heaven, and are demanding that the former, in some place and in some way, be purified from his wickedness before he can be admitted to the abode of the blessed. Paint as you may, in darkest colours, the sorrows of the wicked here; represent them as the troubled waves which cannot rest; be as eloquent as possible in depicting the gnawings of remorse, and their being pursued through all the mazes of pleasure by the horrid spectre of guilt; still, when you have made the picture as black as possible, one fact yet stands which overthrows the

flimsy structure of Universalism—the fact that the innocent here suffer with the guilty, and often more than the guilty. If God be just, there must be compensation for this inequality in another world.

(2) Again, I believe that the impenitent soul passes at death into a state of torture in Hades, from which it will pass at judgment into the torments of Gehenna. By Hades, as the derivation implies, I simply mean the invisible world or intermediate state occupied under different conditions respectively by saved and unsaved until the general judgment, for “God hath appointed a day in which He will judge the world.” With this intermediate state I do not mean to associate any purgatorial or disciplinary agency to any of the respective degrees represented by Dorner, Farrar, Pusey, or the Roman Catholics. That there is implied, on the part of the lost, a consciousness of suffering in Hades, in opposition to the error of Psychopannychy, or sleep of the soul, is manifest from the case of Dives, whose torment must be regarded as anterior to the general judgment; for his brothers, for whom he is solicitous, are represented by Christ as yet in a state of probation.

(3) Again, I believe that the material elements of sulphur and fire, and all the concomitants of intensest physical agony in Gehenna, are to be understood in a figurative sense, even as in the apocalyptic description of the celestial state there are used the highest types of joy and splendour, harp and song, and crown and gold, and emblazoned jewellery. This interpretation

was adopted by Jerome, Ambrose, Augustine, and John of Damascus. I have all respect for many wise and good men who have interpreted these things literally, but I think I am not mistaken when I say that a figurative interpretation is the one seriously entertained by the great majority of Protestant ministers to-day. Even the Roman Catholic theologian, Perrone, notwithstanding the materializing interpretation so common in his Church, says: "This alone is matter of faith, that there is a hell. All the rest, as to the place or nature of the punishment, are not matters of faith. For, as Petau says judiciously after Vasquez, 'By no decree of the Church, nor in any Synod, has it been defined, viz., either that the fire is corporeal, or that there is a place under the earth where the demons and the lost are tormented.'" By this method of interpretation I do not think there is implied any mitigation of the sufferings of the lost. On the contrary, as symbols are always less than the things signified, if the agony of physical burning be so intense—the most acute we know of—how much more intense will the reality be, as represented by "the worm that dieth not and the fire that cannot be quenched?"

(4) Again, I believe that every lost soul is in a state of confirmed enmity to God and opposition to His law. The doctrine of universal tendency to permanence of character is not new with Joseph Cook; for, as far back as 1702, Archbishop King, in his "Origin of Evil," reasons that "as our limbs, when distorted, become incapable of their normal action, so

by persistency in sin we become utterly incapable of reformation." This doctrine is not without some serious difficulties. Only this point in it we observe at present, viz., that with the cessation of probationary privileges and influences, the soul, whether previously confirmed in sin or not, now of necessity is helplessly under its sway. Of course, this view implies a complete rejection of the Pelagian idea that the human will in the lost has the power of submitting to God and of originating, when unaided, holy volitions. To my judgment, the Scriptural doctrine commends itself of the complete moral impotency of man. It follows that if the supernatural aids provided for all by a universal atonement are withdrawn, the soul reaches the point mentioned of confirmed and irreversible antagonism to God and to all that is good. Everything then hinges upon the question, Do these supernatural aids terminate at death? That they do is clearly manifest from the fact that this is made the whole ground of appeal to the sinner, so far as his peril is concerned. Says the Wise Man, "There is no work, nor device, nor wisdom in the grave whither thou goest," and therefore he appeals to us, "Whatsoever thy hand findeth to do, do it with thy might." This seems like the cry of desperation, as if the chance of rescue were so brief that the one opportunity now offering were the only one; and so, as with terrific earnestness, Paul calls to our careless world, "Behold, now is the accepted time; behold, now is the day of salvation." There would be no sense nor honesty in

this mode of appeal were it not for this solemn consideration, "They that go down into the pit cannot hope for thy truth." The Apocalypse, whenever written, and whatever interpretation we may give to its mysterious predictions, most certainly refers in its closing chapter to the consummation of all things, when "they that have right to the tree of life shall enter in through the gates into the city. For without are dogs (*i.e.*, spiritual Gentiles, the uncircumcised in heart), and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Like the awful knell of the darkest doom to men responsible, guilty, and lost, even this gospel of mercy, in its closing passages, has to say, "He that is unjust let him be unjust still, and he which is filthy let him be filthy still." The gulf that separates the lost from the redeemed is described by the Saviour as a "great gulf fixed," and equally fixed are the characters on each side of it. That this impassable gulf will at some future age be bridged there is not in Scripture the slightest ray of hope. If such should ever be done, the prophet of Nazareth might indeed be suspected of decidedly misleading, by his teachings, an immense number of the most honest and competent enquirers after truth. Both Hades and Gehenna I regard, with reference to the finally impenitent, as a state of confirmed enmity to God.

(5) Again, I consider that in Gehenna there are constant violations of the divine law, which themselves merit their consequent retribution. I accept

the statement of an able English Universalist, Mr. Vidler—"A rational creature cannot be without law either in heaven, earth, or hell." Sin is sin as much in hell as on earth, as much a million years hence as to-day; and the "cursed" that will be driven at the day of judgment "into everlasting fire" are such because they are sinners deliberately committing themselves to an eternal career of sin. Christ refers to them in His declaration, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but shall be in danger of eternal sin" (Mark iii. 29). This reading of *ἀμαρτηματος* instead of *κρισεως*, it is well known, is sustained by the leading uncial and many cursive MSS. and versions, and implies that to "quench the Spirit" and persist to the last in opposing the gracious influences of heaven's rescuing mercy, is to abandon one's self to an eternal rebellion against God. I know not how such a condition of antagonism to God's law can escape the righteous indignation of the Most High. Nemesis, the daughter of Night, silent and swift of foot, hovers upon the track of the wrongdoer, pursuing him with certain vengeance, whether it be in the fall of the angels, the sins of earth, or the crimes of hell. Canon Farrar, in his sermon on "The Consequences of Sin," depicts most faithfully and forcibly the certain punishment of the transgressor. I think this law will operate eternally.

(6) Again, I believe that the statement, though plausible, is misleading, that sin is its own hell. Marlowe, in his *Faustus*, expresses it:

“Hell hath no limits, nor is circumscribed
In one self place ; but where we are is hell ;
And where hell is, there we must ever be.”

I admit that sinners are punished in part by sin as well as for sin ; but to maintain that sin is its own and only punishment, is to ignore the clearest operations of punitive justice both in God and man, and to deny simple facts. If sin brings its own punishment, how is it that the more a man sins the less really he is punished ? Scripture makes frequent reference to those having their conscience seared with a hot iron, “who being past feeling, give themselves over to work all uncleanness ;” whom “God gives over to a reprobate mind, and sends them a strong delusion that they should believe a lie.” The principle we are opposing, so dear to Latitudinarians, and inspiring much of their eloquence, is simply absurd. Parents, masters, and rulers, all reject it. Society does not say of a villainous murderer, Poor fellow ! he has had punishment enough in the ever-haunting spectre of that white face of his innocent victim and in the lashings of his tormenting conscience. No ! Society demands that, being convicted, he should be judicially punished, and he is hanged ! I regard hell as a state of punishment as well as of remorse ; and punishment implies legal process, the sentence of law executed by legal authority whether the culprit’s conscience be seared or tender. The terms employed in Scripture to represent the sufferings of the lost, imply something positive and objective to their remorse. They are “cast into it,” they are

"tormented in it." "It is the furnace of fire," "the lake of fire." These are allusions quite foreign to the self-acting of the soul. "The stripes," "the horrible tempest," "the taking vengeance," "the tormentors," "indignation and wrath, tribulation and anguish." This all means suffering from without. This penalty is not personal revenge on the part of God in the sense of vindictiveness, but it is the necessary operation of divine law, the cessation of which means that God ceases to be. Paul tells us that "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, who shall be *punished* with everlasting destruction" (1 Thess. i. 9); and Peter tells us that the unjust are reserved "unto the day of judgment, to be *punished*" (2 Peter ii. 9). The Gnostic view of the third century, represented by the school of Valentine, held that divine justice simply means righteousness or integrity and that the idea of punitive justice is directly opposed to divine benevolence. This idea was revived by the Sozzini in the sixteenth century, and among many of their followers to-day it is held in high favour. Only one alternative is possible on the acceptance of this view, and that is the rejection of the authority of the Scriptures; for the wildest and most reckless exegesis cannot eliminate from them the awful utterance, "Vengeance is mine; I will repay, saith the Lord." Indeed, it is not clear which is the more terrific, nature or the Bible, in its utterance that violation of law must invariably be punished.

(7) Again, I believe that the number of the lost will be small in comparison with the number of the saved. Canon Farrar's works, "Eternal Hope" and "Mercy and Judgment," in my opinion, owe nine-tenths of their popularity and destructive influence to attributing to the orthodox three views that are for the most part monstrous, and are doomed to universal rejection by the Church. One of these is the Calvinistic doctrine of reprobation; another, is the possible damnation of infants; and the third, is the view which he perpetually attributes to defenders of the Scriptural doctrine of retribution, more especially in his sermon on "Are there few that be saved?" viz., that but a small company, an elect few, constitute the redeemed, while hell is teeming with an immense majority of the human race enduring the most intense agony of corporeal suffering. I reject and spurn these monstrous errors as a blot upon God's character and a disgrace to Historical Theology; and I am persuaded that I am not alone here. I think I know at least where 35,000 ministers may be found, leaders in the most aggressive form of Christianity the world has known, who resent with contempt the imputation of any of these views; and, in my opinion, the great majority of Protestant ministers outside of Methodism, are equally agreed in their rejection. Referring now to the third of them, I hold that the disposition of the Church is not to represent the redeemed as a favoured *coterie* about the divine throne, an oasis in the great desert of moral ruin in the universe. "The Church," it has been beautifully said by

Dr. Pusey, "has its long list of saints; it has not inserted one name in the catalogue of the damned." Any of our preachers before passing through probation, acquires skill in proving scripturally and effectively by our Arminian interpretation of truth, that the majority of the human race will be saved; and many go so far as to hold that the lost, including men and angels, will be in proportion to the saved, as incarcerated criminals are to law-abiding citizens in our community. Without committing myself to what this last comparison implies, I am satisfied that the great majority of our race will be found among the redeemed. This must at once appear from the fact, that the majority of human beings die before reaching years of accountability. Add considerable numbers of others who are likewise irresponsible, to whom the inheritance forfeited by Adam's sin will be restored by the world's Saviour. Add, according to our Arminian interpretation of Chapters I. and II. of the Epistle to the Romans, which Whedon discusses so ably in his immortal work on "The Freedom of the Will," under the title of "Equation of Probation Advantages," a considerable number of heathen, who, while striving to live in harmony with the light they have, show that they trust the mercy of the Supreme Being for the forgiveness of delinquencies of which they are conscious. Add the ever-growing multitudes of believers whose numbers will increase with accelerated rapidity as we approach the millennial triumph of the Gospel. Add these together, and you have "the multitude which no man could number," a vast majority of our ransomed race.

I have thus stated seven elements of the doctrine of the punishment of sin, as they commend themselves to my judgment: 1st. It must reach beyond this life; 2nd. Its tortures begin at death, in Hades or the Intermediate State; 3rd. It does not necessarily imply corporeal sufferings; 4th. It implies confirmed antagonism to God; 5th. It implies in the other world a career of sin, itself meriting corresponding punishment; 6th. It is more than remorse—it is a positive and judicial infliction of punitive suffering; 7th. Only a minority of the race will be consigned to such torment.

(8) The great question still remains, in case the above views be accepted, What Scripture evidence is there of the eternal continuance of this punishment? If the admission of an opponent could settle this question, it is closed at once with the statements by Theodore Parker, in his published sermons: "I believe that Jesus Christ taught eternal torment; I do not accept it on His authority." The candour of these words is only surpassed by their impious boldness.

Without repetition of what I have said in another connection, the eternity of the torments of hell, I remark, is evidenced by the cessation at death of all probationary opportunities of salvation. This is implied in the exhortation, "Pass the time of your sojourning here in fear," "Redeeming the time," "Lay hold on eternal life," "Seek the Lord while He may be found," "While it is said, To-day, if ye will hear his voice, harden not your hearts." After death comes what? the judgment. This we know with certainty,

but of a *post mortem* probation we know nothing, absolutely nothing, from either nature or the Bible. The remark of Baxter, in his treatise on the Christian Religion, is here very appropriate: "How foolish a thing it is to go from the light of a plain revelation and scripture, and argue from our dark uncertainties."

Again, all Scripture that represents the Atonement of Christ as the only means of the restoration of the sinner, absolutely precludes any efficacy attaching to a supposed *post mortem* discipline which does not belong to the power of the Cross. In other words, this view I have mentioned, if correct, supersedes entirely the necessity of an atonement, and the whole scheme of grace. It makes the restoration of the lost a matter of personal merit, and the greatest blunder in the government of the Universe was when the divine Christ went, unnecessarily, through the agonies of His passion, to save those who can as well be saved by a brief period of discipline in hell. Heaven itself would be amazed at the appearance, after some period relatively brief, among the ransomed throng, of those who have served out their time in torment, and who now come, not "with their robes washed in the blood of the Lamb," but with the smell of purgatorial fires upon them; who, poor objects, have been conquered, not by love, but by that oft abused consideration, the fear of torment. How startling to all such dreams and delusions comes the word, like a thunder crash, from Jehovah's lips: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth

no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

It may seem strange to some that the tender, loving, gentle Saviour is the great announcer of the solemn truth of man's danger of eternal ruin. Says the Rev. Dr. Hamilton, in his very able Congregational Lecture in England, in 1847: "It cannot escape our notice, it cannot but awaken our surprise to find more terrible descriptions of future punishment in the teachings of Christ than in the former dispensations, where they might seem more appropriate. We are prepared for the blasts of the trumpet, which ring out from the precipices of Sinai; for its 'blackness, and darkness, and tempest.' We are prepared for the curses of Ebal. But when we enter this dispensation, we await the meekness and gentleness of Christ. We expect an infinite tenderness, and we find it. He pleads to weeping, He agonizes to blood. Yet what voice ever told so much of hell? He reiterates illustration after illustration, He heaps image upon image, He adds warning to warning. Like successive and loudening thunder-peals these repetitions roll along until startled sinners are made to realize the terrors of the place 'Where their worm dieth not, and the fire is not quenched.'" These last words are quoted by Christ from Isaiah lxvi. 24, where they manifestly refer to the ungodly, as also in the apocryphal book of Judith; xvi. 21. "For he will give fire and worms into their flesh, that they may burn and feel for ever." The

torments referred to by Isaiah are associated with the Valley of Hinnom, or Gehenna. The fires of this valley were first kindled for idolatry; afterwards, to debase the scene of moral pollution, the refuse of the city of Jerusalem was heaped there and burnt; and so, says Isaiah, at the very end of his prophecies, after describing the new heavens and the new earth, "They shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched." At the time of Christ, this geographical term, with its terrible associations, was used to represent the eternal torments of the wicked. For a full statement of this point, and discussions as to the evidence of the Targums and Jewish testimony in general, I can confidently refer to Bishop Merrill's "New Testament Idea of Hell," chapters x.-xiii., and to Dr. Pusey's "What is Faith?" pp. 47-96. He, indeed, would be a "Son of Thunder" who would preach the terrors of the law as fully and as faithfully as did Christ. In His merciful incarnation He thus appealed to the obdurate: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" In His judicial glory He declares He will say to them, "Depart, ye cursed, into everlasting fire." The entire Bible harmonizes with such teachings: "The smoke of the torment of the wicked ascendeth up for ever." "They have no rest day nor night." "The wicked shall dwell with everlasting burnings." "The beast and false prophet shall be cast into a lake of fire, and shall be tormented for

ever and ever." And just here notice the significant words of Jesus, "the Lord who weigheth the spirits," relative to Judas, "It had been good for that man if he had never been born." Nay, Divine Teacher, we cannot believe Thee, if Restorationism be true, for if, after the lapse of ages, heaven be gained, it would be "good for that man" that he ever saw the light. His would be later but, after all, eternal glory that would counterpoise any conditions, that would repay the torments of the lowest depths of hell. But, alas! to the wicked is reserved "the mist of darkness for ever," and "the blackness of darkness for ever," "suffering the vengeance of eternal fire." "They shall be tormented day and night for ever." Anticipating these fuller revelations of the New Testament, from the Old there come the significant words, "They that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," harmonizing with Christ's words, "These shall go away into everlasting punishment, and the righteous into everlasting life." I know the interpretation that Restorationists have given to the word *κόλασις* here as if it meant only disciplinary suffering, but I also know that the same word may be consistently used as a synonym for *τιμωρία*, or punitive suffering in the only three other places, where it occurs in the New Testament, and forty times in the LXX., is the word so used. Among classical writers so employing the word there may be mentioned, *e.g.*, Plutarch, who was born in the apostolic period, and fifty times does he use the words *κολάζω*

or *κόλασις* as involving *τιμώρια*, or the judicial sufferings of the wicked. Prof. Sophocles, recently deceased, a Greek lexicographer and distinguished Professor at Yale College, in his Glossary of later and Byzantine Greek defines *κόλασις* as "punishment, torment, and damnation," referring for his authorities to the New Testament, to the apostolic institutions, and the Greek Fathers. It is interesting to enquire just here what disciplinary design, in any case, can appear in this *κόλασις* or punishment that awaits the wicked if it be everlasting.

This leads me to the enquiry as to the meaning of the adjective *αἰώνιος* or its equivalents, found in so many of the passages I have quoted relative to the eternity of perdition. There is a general readiness to recognize the adjective *αἰδιος* as being derived from *ἀεί*, ever, but the contention of some Restorationists is that *αἰώνιος* is not so derived. It would be a convenience if they would tell us what is its derivation. Aristotle is probably a competent witness here. He says, *De Cælo* i. 9: "The boundary that incloses and comprehends all time and space is *αἰών*, a continuous existence immortal and divine, deriving its name from *ἀεί εἶναι*." I think we may safely challenge any opponent to show cause why *αἰώνιος* should not be rendered *ever-lasting*. But Canon Farrar defines *αἰών* as simply "something above and beyond time," "an age, an indefinite period, long or short." That is because it is not said when it will end or that it positively will last for ever, therefore it will not last for ever. In other words, because

it has no end, therefore it must have an end. I really cannot discover from searching the views of various restorationists on this critical point that their argument has any more validity than what I have indicated. I know how we are reminded of our frequent use of such expressions, eternal rocks, mountains, etc., and the Poet Laureate has befriended the Restorationists by stamping his authority upon the newly-coined word *aeonian*, as he speaks of "the aeonian hills." With reference to all such uses of the word *αιωνιος*, I think the view of Moses Stuart, in his discussion on Future Punishment, is incontestable, viz., that this adjective implies such a perpetuity of existence as is possible in the nature of the subject, that eternal hills means, for example, hills that will last as long as it is possible for hills to last, and "eternal punishment" means punishment that will last as long as the immortal soul being punished can last, that is, for ever. I have not time to apply this to the various instances cited from classical writers in which these words *αιων* and *αιωνιος* occur, but I think the principle stated will stand the test of such an examination. In the New Testament the word *αιων* is used ninety-five times, and always in harmony with this principle; sixteen times in praise to God; five, relative to the divine existence; four, the kingdom of Christ; one, God's word; eighteen, as *ever*, with the negative *never*; seven, an indefinite period in the past; twenty-nine, in the sense of *age* or *world*, either present or future, Jewish or Christian; nine, future happiness of the righteous; and five,

future punishment of the wicked, viz., Mark iii. 29; 2 Peter ii. 17; Jude 13; Rev. xiv. 11, xix. 3, xx. 10. A similar analysis, showing the use of the adjective *αιώνιος* in the sixty-six passages in which it occurs, strongly establishes the view that has been stated, fifty-one instances having reference to the everlasting benefits of the atonement, and six to the endless perdition of the lost, viz., Matt. xix. 8, xxv. 41-46; Mark iii. 29; 2 Thess. i. 9; and Jude 7. Dörner, in the 3rd Part of his *Eschatology*, admits that "*αἰὼν* or *αιώνιος*, in the very nature of the case, in reference to the eternal life of believers, signifies endless duration." I know not why it should signify less concerning the lost. Canon Farrar confidently asks, Why, if punishment be everlasting, was not some more certain word than *αιώνιος* used to describe it, *eg. gr.*, *ἀτελευτητός*, endless, or *ἀκατάλυτος*, or *ἀπέραντος*, interminable? Let us see how these would serve. Paul uses this last word in one place (1 Tim. i. 4), and what is the instance? Just this, endless—*genealogies*! Had punishment been generally described as *ἀπέραντος*, perhaps Canon Farrar would have held more orthodox views; but some one would be assailing him with the question, How could *ἀπέραντος* mean everlasting when Paul applies this very word with a necessarily limited sense, to "*genealogies*?" Principal Bartlett, of Dartmouth College, has clearly shown that the words used by the Holy Spirit are (a) appropriate, (b) well known, and (c) apprehensible modes of expressing the eternity of perdition, and that the very words suggested by Canon Farrar are (a) in-

frequent in classic Greek, and almost unknown in the Hellenistic, two of them never appearing in the LXX., and the third but once, and (b) not so decisive as the words employed.

I began the discussion of this point with the admission of Theodore Parker; I close it with the following admission, made two years ago by Dr. Ellis, a distinguished Unitarian teacher in the United States, in the presence of a numerous assembly at Boston: "Fifty years of study, reflection, and reading, devoted chiefly to the Bible and literature relating to it, have brought me to the conclusion that it, as a whole, is an orthodox book. It teaches what is called orthodoxy. The immense majority of its readers, by following the natural sense of the book, by taking it literally, by keeping to the impressions made by its principal texts, find orthodoxy in it. It is only by means of forced explanations, and by skilful distinctions that we liberals come to find in it anything else. The sects called Evangelical are evidently in the right when they maintain that their views of the Bible and of its doctrine establish a profound distinction between their faith and ours." I know of no logical alternative but to accept the doctrine I have stated, or reject with it the authority of Holy Scriptures.

II. HISTORY OF THE DOCTRINE.

I very much regret that limit of time deprives me of the pleasure of tracing the history of the doctrine of Retribution. I must simply be contented with stating its modifications.

1. Restorationism, originating in the third century in the school of Alexandria, represented by Clement, Origen, Gregory of Nyssa, Gregory of Nazianzum, Schliermacher, Neander, F. W. Maurice, Farrar, Kingsley, Dale, Brown, Parker, and Allen. In here citing Farrar's name, I do not forget that in his *Mercy and Judgment* he disowns being a Restorationist, and says, while claiming to be in substantial agreement with Dr. Pusey and Cardinal Newman, "I expressly stated my belief that there was a hell, and that I could not teach that all would ultimately be delivered from it." This disclaimer illustrates the honesty of the man, and at the same time is an illustration of the illogical nature of much of his work. As Restorationism seems to be defended by a strong array of names, it is necessary to observe that, on the very clear showing of Dr. Pusey, Origenism was specifically condemned by the 5th Ecumenical Council; and Hagenbach classes it among heresies in his remarks (vol. ii. p. 376). "This doctrine made its appearance only in connection with *other heretical* notions, and especially with the otherwise anti-Origenistic Millenarianism." Philip Schaff, in an able article on Studies in Eschatology, in the last October number of the *Presbyterian Review*, says: "Since the middle of the sixth century the doctrine of the final salvation of all men has been regarded as a heresy by all except by the Universalists."

2. The Roman Catholic doctrine of Purgatory, originating with Augustine, and established as a dogma by Gregory I., in the sixth century.

3. The Anglo-Catholic view of the intermediate state, represented by Dr. Pusey in his sermons and in his very valuable work on "What is of Faith as to Everlasting Punishment?" and which looks somewhat to the Romanist view in associating with the intermediate state the moral improvement of believers as preparatory to their entrance into eternal glory.

4. The Reformed Theology expressed in the Westminster Confession which, in its opposition to Romanism, goes so far as to reject the whole doctrine of the intermediate state, even in the form in which it is held by Evangelical Anglicans and Wesleyans.

5. The views of Dorner as to a *post mortem* probation when all the departed heathen, and others comparatively irresponsible here, shall have definite opportunity of accepting or rejecting Christ.

6. Universalism in America, in its earlier, more serious, and Calvinistic form, in which the sovereignty of God and the irresistibility of grace were associated with the doctrine of the universality of the atonement, represented before 1790, by Rely and Murray.

7. Universalism in its later and looser form.

8. The view of the Annihilation of the Wicked, and with this the doctrines of Psychopannychy, or Sleep of the Soul, and Conditional Immortality, represented by John Locke, Rothe, and Archbishop Whately.

9. The peculiar view of Rev. G. W. Olver, in the Fernley Lecture, in England, in 1878, that the lost spirits will have no bodies, and will have no fellowship with any being, but each incorporeal spirit will spend eternity in solitude and despair.

10. The thought of Joseph Cook, in 1882, that in the case of multitudes who die without seeming to reach any permanence of character, either bad or good, the experience of death so quickens their mental and moral powers, that they fully realize the vast importance of the issues before them, and, in most instances, submit themselves, he thinks, to God, and trust in Christ; or else they abandon themselves to confirmed opposition to God. This view is designed to give some reply to the objection against the doctrine of permanence of character, that in by far the most instances, to all appearance, there is no permanence of character reached in this life. (See very able answer to Cook, by Dr. Buckley, in the N. Y. *Christian Advocate*.)

11. The view of Bishop Martensen, a Lutheran bishop of Denmark, recently deceased, that the words of Scripture relating to punishment clearly favour the doctrine of its being everlasting; but that there is in revelation what he called an antinomy, or theological paradox, similar to that between divine sovereignty and human freedom, in the solution of which he tended to Restorationism.

12. The view of Archbishop Tillotson, that, though God threatens to punish eternally, He does not intend to carry out the threat, similar to the unworthy Calvinistic subterfuge that, though God says He "wills to have all men to be saved," He intends that all shall not be saved. To this Bledsoe well replies, "We shall only say that if the Almighty really undertook to deceive the world for its own good, it is a pity He

did not take the precaution to prevent the Archbishop from detecting the cheat, that He suffered the secret to get into the possession of one who has so indiscreetly published it to the whole world."

As we are only now in the formative period of dogma in the department of Eschatology, it is hoped that where so many good men differ, some Athanasius or Augustine or Anselm may appear to aid us in reaching more uniformity of view out of all these discordant elements. In the meantime we will do wisely, as believers did before Athanasius, to cling to the simple teachings of Scripture, and this will determine the scientific form of the dogma when it is formulated.

III. OBJECTIONS.

In stating, as I will try to state impartially, the objections to the Scriptural doctrine which I have presented, I must premise that to very much that is contained in revelation, both the mind and heart of the unrenewed man is directly opposed. This especially relates to the enormity of sin and the justice of God, and appears in the first objection I specify, viz. :

(1) That there is no equitable proportion between the sinner's transgression and his eternal punishment; that as John Quincey Adams is reported to have expressed it, "It is impossible for a man to commit sin enough in this life to deserve eternal damnation." The objection is otherwise stated that, at the worst, life in most instances is but a series of blunders, into which men inadvertently fall, and it is contended very

plausibly that between a moralist and imperfect Christian, between a good sinner and a bad saint, there is not enough difference to justify their diverging destinies in eternity. Underlying this objection, thus variously presented, there is a manifest misconception of the nature of sin. The demerit of sin, in the first place, is not to be measured by the time spent in its commission. One man may condense into a moment's execution more infernal malice, more of the quintessence of vice than another man exhibits in the sinful career of a lifetime. What Gregory XVI. said, in condemning a liberal work of the priest Lamennais, in 1834: "It is small in compass but enormous in wickedness," is true of many an evil act in human history, is true indeed of every sin. Suppose a man pulls up but one rail from a track just before the express train is due, and then retires to witness the crash, does he not deserve to be hanged as a villain as much as if he spent hours in tearing up the whole track? The measure of the desert of sin is not mathematical, but moral. Sin is necessarily momentary, but its consequences are vast; not, given so many years of sin there shall be so many years of penalty; but given the offence of high treason against God, the highest possible crime known in the universe; of setting at defiance the law of the Supreme Being, and of insulting and rejecting the divine Saviour, the representative of the majesty of that law, who, with His hands dripping with His own life-blood, offers us a free pardon so dearly bought. For such a one there is

forgiveness neither in this world nor in the world to come. Of such the Saviour said, "He that believeth not the Son shall not see life, but the wrath of God abideth upon him." As to the mere "moralist," compared with the dying and penitent criminal, I think there is an infinite difference in favour of the latter. He at last grounds his weapons of rebellion. The other, on the supposition before us, does not. He illustrates what our guilty, despairing world so much needs to know, that "whoso confesseth and forsaketh his sin shall find mercy." The other, in the circumstances supposed, is guilty of the great crime against God before described. If he is not, then there is, of course, hope in his death, and all the more hope because of his morality. I decline, however, to test the doctrine before us by applying it in any judicial way to individuals, for who made us to be judges of human destiny, or to deal judicially with individual cases? It has been said, "This is too sacred a region for the vulgar tread of a mere human curiosity, or the idle play of a mere human sympathy." This one thing settles my mind calmly and satisfactorily, with reference to the seeming mystery of human destiny, "The Judge of all the earth will do right." I am certain no one will go to hell by whom its torments are not deserved.

(2) Again, to the Scriptural doctrine of Retribution there is the objection based upon a defective view of divine benevolence; and it is said that any father that would make such a use of his power over his children as God makes of His omnipotence, in the eternal pun-

ishment of the wicked, would be regarded by men as a monster. It is just here to be observed, that God is now doing, and has been doing ever since the creation of man, what no earthly father would do, and what no earthly government would allow him to do, even if he had the disposition. What father would drown his children as God drowned the old world? What father would burn his children as God burned His in the destruction of Sodom and Gomorrah? What father would make his children suffer from such woes and sickness and pain and death, as beset our world? And yet God is good, indeed so good, says the opponent, that "God is love," and nothing else. What is thought to be a crucial test here is thrust upon us by Farrar, with a skilful *argumentum ad hominem*, thus, Would it not really give us satisfaction to find out in eternity that we were mistaken as to the scope of divine mercy, and that the punishment of sin is not everlasting? I reply, that anything I find with certainty concerning God, at any time, whatever it is, gives me satisfaction; and, therefore, I depend upon His perfect justice, wisdom, and mercy, as I receive from His Word the doctrine of eternal punishment, so clearly and certainly revealed. Does a child, in a well-regulated household, derive satisfaction in discovering that his delinquent brother is not punished as threatened? Possibly he does; but if so, it is because he fails to realize the importance of discipline. If he is old enough, and competent to realize the importance of this, he feels that order, and therefore happiness, in that home are most

seriously imperilled. As a child of God, depending in my weakness upon His wisdom and goodness, I tell you I derive no satisfaction from man contradicting God when He says, "The transgressor shall be destroyed forever, and the enemies of the Lord shall be as the fat of lambs." On the contrary, I feel that in the burning fury of the Almighty against sin there is a guarantee of order in the universe which is one of the best pledges of divine goodness for the welfare of His creatures. But, it is said, Is not God so merciful, that if a sinner repent in hell God would receive him? In the abstract I believe that for the sake of Christ He would; but the sinner will not repent that he might have life, and that is just why he is there; and the certainty that he will not, is becoming greater through successive ages of eternity. To suppose, however, that a lost soul repents, is to suppose that he is not in hell at all; for, as we have already seen, hell is a state of confirmed antagonism to God and to good. But, persists the objector, the only object of punishment is reformation, and an excess of punishment above this is unjust. It is what Jeremy Bentham has called "so much suffering in waste." The objector may be just a little confused here. Does he mean the reformation of the offender only, or the moral improvement of society in general? If he means the former, he is manifestly forgetting that penalties are very often inflicted, in human law, which can have no reformatory design upon the criminal. The culprit who is hanged, I suppose, is not very much reformed as a member of

society. If the thought be as to the welfare of the universe, who can say that the eternal punishment of the wicked is not a necessity; and that this little planet, favoured as probably no other province in the great empire of God has been, by the incarnation of His Son, should not supply to the universe the spectacle of a minority of our guilty race with devils suffering the vengeance of eternal fire, as a warning and as a proof that it is "a fearful thing to fall into the hands of the living God." But is it so, that when punishment ceases to be corrective it ceases to be just? Then it follows that men with a seared conscience, and with hands dyed in human blood, should go free, for they are too inveterate to be reformed, and all punishment that does not reform is cruel. Criminals, too far gone to be redeemed, should suffer nothing at the hands of God or man, for no punishment will reform them, and all punishment that does not reform is cruel. There is no encouraging evidence that the devil and his angels are being reformed, for "the devil sinneth from the beginning." If they are irrecoverably lost, their sufferings are unjust, for all punishment that does not reform is cruel. In the apocalyptic vision we read that when the fifth angel poured out his vial of wrath, the wicked "gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds." This harmonizes with the verdict of history, that punishment, in most instances, does not reform but harden. Yet it is just

and necessary. The whole objection before us, based on the divine benevolence, simply loses sight of other attributes of God which are of equal importance. The world needs to be told that God is good; but to-day it needs more to be told that God is just, and to be made to

“Feel how awful goodness is.”

“Behold, therefore, the goodness and severity of God;” or, as it is in the Genevan Bible, and Cranmer’s, and Tyndale’s, “the kindness and rigorousness of God.” This clause contains the substance of the gospel.

(3) Again, it is objected that if hell be a state of confirmed sinfulness, it makes sin there a necessity, and consequently it loses its criminality. The objector seeks to betray us into a Calvinistic necessitarianism, which we, of course, reject. God dooms no man to sin, either here or hereafter. It is not so much that the soul will sin forever because it is consigned to hell, but rather it is consigned to hell because, in its own freedom, it wills to sin forever. Adam’s offence entails corruption upon the human race, but the human race is in no wise responsible for Adam’s offence, and therefore not for the inherited corruption; but the doomed spirit entails upon himself in eternity a state of confirmed antagonism to God by his own choice in life. The choice is his own, not Adam’s, not the Almighty’s, but his own, and here is surely a sufficient basis for his perpetual responsibility to God for the consequences of his choice. This state of confirmed sinful-

ness is sometimes reached even in this world; still, it is not a state of absolutely necessary sinfulness, for it might have been avoided. Sin ceases to be sin when it is necessitated. Jerry McAuley's testimony, in the Water Street Mission, New York, is very wise and relevant. He says: "I used to ask, Why had God made me a thief and a rascal, while He gave other people money and fun? And then it came across me that He hadn't done one o' these things. It was me that brought myself to what I was."

(4) The next objection I notice is based on the social relationships that may have subsisted between the saved and the lost in this life, an objection which, I confess, seems at first sight very serious. Says the objector, "Do you tell me that a father is going to be perfectly happy, singing psalms in heaven, when he knows that his son is enduring the torments of eternal damnation?" I readily admit—I glory in the fact—that no religion condemns and abhors like the Christian religion those who are "without natural affection," but the ground I take is, that the same divine book contains these three things: Due regard for the bonds of kindred, the unalloyed happiness of the redeemed, and the eternal sufferings of the lost. Reconcile them as we may, they are all there. I have no more right to reject the last than the first. I presume that the redeemed spirit is so completely in harmony with God that he finds perfect satisfaction in all that God does. To say that I so love my sovereign that I would indignantly resist any attempt made upon her life or her

authority, though the regicide were my own child, is to suppose a circumstance by no means remarkable. Now, if the Sovereign opposed be the Supreme Ruler, the fountain of all good, I can conceive it possible that the redeemed spirit may be so lost in God as to regard with perfect satisfaction the execution of His judgments, whomsoever they may crush. This very faith makes me the more earnest here, that my child be not among those upon whom shall descend like an avalanche the terrors of those judgments. But let us look into the matter a little further. Are the angels perfectly happy? Yes. But how can that be, since ages ago their fellows lost their first estate, and they have since been "in everlasting chains, under darkness?" Again, are the redeemed now happy, and will they continue so? Yes, assuredly. But how can that be, when, according to the Restorationist, for a thousand or a million of years their lost friends are in torment? The thought that these torments shall terminate may affect the degree of distress for the lost, if such the saved at all have, but assuredly cannot remove the distress itself on the supposition of the objector. But just here I wish to ask again, Does any earthly parent love his offspring more than God loves His creatures? Yet God is perfectly and infinitely happy in His own self-existent glory and goodness; and withal He witnesses "the whole creation groaning and travailing together in pain," and His intelligent creatures suffering indescribable anguish, in many instances, too, when they are innocent. If the great Father God can witness

such sufferings, I am confident that in some way He will enable His ransomed ones to regard with perfect contentment every exercise of His high prerogative, whether in wrath or mercy, that their language may be: "So let all thine enemies perish, O Lord, but let them that love thee be as the sun when he goeth forth in his might."

(5) Again, it is objected that the perpetuity of sin and its punishment in hell will forever detract from the divine glory. I do not think so. I believe the glory and majesty of Queen Victoria's rule are as much displayed in our prisons as among law-abiding subjects. The objector falls into the palpable error of Voltaire, who tries to thrust us into a dilemma by saying, "Your God is either unable or unwilling to put an end to sin. He seems to be opposed to sin. He cannot, therefore, be omnipotent." As if the natural omnipotence of God determined the moral character of His creatures. Is virtue a matter of mechanics? Is goodness produced by physical force? Can electricity or gravitation or any other of the great natural forces, which are God's fingers, clutch a sinner and lift him up into purity and obedience? The objector is simply forgetting that in the discussion before us we are in the realm of the moral, not of the physical. If the perpetuity of sin seems mysterious, it is certainly much less so than its origin. Archbishop Whately said very appropriately, "I will undertake to explain the final condition of the wicked, when some one will explain the existence of the wicked." But most

startling and shocking of all would be an attempted violent termination of sin by physical force. When it is objected that it is not in harmony with our sentiments and with the fitness of things that sin should be eternal, I reply that it is not in harmony with our sentiments that sin should exist at all. But in the manifestation of our vanity in opposition to certain facts in the divine government, do we not deserve the reproof of Butler, when he says, "We make very free by our sentiments, if I mistake not, with the divine goodness by our speculations," or the sterner reproof of revelation, "Moreover, the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it." We may depend upon it, God will look after the fitness of things without our instructing Him how to rule a universe.

I have now tried to answer all the objections I can think of against the Scriptural doctrine of Retribution. In conclusion, I submit that, as ministers, we need to regard this doctrine as a most vital one in revealed religion. I think the minister is making a most serious error, who, with a spurious catholicity, slights this truth, and either says nothing about it, or speaks very ambiguously. If this be not a vital doctrine I know not what is. But, says the objector, "May not a Restorationist get to heaven?" I answer, by reminding the objector, especially if he be an Arminian, that he may take the whole round of Christian doctrine, and, according to the test he is trying to

apply here, he will find none about which there have not been held erroneous views by very good men. I think that Channing, a Unitarian; and Molinos, a Roman Catholic; and Socrates, altogether without revealed religion, are in heaven; but, if they are, does that prove that the doctrines they failed to receive are not vital? That a doctrine is vital is not disproved by the fact that there have been good men who have not received it. If that be the test, I defy you to name a single specific doctrine of the Christian system that is vital? No! Doctrines are vital really in proportion to their practical bearing upon human destiny, and in this respect the truth before us is one of the most vital parts of the message divinely committed to us. A man may hold erroneous views concerning retribution as concerning many other things, and be saved; but depend upon it, if this doctrine be generally abandoned, so also will be the authority of Scripture, which is so unequivocally in its favour, and with the Bible will be abandoned the whole system of Christian truth, and with Christian dogma will soon go Christian morals, and with Christian morals Christian civilization. We may rest assured if we import any latitudinarianism here, we are imperilling our spiritual and moral force over men's lives and characters. Our revival aggressiveness is paralyzed; our missionary enterprise is dead and gone, when laxity of faith prevails here. Do you think the gallant lifeboat service, amid the surf and storm of the British coast, would maintain its heroism if, by some strange infatuation, its members

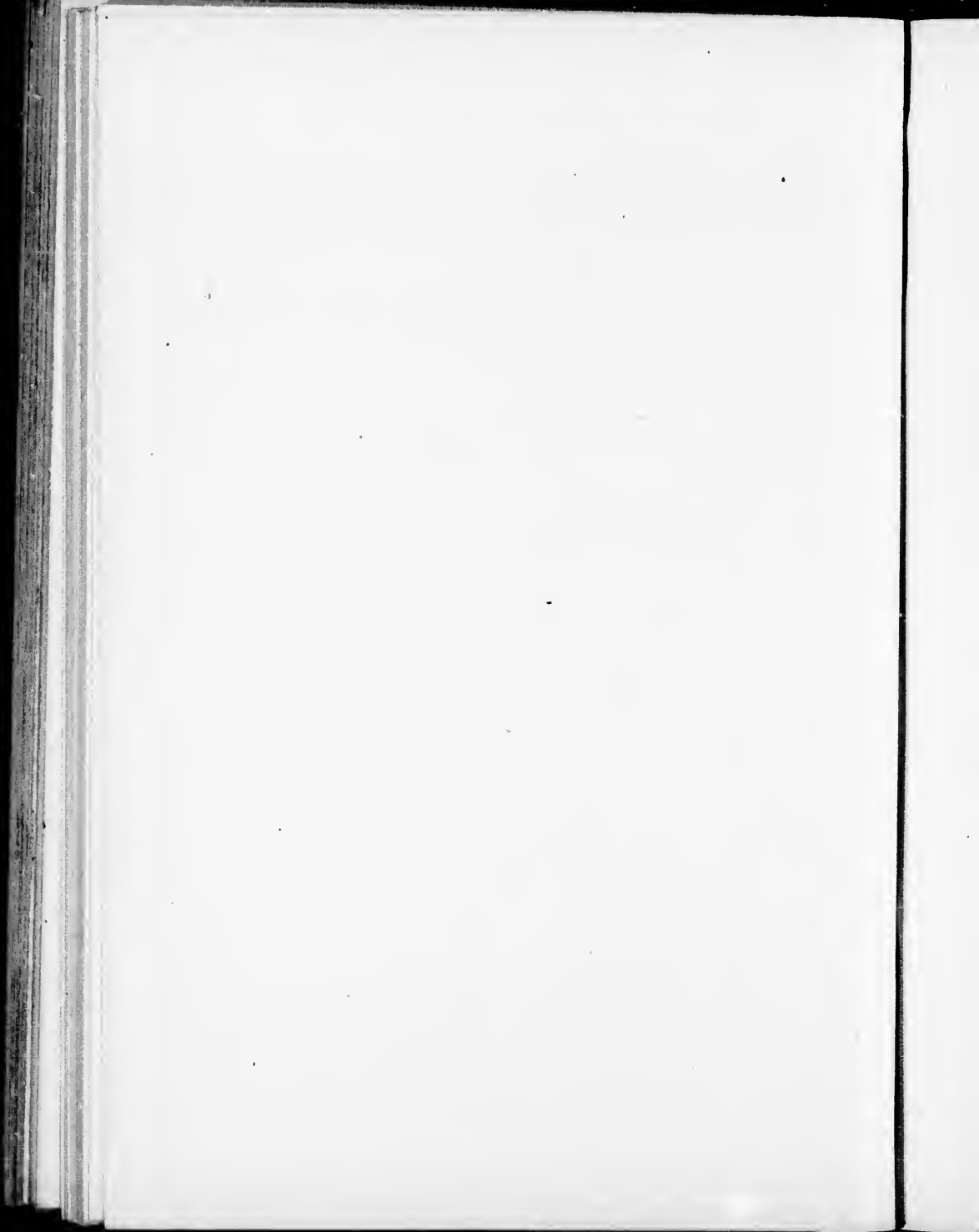
were led to think that drowning men disappear for a time in the dark, cold waters, but they will come to life again after some months and re-appear among men? The inspiration of their heroism is the thought that the shipwrecked must be rescued at once, or they are hopelessly lost. This doctrine is so vital, I think we should regard with approval the action of the Southern Baptist Missionary Board in the United States two years ago, when it refused to send to China two missionaries previously selected and equipped, because at the last moment it was discovered that they did not hold the orthodox view of Retribution. Some one has said, "He who has but a small abhorrence of evil has but a feeble allegiance to good." I do not say that in the case of able and earnest men like Neander, Tholuck, and Farrar, but in the case of multitudes of unconverted men, who are finding solace in the destructive error of Restorationism, and in the case of hundreds of formal Church members, who are drifting in this direction, the whole tendency is explained by laxness concerning the enormity of sin and its terrific consequences as revealed in the Sacred Scriptures. Such are they to whom God speaks by Ezekiel xiii. 22: "With lies ye have made the heart of the righteous sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

As regards Methodism, I do not think it is chargeable with much laxity here; still we do well to remember that it is especially unbecoming in us to

compromise this doctrine of Retribution, not only because of the prominence it has had in the preaching of our fathers, but also because it forms a part of the doctrinal system of Wesleyan Arminianism which, we think, is more and more commending itself to devout students of truth as most consonant with Holy Scripture. Without expanding the thought, I simply here throw it out, that upon Methodism will come the honour—and, what is of more account, the responsibility—of being the most conservative defender of orthodox truth in coming years, and for this reason, among others, that it has nothing, we think, that must be abandoned like many elements, for example, in the Calvinistic system, which has done such sturdy service in the past for God and humanity, in spite of the very errors which are now imperilling its entirety. I do not mean that Methodism will be perched up in popular favour. On the contrary, it may be most unpopular when most true. Of all Churches in the universe, Methodism can least afford to trifle with the doctrine of the eternal punishment of the wicked.

But, last of all, I would say to the members of this Theological Union, whom I have the honour to-day to address, let us hold the truth of Christ in the spirit of Christ. If cold, hard dogmatism is anywhere out of place, it is in the presentation to the people of the awful truths which have just engaged our attention. No man should preach on hell without a very rich baptism of the spirit of love and tenderest sympathy. “Knowing therefore the *terrors* of the Lord, we *per-*

suade men." Whatever Canon Farrar sometimes illiberally says to the contrary, they who have believed in the eternal punishment of sin are they who have done most to save men from sin. Have John Howe, Alleine, Baxter, Wesley, Whitfield, Jonathan Edwards, Fletcher, Chalmers, and the great evangelists of all the Churches, been less marked by tender sympathy for men than the representatives of the various forms of error in Eschatology? Is it Universalists and Restorationists that have gone with the love of Christ constraining them to compel men to come in from their want and peril to the benefits offered by Christ? Nay, verily, the Church and the world cannot afford to forget what is due to the mighty men of God who, with glowing zeal, and yearning pity, and tenderest sympathy, have laboured to snatch men as brands from the eternal burnings of perdition! May God baptize every Methodist minister, every Christian minister with this spirit, that the world may see that we are more concerned in saving souls than in saving our creeds.

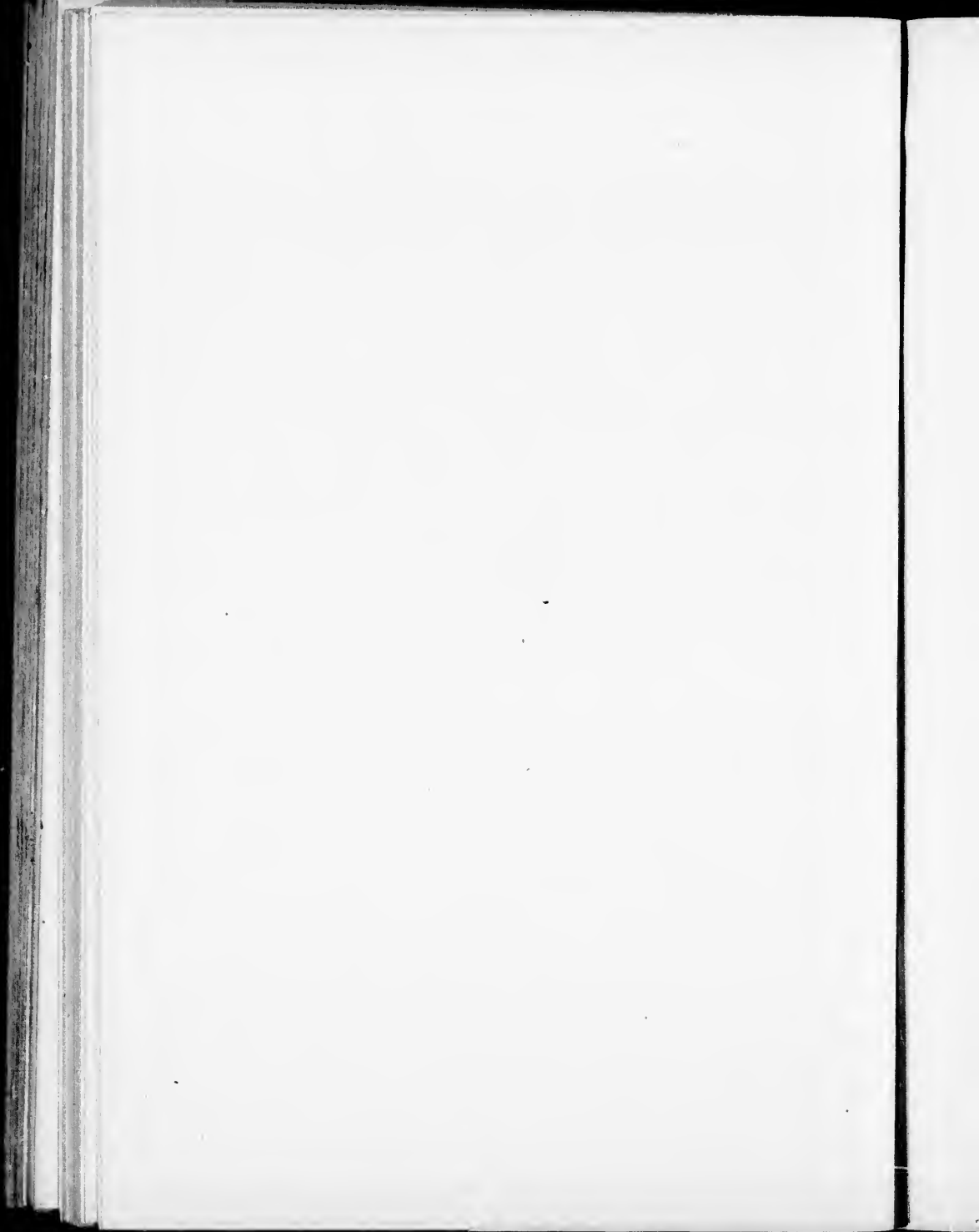


The Coming One:

A SERMON DELIVERED BEFORE THE THEOLOGICAL UNION OF
VICTORIA UNIVERSITY, MAY 4TH, 1884.

BY THE

REV. WILLIAM R. PARKER, M.A.



Sermon.

THE COMING ONE.

“When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?” “Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.”—LUKE vii. 20 and 22.

THESE messengers came from John, confined in the gloomy prison at Makor, to Jesus amid the absorbing activities of Nain. The changes have been rung concerning the reasons that impelled John to formulate and forward this brief but pertinent message. It is not, however, relevant to our purpose to-day to enter the chase after the correct verdict in such a wide field of conjectural opinions. Suffice it to say, that that most splendid eulogy pronounced over His grand Fore-runner, by the Royal Master, forever protects his motives and character inviolate. If the fiery preacher of the wilderness, chafed by the tyrannous chain of the contemptible Herod, found his firm conviction of the friendship and sympathy of Jesus tested to its very

foundation, is it a matter of wonder? If, as the eye of the caged eagle filmed within the dark, dank walls of the Idumæan dungeon, John suffered moments of intense, heart-breaking despondency, is it more than seized the spirits of the brave, intrepid leaders of the former and later times? Was it not thus with even a Moses, an Elijah, and a Paul? Even so sank the hearts of Savonarola and Jerome in the prison-cells of Florence and Constance, and the agitated soul of Luther in the castle of Wartburg.

Our attention centres, however, in the *matter* of this message and the *reply*. It is a subject fraught with an interest vital as salvation, wide as the race, and far-reaching as eternity. As this Prophet of 'Desert was the last and greatest of all God's Messengers, heralding the Advent of the Messiah, so now he is the embodied Voice of many an imprisoned spirit, of many an unhappy skeptic, many a wandering tribe, and of many a heathen nation, crying: "Art thou he that should come? or look we for another?"

Let us prayerfully consider: I. The Momentous Import of John's question; and II. The Decisive Testimony of Christ's answer.

I. THE MOMENTOUS IMPORT OF JOHN'S QUESTION: "ART THOU HE THAT SHOULD COME?"

The *import* we affirm, because the weighty significance of this question is not inferential, but intrinsic. It grows out of the forceful phrase, "He that *should* come."

(a) There confronts us, therefore, the cardinal necessity that *Some One should* come! Some one wiser than the wisest; better than the best; diviner than the divinest of earth and man. Some Shepherd to leave the ninety and nine safely enfolded, and search the wilderness for the lost sheep. Some Deliverer of the enslaved peoples; some Redeemer of the race—an Emmanuel, God with us, should come! The wants and woes of humanity imperiously demanded His coming. Men had sought for Him, but by searching could not find Him; not even by all of Himself the Creator has ingrained in the soul of man, nor by all that can be clearly seen in His Eternal Power and Godhead in the things which do appear. The ancient world, by the mouth of its best sons, confessed that it had long groped for God, but had not found Him. In all literature there is nothing more pathetic than the wail of despair wrung out in the utterances of the most gifted scholars of Greece and Rome touching this failure. Hear Plato voice the conclusion of all: "We must wait for *some one*—be he god or inspired man—to take away the darkness from our eyes."

(b) Some one "should come," according to the Divine plan and prediction.

The plan of Jehovah was, that a Redeeming Ruler of mankind should come forth from the Father into the world. Each of the great epochs of Old Testament revelation bore testimony to the coming of this Saviour—*mighty to save*. Indeed, scarcely had the "Fall" occurred, when the early promise shed bright-

ness upon the gloom of Eden, by announcing the remedy for the ruin. Before the sentence was pronounced upon the guilty pair and their posterity, the golden promise was given, that One should come in the flesh, who would "bruise the serpent's head." The Patriarchs saw Him *coming*, afar off, and were glad. The Mosaic institution of Sacrifice traced His approach in lines of fire and blood. Emphatically, to his appearing gave all the Prophets witness. Indeed, "The testimony of Jesus is the spirit of prophecy." By them all He proclaimed, "Lo, I come!" until John, the last and greatest, finished the roll of testimony, witnessing: "He that cometh after me is preferred before me, because he was before me."

Note, moreover, how specific the very phraseology became, containing the prediction of His coming. When the Greek language, of such exceptional grace, spreading from the ancient centre of Philosophy and Art, became the tongue of the Hebrew people, the expectation of the Redeemer was condensed into a Greek phrase the precise equivalent of the Hebrew *Yaveh*—Jehovah. This was, *ὁ ἐρχόμενος*—the Coming One—or He who should come. This is the indetical phrase found in the message of John, in the original. He bid his brethren ask Jesus: "Art thou, *Ho erkomenos?*"

(c) Some one "should come," as a Deliverer, to meet the *general Expectation of the Race*.

As, says Robertson, "The Expectation of the manifestation of God is the mystery which lies beneath

the history of the whole ancient world." The germ of this Expectation was planted in the human mind in Eden ; and wheresoever scattered, the sustaining, inspiring sentiment of the race was, the *coming* of the *Ideal Man*.

We are not surprised that the Hebrew People, because of the glowing predictions of their Prophets; and remembering that all their types, symbols, ceremonies, and altars, and all the gorgeous ritual of the Temple were but foreshadowings of the coming Messiah, were wont to sweep the horizon to discern the first beams of His rising. We are not surprised that this distinguished nation, of whom, as pertaining to the flesh, Christ was to come, should have been stirred with profoundest anticipations. We do not wonder that their holy hermits in the caves of their sacred mountains; or Simeon, Zacharias and Anna in the Temple, should be found, "Looking for the Consolation of Israel." Yet we cannot but be thrilled by the pleasing surprise at the concurrent yearning of the Gentile World. The throbbing Expectation of some wonderful Personage to change and mould the destinies of the race was not confined to the Jews, but was diffused throughout the whole Earth. Humanity was deeply conscious that it had left its moorings; and it tossed restlessly about, eagerly longing for the coming of the Helmsman.

The royal Stranger was impersonated in Melchisedec, King of Salem. The hope of His appearing sustained the suffering Patriarch of Idumæa, and inspired his

immortal utterance: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth." It fired the lips of the sorcerer-Seer, Baalam. It was the theme of Confucius, Seutonius, Tacitus, and of the Sibylline Oracle. It was the marvellous—if not the inspired—prediction of the fourth Eclogue of Rome's immortal bard, Virgil. And it seems a fair presumption that Longfellow credited the North American Indians with some traditional memories of Messianic Expectation among their ancestors. In his graphic Song of Hiawatha he has—

" Gitche Manito, the mighty,
The creator of the nations"—

looking down, from the "Mountains of the Prairie," upon the wranglings and dissensions of the warrior tribes, and thus addressing them:

" Oh my children ! my poor children !
I will send a Prophet to you,
A Deliverer of the nations,
Who shall guide you and shall teach you,
Who shall toil and suffer with you.
If you listen to his counsels,
You will multiply and prosper ;
If his warning pass unheeded,
You will fade away and perish !"

But, whatever the modern poet may conjecture, at the historic date of the Advent the world had reached its crisis. To the Jew and Gentile it was "a fulness of time;" and the common heart was stirred to its depths by the magnetic force of the Coming One. Europe

expected Him from the East ; and Asia looked for Him from the West ; and then the East and the West gravitated toward Judea. "Put a flower into a dark room, and let the light shine in through the keyhole ; the flower will instinctively turn towards the door, and stretch out its tiny leaves to be kissed by the sun-beam." There is a sympathy between the flower and the light. So, the world was shut up in darkness. There was but one sky partly relieved by faint streaks of celestial light, and toward those beams of the rising Sun of Righteousness the religious nature of universal man quivered and gravitated. The wise men of the Gentile world came from the East to Jerusalem, enquiring : "Where is he that is born king of the Jews ; for we have seen his star in the east, and are come to worship him ?"

(d) The *momentous import* of John's question centres in a *person*—"Art thou *He*?" All men sought—all expected—a person. The world's weary-heart hunger ; its sickness and its sighs demanded not a prescription of healing, but a Physician ; not a theory of deliverance, but a Deliverer. The contention is pertinent : "If man were only a thing, he might be content among things. Were man nothing but intellect, he might be satisfied with a theory. Were man nothing but a conscience, he might find peace in a religion." But man, the *person*, in his complex nature and with his whole being, imperiously claims a Person as his "alabama"—the supreme rest of his tired nature.

Now, a Wonderful Person has come ; and John's challenge, in effect, is—Art thou who hast come, He who "should come?" Is there certainty at last? Other men have come in other days and lands.

1. Heathenism, not content with theories of Philosophy and systems of government, had embodied her hopes in men such as Homer, Hannibal, Socrates, Aristotle, Alexander. In Imperial Rome you find the most singular instance of this endeavour. Rome means *power* ; and Julius Cæsar, just a few years before the birth of Jesus Christ, regarding himself as the incarnation of this power, sought to subvert the liberties of his country by aspiring to a throne. This was, moreover, the throne of that King that, according to the oracle of the Temple, was to arise at that time ; whose reign should be without bounds, and whose administration should secure universal peace and prosperity.

2. It is noteworthy that Judaism, too, had sought to meet humanity's longing for a personal Saviour. The Jews had furnished several false Messiahs. In many quarters the cry was heard: "Lo! here is Christ, or Christ is there." No wonder, therefore, that when that marvel, the Voice, thrilled the multitudes on the verdant banks of the Jordan, or in the dreary depths of the wilderness, the people flocked about him and pressed him with the enquiry: "Art thou he, art thou he, that should come?" And John the Baptist confessed and denied not, but confessed he was not the Christ. Alas! Both Judaism and Heathenism had signally failed to find the expected Deliverer of the

Nations. All the bright lights had gone out in darkness, all experiments had proved abortive. The world was brought to a solemn and hopeless pause. The crisis-hour of the race had come. The shadows of things in the heavens they had seen once and again in their dreams and visions, but the things themselves they had not beheld. Yet the vision of the shadow argued the existence of the reality somewhere. We should never see the shadow of an eagle gliding softly across the field, if a real eagle were not just then flying in the air. We should never see stars in the silvery lake, if real stars were not shining in the sky. So the image of a heavenly Messenger traced along the valleys or mirrored in the ceremonials of the peoples of earth, unmistakably witnessed the existence of the "Desire of all Nations." These yearnings amid uncertainty roused rather than lulled the masses. Just as all men in the regions where the sun is hid for many months, console themselves with the hope of his appearing, and fixing their gaze at the point when they expect his dawn, they quit ordinary pursuits, dress in their richest attire, and climb the highest hills to greet his first rays, so was it with the rising of the Sun of Righteousness. From Alps, Andes, and Lebanon, eager eyes settled their gaze upon Bethlehem, and, lo! the Light of the World shone upon them that "sat in darkness and the region and shadow of death," a "Light to lighten the Gentiles, and the glory of His people Israel."

II. THE DECISIVE TESTIMONY OF CHRIST'S ANSWER.

"Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

"The greatness of the ancient world culminated in Socrates and Plato; and the greatness of Socrates and Plato culminated in their power to ask questions, and not in their power to answer them." So the greatness of the Old Testament Prophets culminated in John: and the greatness of John culminated in his power to ask questions, and not in his power to answer them. But the full-orbed greatness of Jesus is seen in His power to answer these questions with a wealth of wisdom and an infinitude of Divinity essentially His own.

Sir Matthew Hale, that eminent jurist, once said: "More can be learned from some people's questions than from other people's answers." Be it so: but this is the *Master's* answer to the peoples' question. No more vital, all-comprehending enquiry could be made. Prophecy and Type had minutely specified the World's Hope, the Saviour of the race; the suffering, reigning Lord. He was foretold: "a Child born; a Son given." The child of man, the Son of God. The son of David, while David's Lord. Is this Jesus of Nazareth He? Is this *Ho erkomenos*?

1. His humanity. We may rest assured John was not troubled on this point. Jesus was his own kins-

man, according to the flesh. Then Jesus Himself had taken especial pains to show that He is in a cardinal, generic sense, "the Son of Man." A living Welsh writer puts this aspect of our Lord's nature with freshness and force: "He is humanity condensed, the second edition of our nature revised and amended by the Author. He is *man*, thorough man, growing out of the depths of our nature. The sea on the surface is divided into waves. Go down, and you will soon come to a region where there are no waves, where there is nothing but water. So humanity on the surface is broken into nationalities and individualities. But go down a little way, and you will soon come to a region where differences give place to resemblances, entities, and every man is like every other man. Now, Jesus Christ emerges from the profoundest depths of our nature, from the region of entities. He is not Jew, nor Greek, nor Roman, but Man."

2. His Godhead. Nor had John any misgivings touching the Godhead of Jesus. He was the "man sent from God," who bore witness that Jesus, who "came after him, was preferred before him," the only begotten Son of God. John had seen "the Spirit of God descending as a dove, and coming upon Him:" and he had heard "A voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased." John had baptized Him for His official work of Prophet, Priest and King. Besides, he uttered and reiterated the cry: "Behold the Lamb of God, which taketh away the sin of the world."

So with the Apostles and Disciples, this doctrine was a conviction. His own mysterious Being had touched their inner being, and made it vibrate with the knowledge of His Divinity. When He said to them, "Whom do ye say that I, the Son of Man, am?" Peter earned His benediction by answering for all, "Thou art the Christ, the Son of the living God." They were sound in the true Christology. They were wholly free from the taint of Arian and Apollinarian Heresies.

3. May not this investigation of the depth and meaning of John's question, help us the better to grasp and appreciate the force of Christ's answer? You will remember that daring but most triumphant experiment made by Benjamin Franklin. Seeing a cluster of thunder-clouds hanging overhead, he let fly into their midst a paper kite to which was attached a metallic chain. His knuckles having touched the chain connecting him with the wild lightnings, he was surprised and thrilled with sparks from the electrical current—since made such a messenger of intelligence to man. So John's question, bold and urgent, pierced the clouds of opinion that were floating in society concerning Jesus Christ, and drew from Him the evidential formula that forever dispels all vagueness and uncertainty about the true mission and methods of the Redeemer and His claims to Messiaship.

A. Let us consider specially the decisive testimony furnished by Christ in His answer to John. This reply crystallizes into the immutable axiom, that Christianity

challenges credence upon *proof* and not upon *authority*. Jesus does not say to John's "Art thou He?"—"I am He," and that is enough to know. According to inspired prediction, miraculous works of healing were to be the broad seal of heaven to the Prince Messiah. Jesus performed most noted cures before the face of the messengers, and sent them back to tell John the things they had *seen* and *heard*. You have—

1. *The positive proof of practical facts* constitute the Divine method. It is not by mythical incantations, or the ambiguous, oracular utterances of ancient heathenism or modern spiritualism; not with earthquake, tempest, fire, and sword, but with the mild, potent logic of facts. Not words but *deeds*, the actions that speak more loudly than words. This method best suits the Divine nature and human needs. All the *volitions* of the Infinite mind are *deeds*. He stamps every material thing with His seal and superscription. He moulds every atom into a letter, and every work into a word. On this principle Christ wrought the deeds that make up the gospel—a mosaic of facts. He did what all other systems only promised. And His works meet man's deepest wants. It is by deeds and deeds we can see and comprehend, we are really convinced and satisfied.

2. Christ's miraculous works as a *Demonstration*. The miracles of our Lord did not so much *establish* His claim, and make His doctrines *true*, as *demonstrate* and make manifest their truth. Take the case of the Tichborne claimant. Either he is the genuine or an

impostor from the outset; but it is by the evidence adduced that the issue is determined. So in Mathematics. Every proposition in Euclid is true before it is put on the blackboard; and the mechanical process but demonstrates the pre-existent truthfulness. So of Jesus the Christ who "should come." His doctrines and claims were true independently of the miracles; but the truth of the miracles clearly demonstrate the validity of his doctrines and claims. In this respect, therefore, a single fact is worth a thousand arguments; because with moral systems and agents the final test must ever be practical efficiency.

(a) This demonstrative method is fitted to the popular demand. To test the force of evidence, we must not forget there are two classes of mind involved. First, the *Reflective* type, moved by moral character rather than by any physical manifestation of power. The life of Christ will influence such more than His works. Second, the *Perceptive* type of mind, influenced by things occurring before the eyes, startling to the senses, such as the supernatural works of Christ. Every age has had minds of both orders. In one age the one had pre-eminence, in another the opposite one; and in different stages of the same mind, both types may appear.

(b) This law of mind has a counterpart in a dual law of *times*. History is made up of two alternating *Periods*. One Period is *creative*, giving birth to new truths and forces. The other Period is *Reflective*: no new truths spring up, but the old are analyzed and

classified. The age of Moses was Creative, the age of the Judges Reflective. The age of the Prophets was Creative, that of the Scribes Reflective. With the advent of Christ and the labours of His apostles, came another Creative Period. New truths of ineffable beauty and purity were born, and new and mighty forces were evolved, pertaining to the character and kingdom of Christ. In that Creative Period the Perceptive class of mind, perforce of things *seen* and *heard*, predominated. Therefore when the Jewish world would know from Jesus, "Art thou He that should come?" and when the Gentile world would enquire of Him, "Art thou the Desire of all Nations?" they challenge: "What dost thou *work*?" "What *sign* showest thou?"

(c) This view will gain force when we remember that all the Saviour's miracles of Mercy and Benevolence were symbols of *spiritual healing*. They were Parables of the Gospel kingdom;—each from its own angle a miniature of the one great miracle which He is continually working in the regeneration of the human soul. Take, for instance, those wonderful works enumerated in the text, where the supernatural power is interposed to arrest disease and restore life. These miracles were not contrary to nature, but operated to neutralize that which *is* contrary to nature,—to remedy the abnormal. Disease is not man's normal state; and death is not only not natural, but anti-natural. But Jesus, in *healing the sick, cleansing the lepers, raising the dead*, interposed to bring back the subjects to their true normal condition. He restored

each to the possession of his health and himself, which is the Creator's ideal of physical humanity. So precisely sin is unnatural to the soul. Depravity is not true spiritual wholeness, health. It is abnormal. It is disease, and our Lord's physical cures foreshadowed the restoration to their normal spiritual condition; when He shall have healed all their diseases, forgiven all their iniquities, and renewed them in the image of Him that created them in righteousness and true holiness. Therefore, in the process of this renewal, every blind eye lighted proclaims Jesus the "Light of the World." Every deaf ear opened is the pledge that multitudes, *heedless* of spiritual things, shall "hearken and hear and their soul shall live." Every case of leprosy cleansed proclaims, "Clean"—the Keyword of the Kingdom of God—and that Christ proposes the purification of the whole world by the sacrifice of Himself. Every dead form raised to life guarantees that He will raise *dead souls into newness of life*. "In Him was life, and the life was the light of men." Not the light was the life, but the life was the light. A modern philosopher, who would *recast* the *religion* of the Bible, declares the great desideratum of the world is "Sweetness and Light." But Jesus Christ affirms the great need of the world to

" 'Tis life, whereof our nerves are scant,
More life, and fuller, that we want."

Thus we see that Christ's display of power on the plane of common life, is a type of His work in the sphere of grace. It is His method of leading from the

seen and temporal to the unseen and spiritual. In a distinguished gallery at Rome, Guido's famous painting of Aurora is on the ceiling, and thus the visitor cannot examine it there with profit. But a mirror has been placed in the room at such an angle as to present a reflection of the picture at a point where the spectator can conveniently study it at his leisure.

So the regenerating work of the Holy Spirit, whereby the "image of the heavenly" is brought out on the human soul, is far beyond our inspection; but in Christ's miracles of healing—as in a mirror—we have manifold reflections of the Divine Artist's renewal of the heart, even "the light of the knowledge of the glory of God in the face of Jesus Christ." In our Lord's cure of the Paralytic, we have furnished us a beautiful illustration of the evidential force of physical healing. Jesus had said, "Son, be of good cheer, thy sins are forgiven." But the cavilling Jews charged Him with blasphemy, demanding, "Who can forgive sins but God only?" Now Jesus met them on their chosen battle-ground. Here let me paraphrase a little. Jesus in effect said to the objectors: Ye claim that no one can forgive sins but God only? Yes. Ye affirm with equal force and persistency, that no one but God alone can cure a man sick of the palsy? Yes. Very well then. Ye have heard me pronounce this man's sins forgiven, but ye discredit the fact because ye cannot see the heart and discern a spiritual cure. But now, if I can cure this man's body which ye do see, and which act of healing ye regard equally the

work of God with the pardon of sin, then ye must admit my power to effect the spiritual healing by the demonstration of my power on the physical? They had to say, Yes. Then said Jesus to the sick of the palsy, "Arise, take up thy bed and go unto thy house." And immediately the paralytic arose and walked. Thank God for the decisive testimony, once for all and forever; and though no miracles are repeated now, none are required, for those that are historical form a permanent Mirror, perpetually reflecting the power of Christ to forgive sins, though the performance itself lies in a department beyond the range of human inspection.

Whether, then, it be true or not, as Drummond affirms, that "Natural Laws and Spiritual Laws are *Identical*," there is surely pertinence in his classification: "Their dignity is not as Natural Laws, but as Spiritual Laws, Laws which at one end are dealing with Matter, and at the other with Spirit. The visible is the ladder up to the invisible; the temporal is but the scaffolding of the eternal." And thus, too, a scriptural coloring gilds Milton's question:—

"What if earth
Be but the shadow of heaven, and things therein
Each to other like more than on earth is thought?"

B. These are the Positive Proofs by practical Facts, which make the first instalment of this *decisive testimony*. And what is demonstrated for Christ Himself is also and equally for Christianity.

1. Does that class of Scientists that would fain divorce what God hath joined together haughtily demand of Christianity—*facts?* loudly boasting that their teachings ever appeal to facts—self-evident facts. To their chosen data, then, we welcome them, for Christianity is a solid structure of Facts.

Does the infidel deride our Faith and Works system and require of us "the sign" of Philosophy? Then we adduce *experience* against his *speculations*: and we triumphantly array what Christianity has *done*, in the face of what he tells us Philosophy *is*.

Does Utilitarianism magnify its purpose to *improve* the *circumstances* of society? Christianity proposes to improve society *itself*. Is Utilitarianism content to *do* men good? Christianity exists to *make* men good. Yes verily! To change the lion to the lamb, the vulture to the dove—to expel the demon of envy, malice, hatred and all uncharitableness, and clothe the subject in his right mind; to transform the wilderness into a fruitful field, and make the desert rejoice and blossom as the rose—these constitute the proud aim, and the glorious accomplishment of a Christian utilitarianism.

Is Christianity depreciated, scorned by the ancient and idolatrous system of Religion? Her uniform triumphs enforce the retort: "What Age have ye morally transformed, what nation regenerated?" Indeed, in sorrow for the unhappy peoples, we must allow the indictment of a modern writer. "The Religions of the heathen nations are to-day the greatest obstruc-

tion in the way of their progress. Mahometanism is now acting as a check upon the growth of the Arab and all the other tribes subjugated to its yoke. Buddhism acts like a nightmare on the natives of the East, dwarfing the teeming millions of India. The religion of Confucious presses like an incubus on China, effectually repressing all mental and spiritual development." Alas, alas! In those fair and fertile lands, "Where every prospect pleases, only man is vile!"

Does Roman Catholicism presume to unchurch Protestantism? Then compare her Austria, Italy, Spain, Ireland, Quebec, with Germany, England, America, Ontario, or even the Latin States of Switzerland, which are Protestant, with the German States, which are Roman Catholic. History and modern intelligence distinguish the difference. It was left to Gambetta and his pious Minister of Religion, Paul Bert, to confound Protestantism with Popery.

Beyond question the world's heart throbs yearningly for the world's Redeemer to-day. The Greek "would see Jesus," and the Jew devoutfully enquires: "What think ye of Christ?" The Japanese are testing "The Jesus Religion," and at home the prejudiced Nathaniels "come and see" whether any good thing can come out of this Nazareth. Everywhere the practical men of these pre-eminently practical times require the evidence Jesus sent John, "things seen and heard," and they subject each ecclesiastical body to the crucial challenge, "Art thou the Church that should come, or look we for another?" They care not so much for

boasted antiquity or assumed Apostolicity as for life and action. They want deeds, not creeds. They seek not so much epistles of commendation to some one, or from any one, as to behold regenerated multitudes—"Epistles, read and known of all men." This discriminating age echoes the song:—

"Ye different sects who all declare—
'Lo! here is Christ,' or 'Christ is there,
Your stronger proofs divinely give
And show us where the Christians live."

Finally—Mark the final Clause in the Cumulative Testimony for Christ and Christianity. *The Gospel preached to the Poor*—the *God Spell*—good news, "the Gospel of the grace of God," "the Gospel of the Kingdom," "the Gospel of Christ," "the glorious Gospel of the blessed God,"—this Gospel preached to the *poor*.

(a) Note the fact itself as filed in evidence. Christ expressly named the fact, "to the poor the Gospel is preached," as conclusive proof to John that He was *Ho erkommenos*.

(b) Let us calculate the *force* of this fact. It is given the last, but not, hence, the *least*. It is the *greatest* element in the decisive testimony on the point at issue. Christ Himself adduced it as the crowning proof of His Divine character and commission. He thus forever elevated Moral supreme over Miraculous evidence. He thus affirmed it easier to suspend the laws of nature than to reverse the usages of society—

easier to open the eyes of the blind, cure the leper, and even to raise the dead, than to cause the Day Star to arise upon dark minds, to purify sinful hearts, and raise dead souls into newness of life. Thus potentially evidential is the fact that, the Gospel is preached to the poor.

But let not this rush us to the conclusion, that this choice of the Son of God, by dignifying the poor, has discriminated against the Rich. Our Lord gladly blessed the household of Jairus, just after He had made whole the impoverished woman amid the pressing throng. He dispensed Salvation as cheerfully to Zaccheus the rich ruler as to Lazarus the beggar. At His feast, the "Rich and the poor meet together." What Christ proclaims in trumpet-tones to the ages by this Parable of Poverty is, that while the hungry rich will be ever joyfully welcomed to the Marriage Supper, Jesus does not rate them as the *especial*, much less the *exclusive*, guests to His feast. But it is the *characteristic*, the *distinctive* feature of "the grace of our Lord Jesus Christ," that to the very poorest of the poor the plenitude of the Gospel provision is proclaimed and furnished "without money and without price."

(c) This signet stamp of King Jesus upon the Poor, is but the *type*, the sample, of His Redemptive scheme. He came not to bless *race*, but *Man*. The Son of Man will save individual, universal Man as *Man*. He would resurrect, develop the *ideal* Man. Where will He so soon find him as among the poor? There is

with them less of the *conventional*, and more of the *normal, ingenuous, simple, and human*. Thus the seeking Saviour finds Humanity—Man, not *rank*.

“Rank is but the guinea’s stamp,
Man is the gold for all that !”

(d) The Gospel for all the world must compass all the social conditions of man. Jesus meets the requirement. He came to found a religious Democracy,—organize a Christian Commonwealth: to elevate the masses, and lift the lowest of the race to God. How must He do it? When the famous Victoria Bridge must span the magnificent St. Lawrence at Montreal, the Cofferdam must help the engineer to sink the Titan piers to the solid Laurentian rock. So Jesus Christ must sink to the level of the lowest stratum of society. Aye, more. He must lay the Rock of Ages *under* the lowest layer of lost humanity; for all idiosyncrasies of character, all conventional distinctions are but the upper strata, which vary locally, while beneath all these lie everywhere the solid primeval rocks. Thank God! to this deepest depth the love of Christ sunk Him to save. He laid His foundation below all influence, and, by the verdict of men, He threw Himself away. He was “made *sin*,” “having become a *curse* for us.” Here sounds the deep-bass note of the song of Redemption. “Christ crucified” is the climax of the Gospel story. The “Child born,” the “Son given,” do not comprise all the elements of the Christian system. He was born to die. Golgotha is

the complement of Bethlehem. "The Cross" is the crown of the Nazarene. On it Jesus "tasted death for every man." Thus, then, by blood, He became the Friend of the friendless, the Patron of the Poor. Hence the universal adaptation of the Gospel message, addressing itself to the great rudimentary characteristics and the universal wants of human nature. It passes through all surface distinctions, and goes right down to the depths of the central identities, to the flaming heart of the race, where we are all alike. Not, then, to this or that sort of man, but to all sorts and conditions of men; to man as man, be he philosopher or fool, sovereign or serf.

Thus, the Gospel becomes the heritage of the poor, deeded by the sign-manual of the King, who hath chosen "them that are poor as to the world to be rich in faith, and heirs of the Kingdom;" and, as candidate for universal suffrage, has significantly selected the lowliest among all peoples to constitute His perpetual constituency.

A. Mark the Divinity of the Gospel Testimony. Its Divinity is registered in its Novelty. It is the potent innovation of all history. To sink to the lowest, in order to reach the highest, to win distinction by alliance with the outcast, is certainly something new under the sun. This fact essentially distinguishes, differentiates the Christian from all other systems. The choice is unique, the plan original. There is no precedent for it, no prepossession in its favour. Hitherto nothing but contempt was felt for

the poor among all the great Statesmen and Philanthropists of the world. The Autochthonic theory, feebly urged by some recent writers, largely obtained then. Its doctrine is, *that every nation is indigenous to the soil upon which it is found*, having developed out of the earth like the flowers and trees. The contention is, that no organic connection exists among the peoples of earth.

Hence the Greeks, esteeming themselves the aristocracy of the world, contemptuously despised all nations as Barbarians. Then, in turn, the Freeman despised the slave; the Sage the simple. The Rich—yea all—contemned the poor. They were rated as *chattels* rather than *creatures*. They were valued as *property*, not *persons*. They were not an integral part of society, but its conveniences and drudges, aids to state luxury—tools of the ambitious, and war-material in the conflict of Kings.

As a consequence, no Philanthropist, fired with the idea of some social reform, ever conceived the motive of beginning with the poor. Even the Jewish Rabbis were not an honorable exception. They were not "moved with compassion for the multitude," they did not glow with "the enthusiasm of humanity." They sought not the flock, but the fleece. They scornfully said of the poor: "This people"—this rabble—"that knoweth not the law is accursed." With this, Heathenism was on a par. Plato, the apostle of Pagan philosophy, had inscribed in large, legible characters over the portals of his celebrated Academy: "No admission except for

Geometricians." But Jesus Christ has written in letters of fire over the ever-open gateway into the School of Salvation, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

(a) The Divineness of the Gospel Testimony appears further in the *method* of its proclamation. Preaching, the Divine Master's method of conveying His message, is itself *Divine*. It is rightly claimed that preaching is an institute peculiar to the Gospel. It is an agency, previously unknown, which Christianity created for itself, to be forever its chosen mode of utterance. There *was* a Dispensation when Ritual and Ceremonial were of God; for Moses had then fashioned "after the pattern showed him in the Mount." But as Christianity is neither "a wisdom" for "Greeks," nor "a sign" for Jews, nor a philosophy for Rationalists, nor a millenary for Ritualists, nor a "Wafer" for an "altar," but a Gospel message from God to man—*preaching, purely*, must ever be the appropriate vehicle.

(b) As with preaching, there is a Divinity about Preachers. I would not unduly magnify the office. I remember the incumbents are but "Earthen vessels." But these Vessels are "chosen" of God, and *holy*. The Commandment, "Go, preach," is holy: the anointing *unction* is the Holy Spirit. He alone makes Preachers, whatever their previous and subsequent training and

furnishing. Even the Apostles were not preachers before Pentecost. Then tongues were given; that was the birthday of preachers. "The new message brought new utterance. It created spokesmen of its own." The narrative says: "They were filled with the Holy Ghost, and *began to speak.*" The divinity of Ministerial testimony appears the more when you remember that this Agent is *testimony embodied*. He is not only a "Minister," but also a "witness." Paul, who "*testified*" in Jerusalem, was to "*witness*" for his Lord at Rome also. The ascending Head of the Church announced the general truth, "Ye shall be my witnesses, unto the uttermost parts of the earth." A witness speaks of something which he *knows*. The Apostolic preachers said: "We speak that we do know, and testify that we have seen." Their testimony embraced not only matters of fact, but matters of *experience*. Experience is a chief element in evangelistic efficiency. To have known the disease, and then the cure; to "know whom they have believed" themselves, and so testify, is the most cogent of all arguments. Jurists will tell you that one word of evidence from an unimpeachable witness outweighs ten thousand words of professional pleading. Courts of Justice can better dispense with Lawyers than witnesses. On some of the most crucial occasions of his most eventful life, Paul, that master logician, employed this most persuasive argument. He told them the simple, magical story of his conversion from a persecutor to a preacher. Among the many excellences and gifts of

the early Methodist preachers was this master habit of testifying. In many a polemical fray, in the teeth of many a persecuting storm, as well as in the historical log "Meeting-house," and rousing old-time "Camp-meeting," they rang out the burning words with tongues of fire:—

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

God help us all to prove the worthy sons of such noble sires! See to it, especially you, my young brethren, that amid the golden advantages of University and Theological Halls, you never lose the "*roll*," experience, nor the skill to wield this "sword of the Spirit," testimony. The great want of the age is a witnessing Ministry. In the face of Agnosticism, Ingersollism, and all "false doctrine, heresy and schism," preach and testify concerning your personal knowledge of the Divinity of Jesus of Nazareth, of "Christ crucified," of a Risen, living Saviour, of an all-prevalent Intercessor, of the King of Kings on the "holy hill of Zion," whose is the "Kingdom, and the Dominion, and the Glory."

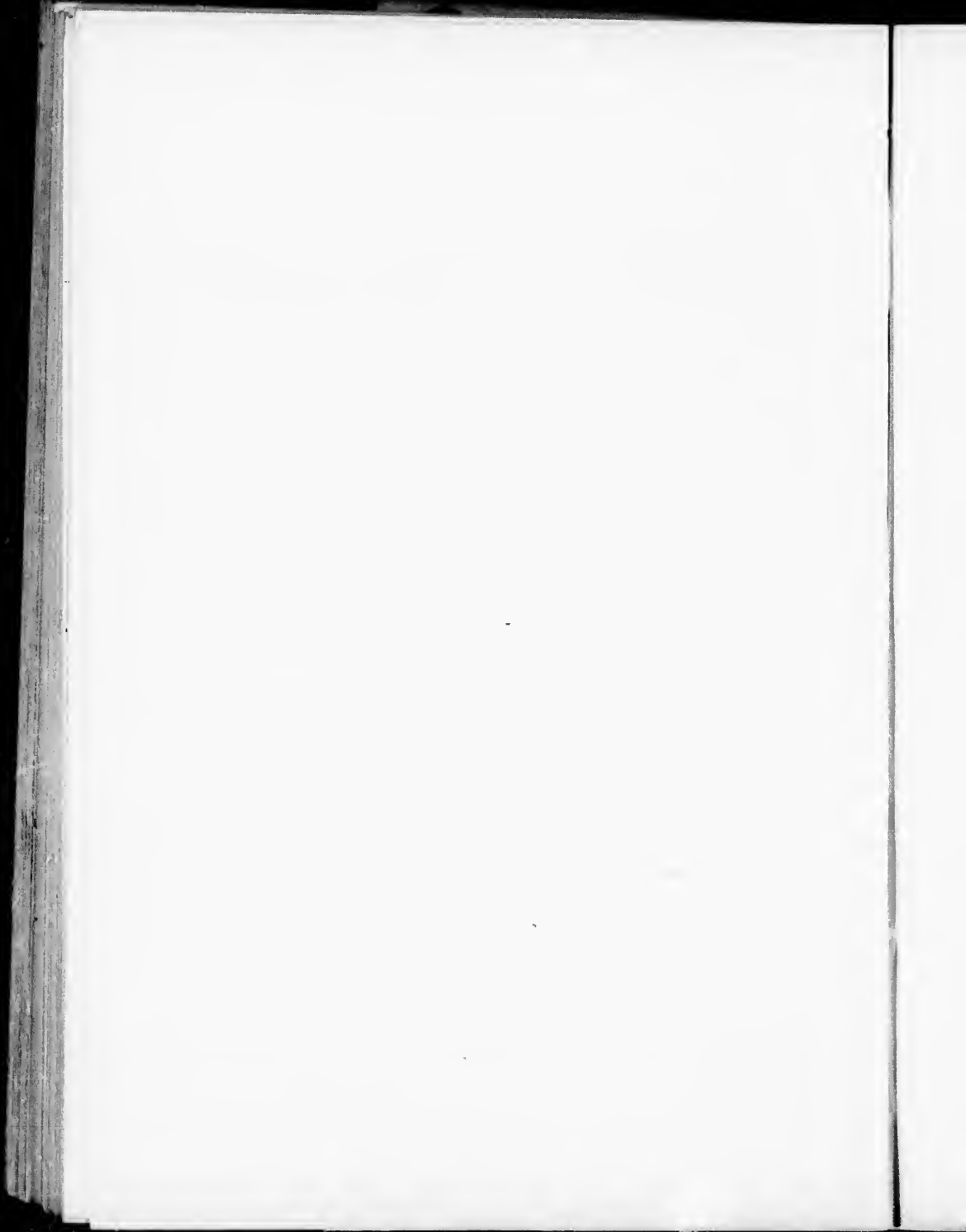
And while you witness to all, and pass by none, remember that the specialty of your mission is to the *poor*. You may have learned that one rendering of this axiomatic testimony to the genuineness of Jesus and Christianity, "the poor have the Gospel preached

to them," is "the poor have taken to preach the Gospel." Has it not been, ever since the days of the "fishermen," that the majority of the best Christian Ministers have come from the ranks of the poor? And is it not equally true that most of them have lived and died comparatively poor? notwithstanding that their lives and labors contribute more than all commerce, government, and mere education to conserve the integrity of empire, and to ensure the probity and progress of the peoples of earth. Is not Angell James' contention a marvel of fact, that "Preached sermons are the cheapest of all cheap things in this age of marvellous cheapness?" Nothing in this world to-day is so grand and unanswerable an evidence of the Godhead of Jesus, and the Divine nature and mission of Christianity, as the perpetual succession of an army of ardent, able, self-denying preachers of the Gospel, in these times of so many open avenues to wealth, fame, and power. Brethren, be worthy your noble heritage of example, of your high calling, of your exalted dignity and peerless destiny! If you should remain poor men, don't be *poor preachers*; but be sure to preach to the poor! Be in this *succession*:—"As poor, yet making many rich!" Let us not discriminate against the poor in *social caste*, in *Church accommodation*, or in *Evangelistic and Missionary Enterprises*, To all tribes essentially, as to the "Red Man" literally, we must cry: "Lo! the Poor Indian!" No Church, whether its Polity be Episcopal or Presbyterian, its

name Baptist or Methodist, can grow away from the poor but at the risk of becoming an ecclesiastical tree, "twice dead, plucked up by the roots." I am no alarmist on this score, however. I rejoice in the loyalty of the Churches to their Head, their fidelity in witnessing for Him, and "battling for the Lord" effectually, if not *popularly*, "An Army with Banners." Matthew Arnold says: "Clergymen and ministers of religion are full of lamentation over what they call the spread of scepticism, and because of the little hold which religion now has on the *lapsed masses* of the people!" I have not heard any Jeremiahs around. Have you? I fear it is but the "dogma" of a Seer, whose attitude is that of a modern Balaam toward Israel. He would "nationalize" religion, as George would "nationalize" property. These are self-sent heralds of "another Gospel." And they are not alone in these days of novelty. There is any quantity of cheap sentimentalism, fuss and cant, gush and gammon about the Poor, and the "Laboring classes," among Land-leaguers, Communists, Nihilists, Politicians, and Demagogues. But the Church can point to the legitimate fruitage from Gospel sowing, not only in millions of saved men and women, but also, and specially, such Christian and Philanthropic agencies as Asylums, Poor Houses, Orphanages, Reformatories, Ragged Schools, Cheap Literature, Free Libraries, Abolition and Temperance Societies, the Extended Franchise, the Ballot, Sunday-schools, Home Missions, and Missions

to the destitute and heathen, and humbly but triumphantly exclaim, "the signs of our Apostleship are these." And all this because we "Know the grace of our Lord Jesus Christ: that, though He was rich, yet for your sakes He became poor; that ye through His poverty might be rich!"





OFFICERS FOR 1884-85.

President—REV. W. R. PARKER, M.A., Chatham.
Vice-President—REV. W. I. SHAW, LL.B., Montreal.
Secretary-Treasurer—REV. A. M. PHILLIPS, B.D., St. Thomas.
Lecturer for 1885—REV. JAS. AWDE, B.A., Montreal.
Preacher for 1885—REV. S. J. HUNTER, Toronto.
Lecturer on Preaching—REV. F. H. WALLACE, M.A., B.D., Cobourg.

" FELLOWS."

REV. S. S. NELLES, D.D., LL.D. Cobourg.
REV. N. BURWASH, S.T.D. Cobourg.
REV. W. JEFFERS, D.D. Belleville.
REV. S. D. RICE, D.D. Toronto.
REV. J. ELLIOTT, D.D. Pembroke.
REV. E. H. DEWART, D.D. Toronto.
REV. E. B. RYCKMAN, D.D. London.
REV. A. BURNS, D.D., LL.D. Hamilton.
REV. E. A. STAFFORD, B.A. Winnipeg.
*REV. W. W. ROSS Ingersoll.
REV. J. A. WILLIAMS, D.D. St. Catharines.
REV. GEO. COCHRAN, D.D. Toronto.
REV. GEO. C. POYSER, F.T.L. Avonmore.
REV. D. McDONALD, M.D. Japan.
REV. C. S. EBY, M.A. Japan.
REV. GEO. M. MEACHAM, M.A. Japan.

* Deceased.

LONDON CONFERENCE BRANCH.

President—REV. WM. McDONAGH.
Secretary-Treasurer—REV. A. M. PHILLIPS, B.D.
Lecturer—REV. WM. WILLIAMS.

TORONTO CONFERENCE BRANCH

President—REV. PETER ADDISON.
Secretary-Treasurer—REV. G. WASHINGTON, M.A.
Preacher—REV. S. J. HUNTER

MONTREAL CONFERENCE BRANCH.

President—REV. WM. MCGILL.
Secretary-Treasurer—REV. S. D. CHOWN.
Lecturer—REV. WM. JACKSON.

MANITOBA CONFERENCE BRANCH.

President—REV. A. STEWART, B.D.
Secretary-Treasurer—REV. J. MCLEAN, B.A.
Lecturer—REV. E. A. STAFFORD, B.A., F.T.L.

COURSE OF READING

FOR

FELLOW IN THEOLOGICAL LITERATURE (F.T.L.)

The Course of Reading is to extend over three years, and to consist of Biblical, Historical, Doctrinal, or Apologetic studies. The character of the Course shall be optional, *i.e.*, the subjects or branches of study may be elected by each one reading; *Provided*, that two subjects shall be read for each year, one to be selected at the beginning of the Course and continued throughout, and the other varied from year to year. The thoroughness of the reading will be tested by a thesis on each subject, to be assigned by the 1st of February and forwarded by the 1st of April to the Examiners; a written report of the examination of the these to be in the hands of the Secretary by May 1st, who shall report results to the candidates. All persons reading must send application for subject of thesis to the Secretary by January 1st, stating the year in which they are reading, the Course subject, the option selected, and the books read. Each subject should be studied in at least two authors, from a comparison of which an independent opinion may be formed; and a student must put in at least one thesis each year until the Course is completed.

COURSE OF STUDY.

FIRST YEAR.

1. *Biblical Study*.—St. John's Gospel. Aids: Godet, Meyer, Muton, and Milligan.
2. *Historical Study*.—The Christian Church to the close of the Council of Nice. Text-books: Neander and Schaff.
3. *Doctrinal Study*.—The Atonement. Text-books: Crawford, Randles, Miley.
4. *Apologetic Study*.—Natural Theology. Text-books: Flint's Theism and Anti-Theistic Theories, Diman's Theistic Argument, and Janet's Final Causes.

SECOND YEAR.

1. *Biblical Study*.—The Epistle to the Romans. Aids: Godet, Meyer, and Beet.
2. *Historical Study*.—The English Reformation. Text-books: Burnet, D'Aubigne, and Hardwicke.
3. *Doctrinal Study*.—The Trinity. Text-books: Bull's Defence of the Nicene Faith; Dorner's Person of Christ.
4. *Apologetic Study*.—The Canon of the New Testament. Text-books: Westcott, Briggs' Biblical Study, Sanday's Gospels in the Second Century.

THIRD YEAR.

1. *Biblical Study*.—Isaiah. Aids: Cheyne and Lange.
2. *Historical Study*.—American Church History. Text-books: Stevens' and Bangs' American Methodism, Punshard's Congregationalism.
3. *Doctrinal Study*.—The Future Life. Text-books: Beecher's History of the Doctrine, Randles, Shaw's Lecture on Eternal Punishment.
4. *Apologetic Study*.—Inspiration. Bannermann, Lee, Elliott, Pope's Theology, Vol. I.

MEMBERS ENROLLED SINCE ORGANIZATION,

MAY, 1877.

LONDON CONFERENCE.

Ames, Rev. Wm.	Fallis, Rev. J. G.
Baugh, Rev. W.	Ferguson, Rev. Geo.
Berry, Rev. Henry.	Fisher, Rev. John S.
Benson, Rev. Manly.	Fowler, Rev. Robt., M.A.
Bielby, Rev. W. M.	Ford, Rev. Jas. E.
Bowers, Rev. A. H.	Foote, Rev. Jas. G.
Brandon, Rev. W. J.	Freeman, Rev. J. W., B.D.
Bridgman, Rev. W.	Freeman, Rev. J. B., B.A., B.D.
Bristol, Rev. Coleman, M.A.	Fydel, Rev. T. R.
Bryers, Rev. Wm.	Gane, Rev. W. H.
Brook, Rev. Thos.	Godwin, Rev. Wm.
Brole, Rev. Jas.	Graham, Rev. Jas.
Burns, Rev. A., D.D., LL. D., F.T.L.	Gray, Rev. Jas.
Burns, Rev. Robt.	Griffin, Rev. W. S.
Calvert, Rev. G. W.	Gundy, Rev. J. R.
Campbell, Rev. T. M.	Hall, Rev. H. M.
Chown, Rev. E. A., B.D.	Hall, Rev. R. H.
Chalmers, Rev. David.	Hamilton, Rev. C.
Charlton, Rev. Jas.	Hannon, Rev. Jas.
Clark, Rev. George.	Harris, Rev. Alex. G.
Clarke, Rev. T. R.	Harris, Rev. Jas.
Cleaver, Rev. S., B.A.	Henders, Rev. R. C.
Clement, Rev. B.	Henderson, Rev. G. W.
Crane, Rev. Isaac.	Henderson, Rev. Wm. C., M.A.
Crews, Rev. A. C.	Henderson, Rev. Wm.
Cobb, Rev. Thos.	Holmes, Rev. J. W.
Cosens, Rev. C. W.	Hodson, Rev. J. M., B.A.
Colling, Rev. Thos., B.A.	Hobbs, Rev. R.
Colling, Rev. Joseph S.	Hunter, Rev. J. E.
Cookman, Rev. C.	Isaac, Rev. J. R.
Cooley, Rev. J. W.	Jackson, Rev. Geo.
Cornish, Rev. Geo. H.	Jackson, Rev. T. W.
Edwards, Rev. Abel.	Jackson, Rev. Thos.
Edwards, Rev. W. W.	Kay, Rev. J.
Edwards, Rev. S. H.	Kerr, Rev. G. J.
Elliott, Rev. R. J.	Kettlewell, Rev. W.
Emory, Rev. V. H.	Lanceley, Rev. J. E.

Lanceley, Rev. E. B.
 Langford, Rev. Alex.
 Leith, Rev. T. B.
 Livingstone, Rev. Jas.
 Maxwell, Rev. W. J.
 Mitchell, Rev. G. A., B.A.
 Mills, Rev. Wm.
 Mooney, Rev. Jas.
 Morrow, Rev. C. R.
 McCulloch, Rev. A. M.
 McDonagh, Rev. Wm.
 McNair, Rev. T. R.
 Neelands, Rev. John.
 Orme, Rev. T. H., M.A.
 Parker, Rev. Wm. R., M.A.
 Patchell, Rev. T. H.
 Penhall, Rev. Wm.
 Phillips, Rev. A. M., B.D.
 Phillips, Rev. Robt.
 Philp, Rev. John, M.A.
 Philp, Rev. Jos.
 Richardson, Rev. Geo.
 Rigshy, Rev. W.
 Robinson, Rev. J. H.
 *Ross, Rev. W. W., F.T.L.
 Ross, Rev. J. S., B.A.
 Russ, Rev. A. E., M.A.
 Russ, Rev. J. E.
 Russell, Rev. A., M.A., B.D.
 Ryckman, Rev. E. B., D.D., F.T.L.
 Saunders, Rev. J., M.A.
 Scott, Rev. J., M.A.
 Schram, Rev. G. A.

* Deceased.

Scott, Rev. J. G.
 Sellery, Rev. S., B.D.
 Sherlock, Rev. Benj.
 Shilton, Rev. J. W., B.A.
 Sifton, Rev. J. N.
 Smith, Rev. J. V.
 Smith, Rev. J. T.
 Snyder, Rev. D. W.
 Spence, Rev. W. H.
 Stafford, Rev. C. E.
 Staples, Rev. S. G.
 Stevenson, Rev. E. B., B.A.
 Stevenson, Rev. J. C.
 Stewart, Rev. J.
 Sutherland, Rev. D. G., B.A.
 Swann, Rev. F.
 Teeter, Rev. C.
 Teskey, Rev. E.
 Trealeaven, Rev. R. J.
 Voaden, Rev. Thos.
 Waddell, Rev. R. H., B.D.
 Wakefield, Rev. J.
 Ward, Rev. Jos. B.A.
 Watson, Rev. W. C., M.A.
 Watson, Rev. G. R.
 White, Rev. Jas. H.
 Whiting, Rev. Jas.
 Williams, Rev. J. A., D.D., F.T.L.
 Williams, Rev. Wm.
 Williams, Rev. R. W.
 Wilson, Rev. Jasper, B.A.
 Woodsworth, Rev. R. W.
 Wright, Rev. R. W.

TORONTO CONFERENCE.

Addison, Rev. P.
 Allen, Rev. J. E.
 Ash, Rev. J. C.
 Barkwell, Rev. J. H., B.A.
 Barrass, Rev. E., M.A.
 Bartrop, Rev. A. J.
 Bell, Rev. J. W., B.D.
 Blackstock, Rev. W. S.
 Bodly, Rev. Jas.
 Brown, Rev. Geo.
 Burns, Rev. R. N., B.A.
 Burwash, Rev. N., S.T.D., F.T.L.

Burwash, Rev. N. S.
 Caldwell, Rev. J. W. H.
 Campbell, Rev. T. W., B.D.
 Campbell, Rev. Thos.
 Cochran, Rev. G., D.D., F.T.L.
 Clark, Rev. J. S.
 Clarkson, Rev. J. B., M.A.
 Cullen, Rev. Thos.
 Dewart, Rev. E. H., D.D., F.T.L.
 Dowler, Rev. W. J., B.A.
 Edmison, Rev. T. J., B.D.
 Edwards, Rev. Geo.

- Eby, Rev. C. S., M.A., F.T.L.
 Ferguson, Rev. T. A.
 Franklin, Rev. B., B.A.
 Galloway, Rev. J.
 Greatrix, Rev. B.
 Greene, Rev. J.
 Hare, Rev. J. J., M.A.
 Harper, Rev. E. B., D.D.
 Harper, Rev. Cecil, M.A.
 Hewitt, Rev. G. W., B.A.
 Hill, Rev. L. W., B.A.
 Hill, Rev. Ed.
 Howell, Rev. J. E., M.A.
 Hunt, Rev. J.
 Hunter, Rev. W. J., D.D.
 Hunter, Rev. S. J.
 Jeffers, Rev. W., D.D., F.T.L.
 Jeffery, Rev. T. W.
 Johnson, Rev. J. H., M.A.
 Johnson, Rev. F.
 Johnston, Rev. H., M.A., B.D.
 Johnston, Rev. Thos.
 Kilgour, Rev. J.
 Lake, Rev. C. V.
 Laird, Rev. J. G.
 Laird, Rev. W. H.
 Langford, Rev. C.
 Legate, Rev. Thos.
 Lewis, Rev. E. D.
 Liddy, Rev. Jas.
 Lloyd, Rev. W. W.
 Manning, Rev. T., B.A.
 McAnley, Rev. S.
 McCamus, Rev. D. N.
 McClung, Rev. J. A.
 McCullough, Rev. R.
 McDonald, Rev. D., M.D., F.T.L.
 McDongall, Rev. J.
 McFarlane, Rev. J.
 McLean, Rev. J., B.A. [F.T.L.
 Meacham, Rev. G. M., M.A.,
 Nelles, Rev. S. S., LL.D., F.T.L.
 Philp, Rev. S. C., Jr.
 Potter, Rev. A.
 Reynolds, Rev. Geo. S.
 Rice, Rev. S. D., D.D., F.T.L.
 Robson, Rev. E.
 Rose, Rev. S. P.
 Rupert, Rev. R. S., M.A.
 Rutledge, Rev. W. L.
 Scott, Rev. W. L.
 Shorey, Rev. S. J.
 Smith, Rev. W. E.
 Smythe, Rev. Wm.
 Steele, Rev. T. P.
 Stewart, Rev. A., B.D.
 Stewart, Rev. J. W.
 Sutherland, Rev. Alex., D.D.
 Thom, Rev. Jas., B.A.
 Tovell, Rev. Isaac.
 Walker, Rev. R.
 Washington, Rev. Geo. C., M.A.
 Washington, Rev. W. C., M.A.
 Watch, Rev. C. W.
 Webster, Rev. J.
 West, Rev. W. J.
 Wallace, Rev. F. H., M.A., B.D.
 Wilkinson, Rev. J. M., B.A.
 Wilkinson, Rev. R. C.
 Withrow, Rev. W. H., D.D.
 Wilson, Rev. J. C.
 Wilson, Rev. A. C.
 Williams, Rev. Thos.
 Workman, Rev. Geo. C., M.A.
 Young, Rev. E. R.
 Young, Rev. W. J.
 Young, Rev. Jos.

MONTREAL CONFERENCE.

- Allen, Rev. Jas., B.A.
 Allen, Rev. Wm. A.
 Allum, Rev. C.
 *Austin, Rev. Nathan.
 Awde, Rev. Jas., B.A.
 Beaudry, Rev. Louis N.
 Brown, Rev. Thos. C.
 Bond, Rev. S.
 Chown, Rev. S. D.
 Clipsham, Rev. J. W.
 Conley, Rev. Lewis.
 Conley, Rev. T. B., B.A.
 Crookshanks, Rev. S.
 Crane, Rev. E. W.

* Deceased.

Crowle, Rev. Fred. W., B.A.	Mansell, Rev. T. J.
Delong, Rev. A. M.	McCann, Rev. Alfred.
Dyre, Rev. Wm. R.	McGill, Rev. Wm.
Eason, Rev. Richard.	McRitchie, Rev. Geo.
Eldridge, Rev. G. S.	Pearson, Rev. M. L.
Elliott, Rev. J., D.D., F.T.L.	Perley, Rev. Wm. F.
Flanders, Rev. C. R., B.A.	Phillips, Rev. S. G., M.A.
Forsey, Rev. Geo.	Pitcher, Rev. J. T.
Fowler, Rev. J. H., M.A.	Porter, Rev. G. H., B.A.
Galbraith, Rev. Wm. B.C.L.	Potts, Rev. J., D.D.
Gibson, Rev. John.	Poyser, Rev. Geo. C., F.T.L.
Gifford, Rev. G. A.	Read, Rev. F. A.
Hagar, Rev. J. M.	Rilance, Rev. Wm.
Hammond, Rev. R. M.	Ryan, Rev. W.
Hanson, Rev. Chas. A.	Saunders, Rev. J. B.
Hardie, Rev. Alex., M.A.	Scott, Rev. W.
Haylock, Rev. J. J.	Shaw, Rev. W. I., M.A., LL.B.
Henderson, Rev. Jas.	Simpson, Rev. Jas.
Holden, Rev. A. A.	Smith, Rev. W. T.
Hooker, Rev. Leroy.	Sparling, Rev. W. H., B.A.
Jackson, Rev. Wm.	Sparling, Rev. Jos. W., B.D.
Jamieson, Rev. Wm. S., M.A.	Stafford, Rev. E. A., B.A., F.T.L.
Jolliffe, Rev. Wm. J.	Stewart, Rev. J. H.
Knox, Rev. Wm.	Timberlake, Rev. W.
Lawrence, Rev. John.	Webster, Rev. J.
Lawson, Rev. Jas.	Williams, Rev. T. G.
Longley, Rev. Benj., B.A.	Wilson, Rev. J., B.A.
Lucas, Rev. D. V., M.A.	Winter, Rev. D.
Madge, Rev. W. W., B.A.	Young, Rev. W. R.

MANITOBA CONFERENCE.

(List not furnished.)

MEMBERS OF THE JACKSON SOCIETY.*Conference Students who were Members of the Jackson Society, 1883-84.*

Andrews, W. W.	Large, T. A.
Balfour, D.	Lett, F. G.
Balmer, W. J.	Locke, J.
Courtice, A. C., B.A.	McAdoo, S. N.
Elliott, James.	McAllister, J. W.
Elliott, Wm.	Mussel, J.
Ferguson, J. J.	Punshon, P. M.
Freeman, J. B., B.A.	Real, J. R.
Garnham, W. H.	Saunby, J. W.
George, T. T.	Stacey, F. B.
Hockey, J. E.	Tucker, S.
Kerby, G. W.	Walwin, I. B.
Koyle, E. H.	Whittington, R., B.A.

LIST OF MEMBERS.

London Conference	137	members.
Toronto "	100	"
Montreal "	72	"
Jackson Society	23	"
<hr/>		
Total	335	
Deceased and removed	10	
<hr/>		
Present membership	325	

MEMBERS READING FOR "FELLOWSHIP."

Rev. J. R. Isaac.	Rev. A. C. Wilson.
Rev. J. H. Robinson.	Rev. Wm. Timberlake.
Rev. A. G. Harris.	* Rev. Geo. C. Poyser.
Rev. Thomas Cobb.	Rev. Wm. Knox.
Rev. S. D. Chown.	Rev. W. H. Gane.

* "Course" completed.

N.B.—All members who pay their annual fee of \$1 will be presented with a copy of the "Annual Lecture and Sermon."

