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TRUTHFULNESS IN EXPRESSION.

PERSONALITY REVEALED THROUGH ART.

It is Browning who has said that "Art remains the one way possible of telling the truth." By this, I presume, the author means, when a man is most true to himself he is most consistent with the fundamental principles of art. He cannot be inconsistent with these principles and remain true to himself.

All art is but the unfolding of personality—a revealing to others what the artist is, or has assimilated.

EXPRESSION THE MOST PERSONAL OF ARTS.

If this is true of art in general, it is, in a very particular sense, true of the art of expression. "The tongue of the sincere is rooted in his heart," said an East Indian philosopher many centuries ago. In this beautiful and suggestive figure is contained a truth which has served as the foundation-stone of the art of expression during all the ages of its evolution, and will be the key-note of effective delivery in all future time.

MAN A TRINITY.

Subjectively considered, man is a trinity: *i.e.*, an intellectual, emotional and volitional being; in other words, man subjectively *thinks, feels and wills.*

POWERS INTERDEPENDENT.

These powers are interdependent; there cannot be any perfect action of one without the co-operation of the other two. Hence, in becoming completely possessed of a thought, all of these powers are inevitably exercised.

MEANS OF EXPRESSION A TRINITY.

Nature, always consistent, has provided for this three-fold subjective nature a corresponding *trinity of means* for unfolding or manifesting that nature. Thus, we have the three languages or means of expression common to all men, viz., the *verbal, vocal* and *pantomimic languages*. The verbal is the *word* language, or expression by means of words; the vocal is the *voice* language, or expression by means of voice, *i.e., significant voice modulations*; the pantomimic is the *visible* language, or expression by means of gesture or pantomime. The pantomimic language includes all that part of expression which is *seen*, while the vocal includes all that is *heard*.

LANGUAGES INTERDEPENDENT.

As the three subjective powers are interdependent, so also are the three languages. Hence, there cannot be any adequate unfolding of personality, or expression of thought, without the harmonious exercise of all three factors in this trinity of means.

FUNCTIONS OF THE LANGUAGES.

Upon a closer study of these languages in their relations to man's subjective nature, we find that the verbal is primarily the language of the intellect, the activities of which are conscious and consciously expressed. Also that the vocal and pantomimic are more closely allied to the emotional and volitional natures, the activities of which are, in a large measure, unconscious and unconsciously expressed. In other words, their office is primarily to reveal the feelings and impulses of the man. They are the languages of *experience*, by means of which every normal being unconsciously reveals *himself*. They are the *natural* languages which are in no sense acquired, the infant of days being quite as effective in their use as the

ripest scholar, whereas the verbal is an *acquired* language. Other things being equal, he is most skilful in its use whose intellectual nature is most highly developed.

LANGUAGES EXPRESSIVE, NOT DECORATIVE.

We should, however, not forget that all of these languages are *means of expression*. Hence they are primarily expressive, not decorative. Each of these is language only so far as it performs the function of a language; *i.e.*, only so far as it reveals that which is its subjective cause. That cannot be called a language which consists merely in verbal, vocal or pantomimic display. There may be marvellous fluency of words and beauty of rhetoric, grandeur of voice, and grace of movement; but if the present thought, feeling and volition of the speaker are not thereby revealed, he has employed none of these languages; and that which we hear or see, though perhaps producing more agreeable *sensations*, is as meaningless as the clatter of a woollen mill which deafens us with its din.

UNANIMITY EXPECTED.

Having, therefore, this three-fold subjective nature and these three languages, or means of revealing that nature, and recognizing, as we intuitively do, the interdependence which exists, not only among the subjective powers, but also their objective means of expression, it is not strange that we naturally look for evidences of the co-operation of all three subjective powers as revealed through the three corresponding languages. In other words, there is implanted within every one of us a conviction, more or less definite, that if the person speaking does not unanimously adopt his own statements by giving them the active support of all parts of his being, he does not mean what he says, and consequently he is untruthful. On the other hand, if every part of the man unmistakably endorses the statements made, we are then and there convinced of his truthfulness. We are not wholly satisfied with even a majority vote on the part of the speaker. Nothing short of *unanimity*, or the whole man speaking, can awaken perfect confidence in him.

NEUTRALITY IMPOSSIBLE.

So fundamental are these truths that in every-day life the employment of the verbal language *alone* leads others, not merely to question the statements of the speaker, but in many cases to flatly contradict them. Indeed, the man has contradicted himself; for no matter how consistent in his verbal statements, he has not been consistent with himself. He has given only a minority vote in favor of those statements; for the two unused factors in man's subjective nature, as well as the two corresponding inactive languages, *do not remain neutral*. They must either endorse or dispute the intellectual nature and verbal language. There are no "nominal" or "honorary" members in man's subjective or objective make-up. All are ordained by their unerring Organizer to be *active*. The verbal language cannot say to the vocal, "I have no need of you;" nor the verbal and the vocal together to the pantomimic, "We have no need of you." But rather must the verbal say to the other languages, "Your silence, instead of giving consent, furnishes the most conclusive refutation of my testimony." The vocal and pantomimic languages are, by a fundamental law of our being, the direct means of revealing the subtle experiences of the soul. These experiences, when revealed, will either substantiate or contradict that which is verbally stated. If no experience is revealed—*i.e.*, if these natural languages are not employed—we have a perfect right to conclude that there is no experience to reveal. Hence the man is insincere. He has given only a minority vote in favor of those statements; and what right has he to expect others to believe him when he has failed to endorse himself? Who does not question that man's honesty who furnishes no other evidences of this than his own verbal statements to that effect? Who has confidence in the virtue of a woman if she but verbally proclaims it? The divinely endorsed verdict of all mankind is: He who would be *thought* honest by his fellows must *be honest*; she who would be *reputed* virtuous must *be virtuous*. And never have these qualities or any other admirable qualities been truly possessed by a person who has failed to convince others that he possesses them. So long as we are what we

would seem to be, so long will we give unmistakable and irrefutable evidences of this through the unconscious revelations of the natural languages which God has ordained should reveal the soul.

TESTIMONY OF NATURAL LANGUAGES BELIEVED.

Moreover, in this contradiction or non-endorsement of the verbal language by the natural languages, it is not a question of which language shall we believe—as much credence being given to the testimony of the verbal as to that of either of the others. By a fundamental law of our being we are compelled to believe those languages *which directly reveal experience, and only those*. This we invariably do in every-day life; and the right understanding of the source of these languages but leads us to still more unhesitatingly accept their spontaneous revelations. Where is there a judge who does not study the “*manner*” of the witness in court, as well as consider his verbal statements? If the latter is contradicted by the former, which testimony will he in his inmost soul accept? Has he any choice in the matter? As a creature, governed by mental, moral and physical laws which are inherent in himself, and which are certainly more authoritative and inexorable than any man-made civil law he seeks to enforce, he is compelled to believe the *manner* of the witness and his verbal statements only so far as they are consistent therewith. To be sure, he may outwardly accept the latter and reject the former; but so long as he retains possession of his intuitive nature, so long will he have the inevitable conviction that the revelations of the former were true and the testimony of the latter false. We have an absolute right to disbelieve and no right whatever to believe any verbal statements which the languages of experience do not substantiate. That man whose verbal statements are unmistakably endorsed by these languages, has not only a moral but a *divine right to be believed*. Such a man is believed, for he has done that which consistent nature demands—he has given those statements the unanimous support of all parts of his being; he has been in the highest, fullest, and only true sense, truthful.

QUESTIONS ASKED AND ANSWERED.

In giving the substance of this article from the platform I have almost invariably been asked questions like the following: "Is it not a fact that these natural languages, or languages of experience, as you call them, are employed by the cleverest rogues in the country for the perpetration of all kinds of fraud? If so, of what practical value is your teaching? How shall we know the true when almost every day we hear and see so much that is false?" Let me answer your questions, partially at least, by asking others. "Does the counterfeiting of specie furnish any denial of the value of the genuine? Is it not rather the rogue's endorsement of such value? Does the fact that there are hypocrites in the Church, or out of it, contradict the value of genuine piety or honesty? Is not hypocrisy, rather, wherever found, an endorsement of the value of such things?" It is because there is this universal belief in the testimony of the natural languages, and universal doubt in that of the verbal when used alone, that so many counterfeitings of the former have been attempted. Again, "Is not the '*false ring*' of the counterfeit coin most easily detected by those best acquainted with the '*true ring*' of the genuine?" You learned to read the verbal language by studying it. Shall you expect to read the subtle, unrecordable phenomena of these languages of experience without studying them? How can you hope to detect the "*false ring*" in the vocal and pantomimic gush of our most plausible rogues unless you have already acquainted yourself with the "*true ring*" of the genuine vocal and pantomimic languages? So long as the Scripture—"By their fruits ye shall know them"—remains true, so long shall we have the power, active or inert, developed or undeveloped, to intelligently read the infallible phenomena of these languages of experience.

NATURE'S SAFEGUARD AGAINST FRAUD.

What a wise provision this is on the part of the great Omniscient Author of our being! For how easy would be the practice of deception and fraud if in nature there were but one language, and that the language of the intellect! Thank God!

the *soul*, or *man as he is*, has not been left without any means of manifestation! And no matter how cunningly, contrived and apparently consistent any series of false verbal statements may be, some time or other, in an unguarded moment, through the unconscious contradiction of the verbal language by the natural languages, the exposure of their falseness is inevitable.

THE UNIVERSAL TEST.

If this is true of man in his common-place, every-day relations with his fellows, if this is the infallible criterion by which we consciously or unconsciously test the veracity of other men whom we meet in a business or social way, shall we apply, or expect others to apply to us, any other standard by which our truthfulness in the pulpit, on the platform or the stage may be measured? To do so would be to demand a paradox, requiring Nature to be inconsistent with herself. And yet how many public readers, speakers, actors, vocalists, and, alas, even preachers there are, whose vocal and pantomimic languages, either actively or silently, contradict their verbal utterances of some of God's most sacred truths! Notwithstanding this, many, especially among our ministers, are so irrational as to express the profoundest surprise and regret at the coldness and indifference of their audiences. It was one such preacher who anxiously inquired of the great Garrick why he could so profoundly impress his audiences with the thoughts of fiction, while he, the ordained minister in holy things, in giving utterance to the sublimest passages of God's own truth, so completely failed in impressing them with that truth. Garrick's answer was more significant than verbally correct. "I speak the language of fiction as if it were truth, while you thoughtlessly utter truth as if it were fiction." If we do not allow the faultiness of the language to obscure the great truth contained in this answer, we shall recognize the following as a fair interpretation of the rebuke intended: "I, with all the earnestness of my soul, give expression to *imagined* conditions relating to man's joys or sorrows as a mortal being; while you, with all the indifference of a stoic, verbally state the *real* conditions relating to the infinitely more transporting

joys and profounder sorrows which man as an immortal being experiences." Or, to put it more briefly: "I truthfully speak the thoughts of fiction; while you untruthfully utter the thoughts contained in the Word of Truth." Show me a minister who is not rebuked by this answer of that great master of histrionic art, and I will show you a man who, because of his truthfulness in rendering divinely inspired truths, never fails to impress those truths upon his congregation.

STAGINESS IN THE PULPIT.

But now I am confronted with another question, to which I shall hope to give a satisfactory answer. "Do you, then, recommend ministers to be stagey in their reading of Scripture from the pulpit?" By no means; and when we understand each other on this point you will see that I would have you take no such inference from the foregoing narrative. "Staginess" is a name given to certain forms of affectation which, in my opinion, are nearly, if not quite, as contemptible upon the stage itself as in the pulpit. No great actor was ever "stagey;" though, because of its fashionableness, many people now regard it as a necessary part of the actor's profession. It is no more this than the assuming of a certain sanctimonious pulpit tone is a necessary part of the minister's profession. Both are abominable, because both result primarily from straining for certain objective effects in voice or gesture. Actors who are stagey do not employ the vocal and pantomimic languages at all; for the primary and almost sole function of these is to reveal the present experience of the speaker. Their souls are as empty of any ennobling present experience as were the granaries of Canaan when Joseph's brethren came into Egypt to buy corn. They cannot give us corn for they haven't it; so instead, we, like the prodigal, accept their empty husks. They cannot reveal to us the experiences which belong to the passages they render, for they have no such experiences to reveal; so we, more patiently than wisely, allow them to taunt us with the most hollow and unsatisfying of all things abstract or concrete, viz., vocal and pantomimic display. Out upon such "ahtistic pehfohmances! They are the worst counterfeits we

know of in this world; and I should think it would be difficult for even *Danté* to conceive anything worse in that lower region which he so graphically describes.

PRESENT EXPERIENCE THE SOURCE OF ALL ART.

The first duty and aim of the great actor, as well as the great preacher, is to himself *experience* that to which he is giving public expression. With such genuine experience *present during delivery*, he can no more fail in being effective in his unconscious employment of the languages of experience than the little child whose merriment sparkles in rippling laughter, or whose grief crimsons the baby's cheeks and moistens its weeping eyes and dainty fingers. The best in all literature, whether that of Holy Writ or any other book, has been *born of experience*; and, hence, *must be experienced* before it can be effectively reproduced.

TRUTHFULNESS ON THE STAGE.

The truth expressed in Garrick's answer to the minister furnishes material for profitable reflection to all of us; for therein is found the secret of the attractiveness of that which many of us feel it our duty to indiscriminately denounce—the modern theatre. Let us, who prize religion and religious worship above everything else, no longer deceive ourselves. It is not the gorgeousness of dress, the elaborateness of stage fittings, or the splendor of realistic scenery; it is not the graceful attitudes or finished enunciation, that attract thinking men and women to our best theatres. These are mere outward embellishments which, of themselves, contain nothing to satisfy a cultivated mind. It surely cannot be to gratify any sensuous desire that some of our best people occasionally visit the theatre, for the masters they go to hear present nothing which, in the remotest way, ministers to that. Let us no longer try to cover up our own laziness in failing to assimilate and experience over again while rendering the sublimest thoughts of God's truth, comforting ourselves with such absurd reasoning as the foregoing. Such things are doubtless among the chief attractions in at least nine-tenths of the theatrical performances.

given in Toronto or any other city; and, for the most part, they attract only those who crave and are satisfied with such things. The fact that a large majority of the theatres and theatre-goers are of this class is one which all lovers of morality, as well as of Christianity, must deplore. But, because we have solved one problem—*i.e.*, ascertained the secret of the influence of sensuous actors upon their sensuous auditors—it by no means follows that we have solved the no less important problem relating to such masters as Irving or Willard, the influence of whose acting is to increase our admiration for the true, the beautiful, and the good, and intensify our hatred for that which is false and impure. The secret of their power to do this is in none of the things I have mentioned. If we are honest and have heard them, we must acknowledge they have this power solely because they have prepared themselves to express truthfully the grandest thoughts of some of the grandest minds. Who ever thought of calling such actors as these “stagey?” None but those who would also accuse such preachers as Spurgeon and Beecher of having the “*ministerial tone.*”

THE PREACHER AND ACTOR.

One evening while Beecher was in London he attended Mr. Irving's theatre. The great actor was much gratified to learn of Mr. Beecher's presence in his audience; and on the following Sunday he, in company with Ellen Terry, went to hear the distinguished preacher. While, with matchless eloquence and fearless earnestness, Mr. Beecher thrilled that great mass of people, inspiring them God-ward with his most loving presentation of the Gospel of an infinitely loving Saviour, Mr. Irving and his star colleague were spell-bound. They had heard him as a preacher without a peer. But when, with that vividness of description and intense sympathy which could only arise from present realization of the scene described and the most endearing personal attachment to the Divine Hero, this greatest of all pulpit orators showed our Saviour, in a moment transforming the angry surface of a heaving, turbulent sea into a calm, majestic mirror, even Mr. Irving had to acknowledge himself his inferior as an actor; for when Mr. Beecher had completed

his climax with the Saviour's imperishable words, "Peace, be still!" he turned to Ellen Terry and exclaimed: "I would give all I am worth to be able to produce a scene equal to that." At the close of the service he went forward and introduced Miss Terry and himself to the preacher, at the same time complimenting the latter with the remark, "That was the best acting I ever heard in the pulpit." Mr. Beecher, in thanking him, replied, "Well, Mr. Irving, yours was the best preaching I ever heard on the stage."

None but a preacher can be a great actor, and none but an actor can be a great preacher. That is to say, the motive of the preacher is indispensable to the actor, and the instinct of the actor is essential to the preacher.

TRUTHFULNESS ON THE PLATFORM AND IN THE PULPIT.

But we do not have to look to the stage alone for examples of truthfulness in expression. Was it ingenuity of oratorical plan, magnificence of presence, perfection of rhetoric, or unanswerable logic which gave such potency to the oratory of a Cicero, a Cromwell, or a Gladstone? Add to all these and many more equally desirable qualities the superlative importance of their theme, and have we accounted for the ennobling, inspiring influence of a Whitefield, a Knox, a Brooks, a Spurgeon, or a Beecher? By no means. Their oratory was made to influence temporally or eternally the destiny of multitudes and even of nations, because that which they spoke came from the profoundest depths of present, personal experience. It was but the unfolding of themselves, intellectually, emotionally and volitionally, through the three corresponding languages or means of expression. Each orator gave an enthusiastic and unanxious vote in favor of his own statements; or, in other and more concise language, he spoke what he believed to be true, truthfully.

TRUTHFULNESS IN BIBLE AND HYMN READING, ETC.

But it is the application of these truths to bible and hymn reading, congregational singing, and the reading and responses in our church services that I wish especially to emphasize in

this article. We who form a part of the great dissenting, non-ritualistic Church, sometimes flatter ourselves on our freedom from formality—which is another name for untruthfulness—in religious service. Before arrogating to ourselves any such superiority over the ritualists, it would be well for us to consider the question, "In what does formality consist?" for there is great danger, I believe, in our *confounding uniformity with formality*. The terms are by no means synonymous or even similar in meaning. There may be perfect uniformity in every service; the congregation may rigidly follow a regularly prescribed course of services year in and year out; the very words in the prayers and responses to be used in the services of December 30th, being quite familiar to pastor and congregation on the first day of the preceding January; and yet, if each member of that company invariably expresses those thoughts truthfully—*i.e.*, as his present living experience—there will be absolutely no formality. On the other hand, there may be an utter absence of uniformity or even regularity in the service; the pastor himself may follow no particular plan; and everything done throughout may be a surprise to the congregation because of its novelty; but if the pastor and congregation are not truthfully singing, truthfully speaking, and truthfully reading those thoughts, they are at best formal, which is a mild way of saying they are hypocritical in their service. There is, no doubt, a tendency to formality in too great uniformity or regularity in our forms of worship; but, to my mind, it is less an evil than too much dissipation for the sake of novelty.

A FALSE ADAGE.

The old adage, "Familiarity breeds contempt," is very misleading. It is not even a half-truth; and so far as our familiarity with ennobling thought is concerned, it is ridiculously false. We cannot become too familiar with thoughts that are worthy of our assimilation. On the contrary, the more intimately we become acquainted with them and experience their full meaning, the more thoroughly they are appreciated by us. As applied to these, *familiarity begets love*, is infinitely more

true of experience. And so far as the expression of ennobling thought is concerned, there is absolutely no other way by which we can become truthful or effective.

NATURE'S LAW OF UNITY OBEYED ON THE STAGE, DISOBEYED
IN MANY RELIGIOUS SERVICES.

Consistent nature abhors nothing more than inconsistency, and invariably punishes it no matter where found. It is the recognition of this inscrutable law which leads the true dramatic artist to insist upon consistency in everything pertaining to the stage as well as in the acting of those who support him. His is the grand controlling purpose which dominates the performance throughout. Everything is made subservient to the accomplishment of this purpose. Hence, when the play is over and the impression upon the audience is what he willed it should be, he has but demonstrated the truth of another natural law, the counterpart of the one already given, that *nature invariably rewards consistency*. This law of unity, which requires each part to be consistent and co-operative with all other parts, is so apparent in nature that it would be superfluous to verbally record it upon any tables of stone. It is woven into the fibre of every leaf, and is an integral principle in the constitution of the universe. It governs all nature and controls all art. Shall the ministers of the Gospel, who may be and should be artists in the highest sense—shall these, by the sublime influence of whose art the eternal destiny of the race is so largely determined—shall they who have received their commission and message from the very God who established this law, be less wise—yes, *less obedient*—than their brother artists, whose primary aim is but to minister to man's enjoyment in time? And yet, are we not forced to admit that many, perhaps the majority, of our ministers, even of those who speak truthfully throughout their sermons, almost invariably contradict themselves in the reading of the hymns and Scripture lessons? It would certainly be too much to expect the members of the congregation to be in advance of their leaders in this matter; and with shame we have to confess there are few congregations, indeed, few individuals among us, who are not formal,

and consequently hypocritical, in our singing and responsive reading of those inspiring psalms and hymns. Thus inconsistent elements are introduced, the law of unity or consistency has been broken, and the whole service is materially marred, if, indeed, the good influence of the truthful parts has not been wholly nullified. Oh, with what deep contrition and earnestness of soul we should cry out in the language of the Prayer Book, "Lord, have mercy upon us, and incline our hearts to keep this law of consistency, especially while we thus outwardly worship thee!"

NO NEUTRALITY.

Here again there can be no neutrality. Each part of the service is either positive or negative in its influence upon the whole. That which does not substantiate or enforce the central purpose in the service inevitably contradicts or weakens it.

FASHIONABLENESS OF FORMALITY.

The most alarming fact which promoters of spirituality in religious service have to face is the present fashionable-ness of formality in public worship. The very extent of the evil we so feebly deplore has a most blinding influence upon us. We do not, we cannot, realize the extreme dreadfulness of this widespread formality, so long as it is so widespread that we are, all of us, in a measure, its victims. So awfully true is this that some of the most truthful speakers I know of among our ministers have confessed to me that they

HAVEN'T TIME TO BECOME TRUTHFUL

in their public reading of God's word. So much is expected of them in the pulpit and out of it that they cannot give sufficient preparation to the hymns, the Scripture lesson, or the Litany to enable them to read these truthfully. What a lamentable condition of things when even ministers of the Gospel, not only thus excuse, but justify themselves in inconsistency, claiming that the extent of their work prevents thoroughness, and the demand for variety prevents truthfulness! If any of us are thus tempted or have yielded to such temptations, let us now ask ourselves the following questions: "Whom do we

primarily serve—man, or God? Does our Master require us to sacrifice thoroughness to extent of work, or truthfulness to variety in public worship? "That which is worth doing, is worth doing well" should come to us with superlative force here, because the work to be done is of such superlative importance. Better no reading of the hymn or Scripture lesson; better no singing, confession or responses by the congregation; better no invocation, exhortation or intercession by the clergyman, than that which is formal or untruthful.

OUR RESPONSIBILITY.

Is it not an overwhelming thought that those of us who participate in public worship, whether as pastor or individuals in the congregation, are inevitably becoming, and leading others to become, more familiar, either with the letter of truth merely, or with its spirit? We are either breeding in ourselves and others a contempt for that truth or begetting in them and us a profounder love for it. We are either becoming more established in formalism and hypocrisy or developing greater truthfulness and sincerity. What a responsibility! Let us meet it like brave and honest men and women who possess a God-given admiration for truthfulness and sincerity, and a divine contempt for all that is hypocritical and false. If, in the past, we have sacrificed truthfulness to variety, let us in the future, if necessary, sacrifice variety to truthfulness, remembering that the Great Author of the law of consistency never excuses inconsistency, the doing of any evil, or the neglecting of any duty in order that some fancied good may come.

SERVANTS OF GOD AND FISHERS OF MEN.

"But," you will say, "while it is true we are servants of God, it is equally true we are fishers of men. And, if we are to attract men to the Gospel, we must make our services attractive to them. This cannot be done without considerable variety in these services." I grant this. The craving for novelty is becoming more and more abnormal amongst us. A gratified taste develops keener appetite; and this general craving for novelty in religious exercises is *prima facie* evidence that ministers, choir-leaders, and others have been dispensing novelties.

TRUTHFULNESS ATTRACTIVE.

But are we sure that men, even to-day, are attracted more by variety than by truthfulness? On the contrary, is it not undeniably true that everywhere and in all ages men have loved what they believed to be true, and have been attracted by truthfulness? Show me a speaker who is truthful, even in proclaiming false doctrines, and I will show you a speaker who is more attractive to the masses than one who, though teaching the grandest truths, does so in an indifferent or purely intellectual way. The speaker inevitably reveals *his present estimate* of the value of that which he is communicating. And thus it is that some of the most effective speakers in the world to-day are men who are proclaiming what we believe to be false. So far as our influence while speaking is concerned, truthfulness is of more importance than truth. Alas! how often has the truth been obscured or made repulsive to others by untruthful expression! No matter how clear our understanding or complete our intellectual possession of a truth, unless we have *experienced it*, and *do now experience while telling it*, our *present estimate* of its value is altogether too low to render it attractive to others.

TRUTHFULNESS BEGETS VARIETY.

There is, as Emerson says, a natural and an unnatural way of doing everything. Then, if variety in religious service is what we seek, there is only one natural way of getting it—get its cause, which is truthfulness. There never was and never can be monotony in truthful expression of thought. With truthfulness present there may be as much variety in the expression of a single sentence as in a chapter that is read for the sake of variety. When truthful, the whole being is thoroughly alive to the ever-varying thoughts, feelings and purposes to be expressed. These are the causes of expression. How could there be monotony in effects with so much variety in causes?

THE UNTRUTHFUL READER.

That was a great teacher who said, "You must enjoin the truth upon yourself and upon other men." Whenever the Scriptures are read without being first enjoined upon the

reader, whenever they are read as an intellectual lesson merely, or as a necessary part of the formal programme of service, they at best result in familiarity with the letter only, and such familiarity breeds contempt. This contempt is frequently expressed in such comments as the following: "The minister talks very eloquently and sometimes very earnestly *about the truth*; but when he comes to give us the truth itself he doesn't seem to mean it"—which is another way of saying, *he lies*.

THE TRUTHFUL READER.

On the other hand, when the minister, rightly regarding the bible reading as the most important part of the church service, affording, as it does, the most *direct means* of enjoining that truth upon his congregation, unmistakably reveals that it has already been and is now being enjoined upon himself; that he is even now communing with God and feasting upon His truth; then he must impart the *spirit* of that truth to others, their familiarity with which will surely beget in them a greater love for that truth, resulting in such comments as the following: "Our minister may not be as eloquent or scholarly as some in his sermons; but, I tell you, I would rather hear him read that chapter than twenty common sermons. Every verse contained a sermon for me; and beside that, the minister, when he read it, seemed to know just what he was talking about. He had tried the whole thing himself and was recommending us to do the same. There must be something in that truth for me when it can produce such good results in him." Is there a man so ignorant, or with his emotional nature so dwarfed, who, because the minister in such a truthful reading employs the natural languages of experience, would call such reading "stagey?" In such readings and comments as the foregoing we have but verifications of the truth contained in the inspired word itself—"The letter killeth, but the spirit giveth life."

And now, dear reader, I have given you that which is the outgrowth of many blundering experiences while attempting to teach bible and hymn reading. If these experiences have led me to more clearly understand and firmly grasp certain fundamental truths relating to delivery, thereby enabling me

to so state them that they are more definitely recognized and appreciated by you, I shall be devoutly thankful to the Great Source from whom I have obtained all that is most valuable in this article. In my treatment of this important subject I rejoice that I have not exhausted it; indeed, almost every topic presented contains sufficient material for an extended chapter. However, I trust that in this article you will get a glimmer of a great truth that you had not before, and that very much more may be suggested to you than I have had time or space to write.

May He who is the author of all truth, and who, as our Saviour, is the embodiment of truthfulness—may He who “cannot look upon sin,” but frowns upon inconsistency, whether in the criminal at the bar, the orator upon the platform, the actor upon the stage, the soloist in the choir, or the minister in the pulpit, so impress these vital principles upon our minds and consciences that we, realizing the responsibilities under which we are individually placed, may now resolve that hereafter we will be truthful—truthful in social life, truthful in business life, truthful upon the platform, truthful in speaking, truthful in singing; and, above all, *truthful in reading the “Truth.”*

Toronto, Ont.

A. C. MOUNTEER.

On this Christmas day do we go to our spiritual Bethlehem? Do we see the reality of Christ as our Saviour, and do we go forth as did the shepherds full of new light to make known concerning the saying which has been spoken to us in the inmost life concerning this Child, this Man, this Saviour, this Present Deliverer from the guilt and power of sin, this Anointed One through whom on Christmas days and on all days of all the years we may receive the anointing from above? A blessed Christmas to every reader whose eyes shall be opened to see the mysteries of this present kingdom of Our Lord and Saviour Jesus Christ.—*Bishop John H. Vincent, in The Charlatanquam for December.*

ANTHROPOLOGY UNDERLYING REDEMPTION; OR,
A PSYCHOLOGY OF REGENERATION, SANCTIFICATION AND RESURRECTION.

II.

WHAT DOES REDEMPTION DO IN THIS HUMAN CONSTITUTION?

REDEMPTION in Christ Jesus through the Holy Spirit is God's remedy for sin—for all there is of sin. The redemptive remedy meets the sin according to its origin, and progress, and power.

Redemption is radically and initially psychological. It is in the pneuma, the spirit. The pneuma is revived; it is made life-determining by having living power from God. Redemption in this realm is regeneration.

Redemption proceeds at once into the *depraved ethical or moral condition* for its renovation. There is a negative and a positive side in this sphere, for the work is both destructive and constructive.

The psuche (soul) and soma (body) are purified and elevated just as they are controlled by the regenerated spirit, and the regenerated spirit (pneuma) grows in power as it exercises control. This process is progressive. Redemption in this realm is sanctification.

Redemption is also *physical*. The *soma*, or body, though participating in the sanctification, is not relieved of the sentence of death. The *psukikos soma*, the psychic body, dissolves, and its place is taken by a *pneumatikos soma*, a spiritual body. Redemption in this realm is *resurrection*.

REGENERATION: WHAT DOES IT EFFECT IN THE HUMAN CONSTITUTION?

It is the work of the Holy Spirit in quickening the human spirit (pneuma) to life-determining vitality and power. The authoritative and determining text here is Christ's word to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The work of regeneration is in the spirit; it is within the pneuma elements of human

nature. It means an opened intuition of God, a quickened conscience and a surrendered will. That the *will* is vitally concerned in this experience will be generally admitted. Dr. Burwash says of John Wesley: "He lays this down as a fundamental principle, that the conscious sense of God's presence cannot co-exist with conscious consent to sin." A holy will, a perfectly surrendered will, is essential. On the day of Pentecost, those who were pricked in their hearts, said, "Men and brethren, what shall we do?" Concerning Paul, it is written: "And he, trembling and astonished, said, Lord, what wilt thou have me to do?" The will of the convicted sinner yields to the mightier will of God. The will, however, does not act of itself; it acts under motive, higher or lower. To maintain a holy will, only the highest motive can be allowed; hence conscience is involved. The Holy Spirit's work of conviction is a quickening of the conscience. The motive behind the will is seen in this passage: "How much more shall the blood of Christ purge your conscience from dead works to serve the living God?" That a surrendered will and a clear conscience are essential, will be admitted generally, but is there a third element involved which we have called intuition? We believe there is. A man's departure from God is a departure from knowledge. Paul, in Romans, says of the Gentiles, "When they knew God, they glorified him not as God," and that "they did not like to retain God in their knowledge." Writing to the Ephesians, he exhorts them to "walk not as other Gentiles walk," in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them." The same condition and the reversal of it in regeneration is declared in 2 Cor. iv. 3-6: "But if our gospel is veiled, it is veiled to them that perish, whose unbelieving minds the god of this world hath blinded, lest the illumination of the glorious Gospel of Christ, who is the image of God, should shine upon them. For we preach, not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake. For God, who commanded light to shine out of darkness, hath shined in our hearts to enlighten us with the knowledge of the glory of God, in the face of Jesus Christ."

The doctrine of assurance grounded in the Holy Spirit's witness to and with our spirit is in this realm of intuition. See how the fruits of regeneration fit in here, viz., assurance, peace and power not to sin. Let the intuition be divinely clear, and assurance is secured. Let the conscience be divinely clear, and peace is assured. Let the will act under this light and right, and victory over sin is assured.

Paul's words to the Ephesians agree with Christ's words to Nicodemus: "And you did he quicken (*zoopoiein*) when ye were dead through your trespasses and sins." Their bodies were not dead, nor their souls. These were active, but lawless. The part of our nature deadened through trespasses and sins is the spirit. This deadened part was made to live.

Now, let us see what is involved in this view:

1. *Regeneration* is *psychological* rather than *ethical*, is *instantaneous* rather than *progressive*. It is the quickening of deadened spiritual powers into use, and not their development by use. It is thus a radical work affecting the very constitution of man.

2. *Regeneration* is a *perfect work in its sphere*. Shall we view regeneration as an incomplete work over the whole manhood that needs completion, or as a partial but perfect work in the higher manhood that needs extension? This paper takes the second view, and therefore accepts heartily John Wesley's words: "To be born again is to be inwardly changed from all sinfulness to all holiness." If so radical a change were over the whole man and in all his parts, there would be no room for sanctification, but as it takes place in the higher, and controlling, and divine elements of our nature, it is all that is necessary, for this higher manhood is now vitalized and empowered to be an effective agent in controlling and elevating the remainder. Within this realm no sin is left. There is no sin in the will, or in the conscience, or in the attitude of the mind. Within this realm the power is born not to sin; the power is born to control the rest of the nature, both the soul (*psuche*) and body (*soma*). With this view, we need not lower in the least our doctrine of regeneration to make room for sanctification. Regeneration does not leave the root of sin in

us—it does the very opposite; it destroys the root of sin in us, for the root of sin is spiritual, and not psychic or physical. The idea that the root of sin remains in us after regeneration, is due to a largely prevailing misapprehension of Hebrews xii. 14-16, where the root of bitterness is spoken of as though it were a root of evil in the regenerated nature. Instead of that, it is a bad or backslidden man within the fellowship of the regenerate. "Follow after peace with all men and the sanctification without which no man shall see the Lord. Looking carefully lest there be any man that falleth short (or falleth back) of the grace of God, lest any root of bitterness springing up, trouble you, and thereby the many be defiled, lest there be any fornicator or profane person, as Esau, who for one mess of meat sold his own birthright." The warning is against an unregenerated or a backslidden member of the Christian community; he was the root of bitterness. The Epistle to the Hebrews is clear enough that the regenerated believer has a perfect work as far as it goes. "For if the blood of goats and bulls, and the ashes of an heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ . . . cleanse your conscience from dead works to serve the living God."

3. *Regeneration is a present, conscious experience, not a sacramental, unconscious deposit in the nature, nor an imputed condition that is not inwrought.* If it is in the intuition, and conscience, and will, it is impossible that it should be anything but conscious and real.

4. *Regeneration necessarily introduces a state of conflict, not the conflict of a feeble and incompletely renewed man with the residue of evil left in regeneration, but the conflict of a perfectly regenerated and sanctified spiritual nature with the yet unsubdued portion that is in the lawless and sarkic condition.*

SANCTIFICATION: WHAT DOES IT EFFECT IN THE HUMAN CONSTITUTION?

Sanctification is the work of the Holy Spirit and of the regenerated human spirit in annulling and reversing the law-

less, sarkic condition of soul and body. *The first noticeable point is this: There is a conjunction of agency.* The powers of the regenerated spirit can only be kept by use; therefore, to prevent the regeneration from being useless, the renewed spirit of man must become a real and efficient agent. This is the scriptural view. The regenerated man is to mortify his members which are on the earth, he is to put off the old man, he is to cleanse himself from all filthiness of flesh and spirit, he is to leave the principles of the doctrine of Christ and go on unto perfection. The work of sanctification in the pneuma is simply growth and development through exercise. "Strong meat is for those who, by reason of use, have their senses exercised to discern both good and evil." The *Holy Spirit*, in a very important sense, as I will show hereafter, is also a real and efficient agent in this work. This answers the question as to whether it is attainment or obtainment. *It is both.*

2. Sanctification is *ethical and progressive*, not psychological and instantaneous. It does not effect a radical change in the constitution of human nature, but a reversal of condition, and a strengthening, an elevation of the whole manhood. Whatever radical disorder of faculties was caused by sin is remedied in the quickening of regeneration and whatever depravity of nature in the way of defect, or moral disease, or lawless action resulted from sin, is remedied in sanctification. This doctrine is presented in Romans vi., vii. and viii., throughout Corinthians, especially in 1 Corinthians xiii., in Galatians v., in Ephesians v., in Philippians iii. and iv., in Colossians iii., in 1 Thessalonians v., in Hebrews v. and vi., in James ii., iii. and iv., in 1 Peter ii. and iv., and 2 Peter i., and throughout John's epistles; and in every place, without an exception, it is presented as an ethical standard to be attained, and not as an inward work to be instantly wrought. It may be said that I do not distinguish between growth and sanctification, between the development of the life and the purifying of the nature. I can distinguish them, but I cannot separate them, for in the scriptural view the nature is purified just as the life is developed. But is there not a time when the carnal condition is completely reversed and annulled? I do not doubt it; but

it is not presented in scripture as any conscious crisis of experience, any radical change of nature like regeneration.

3. *Sanctification as presented in Romans vi., vii. and viii.*

Sanctification is by a concurrent process of death and resurrection, in which the dominion of the regenerated nature and life is asserted and assured. It is not by the law, but by union with Christ. It is not through the flesh, but through the indwelling Spirit. I have sought in these three sentences to condense the sixth, seventh and eighth chapters of Romans. Godet condenses them still more, and presents Paul's teaching of sanctification in three words, viz., holiness in Christ (vi., vii. 1-6), holiness without the law (vii. 7-25), and holiness by the Holy Spirit (viii. 1-39). To make the position taken in the paper more clear, we will dwell on these three views briefly.

In the sixth chapter of Romans, Paul begins the third section of the epistle. In the first section is the picture of sin, in the second the presentation of salvation through the righteousness of God received by faith, and in the third the nature and power of sanctification. The first thought of the third section is this: Sanctification is through the dominion of the new life received in regeneration. We are sanctified, not by the improvement of the old nature, but by its death through disuse, and the new resurrection life in its place. All our salvation, from first to last, is in Christ, and Paul says if in Christ crucified we see the ground of our justification, so in Christ dead and risen we see the principle of our sanctification. "We were buried, therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection. Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." Paul personifies here as he does in the seventh chapter, when he speaks of the body of death. He conceives our depravity "as an organism" with members "a system of evil dispositions," and hence speaks of it as "a

body of sin," and as the wages of sin is death, it is also a "body of death." The person who lived in that organism he calls the "old man," because the same person now as a regenerated believer possesses a renewed nature. The old person is crucified that the depraved condition might be done away. The doing away or reversing of the depraved condition necessitates, as a first step, the dominion of the new life over the body (soma): "Let not sin, therefore, reign in your mortal body (soma) that ye should obey the lusts thereof, neither present your members unto sin as instruments of unrighteousness, but present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God." We leave the sixth chapter, then, with these thoughts fixed, that sanctification is through death and resurrection, and means the perfect dominion of the resurrection life over the body (soma).

I should insert a remark here for the sake of completeness, viz., that while the dominion of the renewed *pneuma* over the *psuche*, or soul, is not specialized here as the dominion over the soma, or body, is, yet in Galatians v. it is stated just as plainly.

The second thought is in the seventh chapter, viz., that this sanctification is not through the old master, the law. Having been pardoned "and renewed through faith in Christ," the question arises, Would they now go back to the law to be made perfect in Christian life? Paul says, "No." "Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." In the third chapter of Romans, Paul proved the powerlessness of the law to justify, and declared a righteousness of God apart from the law. Now, in the seventh chapter, he shows the powerlessness of the law to sanctify. Paul evidently had a personal experience of the powerlessness of the law either to justify, regenerate or sanctify, and therefore turns the form of expression into one of personal experience. He is careful, however, to state that while the law is powerless for these great works, it is neither useless nor

unworthy of God, its author. The law imposes good from without, and is only a partial success. The Spirit inspires good from within, and is a perfect success. He causes it to penetrate to the centre of man's being, viz., to intuition, conscience and will, and then to radiate from that centre effectively over the whole man.

This leads to the third thought, viz., that of the eighth chapter—the work of the Holy Spirit.

The regenerated, spiritual man is not all-sufficient. The regenerated, spiritual man must be a Spirit-filled man; he must realize with Paul "our inward man is renewed day by day," also that he is "strengthened with power through the Spirit in the inward man." The inward man is the human pneuma or spirit. The principle is this: Our sanctification is not through the flesh, but through the spirit. The Holy Spirit is the divine agent who causes the new life to have dominion over and penetrate the whole nature of the believer, transforming him that he may be fitted to enjoy the future glory and realize his true eternal destiny. "If we live in the Spirit, let us walk in the Spirit." That is sanctification in its intensest form and highest attainments. Paul points out in Romans viii. the following truths concerning the flesh: (1) That the flesh is weak; (2) that the flesh is wicked, therefore incapable of pleasing God; (3) that the flesh is hopelessly lawless. Then he describes the spiritual man, *Spirit-filled*.

1. He has no condemnation. "There is, therefore, now no condemnation to them who are in Christ Jesus."

2. He has found a higher power than indwelling sin. The law of the Spirit of life makes him free from the law of sin and death. The law of sin and death is not the Mosaic dispensation, I take it, though Wesley interprets it so; the meaning of the phrase is not determined by what follows it, but by what precedes it. Paul closes the seventh chapter by saying, "So then I myself, with the mind, serve the law of God, but with the flesh the law of sin." This law of sin is the law which he found in his members warring against the law of his mind, bringing him into captivity. He found freedom from that law of sin and death by the law of the

Spirit of life. (Godet, Burwash and Whedon so interpret it.) Godet very forcibly points out that Paul had just called the law holy, and righteous, and good, and said that he delighted in it after the inward man. He would not now abuse it by calling it a law of sin and death. Paul claims to be free from the law of sin and death, but he does not claim to be free from the law of Moses.

3. The spiritual man attains to practical righteousness. "That the requirements of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Here is the attainment of a high ethical standard, more fully developed in other portions of the New Testament.

Sanctification is not a mere sentiment or interior experience. It is a whole, blameless life.

4. The spiritual man is in a condition of habitual obedience. "They that are in the Spirit do mind the things of the Spirit." Such minding of the Spirit is life and peace.

5. The spiritual man mortifies the deeds of the body through the Spirit.

6. The powerful working of the indwelling Spirit through the renewed man brings us physical quickening.

"If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you."

A full doctrine of sanctification thus leads us to the borders of resurrection. By some, this text is interpreted as teaching physical healing, and repair, and reviving now, making it refer to the present mortal body, and not the dead body at the time of resurrection. The force of the verb quicken (*zoopoiein*) and its use in the future tense, both point to resurrection, and not to physical healing. The use of the word mortal is a reminder that the present indwelling of the Spirit will not save the body from its mortality, as he states in the preceding verse: "And if Christ is in you, the body is dead (irrevocably doomed) because of sin, but the Spirit is life because of righteousness."

RESURRECTION: WHAT WILL IT ACCOMPLISH IN THE HUMAN CONSTITUTION?

The present body (soma) is called by Paul a natural body in 1 Cor. xv. 44. It is not *phusikon soma*, designating the body as a part of nature (*phusis*), but *psuchikon soma*, designating the body as grounded in the psuche or soul. John Wesley tries to improve the translation by making it "animal body." "There is an animal body and there is a spiritual body." To be consistent with that he should translate the next verse, "The first Adam was made a living animal," which would not be satisfactory. The necessity for a clearer and better word is unmistakable, but I fear Mr. Wesley did not succeed well. The revisers have retained the translation *natural*. There seems no better word to translate *psuchikon*. Paul states also that there is a spiritual body (*pneumatikon soma*). That must indicate a great change of constitution. The present body is animated by the soul (*psuche*), and controlled by the spirit (*pneuma*). There is a distinction between the ground of its life and the source of its control. That will be done away. The resurrection body will be both animated and controlled by the spirit.

"The resurrection will not only change the *fact* of death into life, but it will transform the *nature* of the body which, from being mortal, will become corruptible."—*Godst.* Jesus himself gave authority for this view, for He taught a radical change of physical constitution when He said that we should be "as the angels of God, neither marrying nor giving in marriage." The race bonds will be loosed, and the results of heredity will have run their course, and men will be as angels. We can have but meagre knowledge here until experience illumines the Word. Paul, however, declares three particulars of important change:

1. *Decay gives place to incorruptibility.* All activity wastes the present body, and waste calls for constant repair. The organs by which the waste is repaired, viz., lungs, stomach and heart, themselves wear out, so there can be no other result than that the waste and wear will bring the machine to

destruction. It is impossible to conceive what an emancipation it will be to be free from this inevitable decay.

2. *Weakness gives place to power.* The resurrection body will be capable of all the service that an active and consecrated and spiritual will can call for.

3. *Humiliation gives place to glory.* The changes of the body in these important particulars are all due to the change in its nature or constitution, when it yields to the perfect transformation that the Holy Spirit will accomplish. There is thus a part of our redemption in the perfect spiritualizing of our natures that remains to be fulfilled, and necessarily awaits the great revealings of the end, which will be but a consummation and a new beginning.

EVIDENCE FROM THE EXPERIENCE OF THE APOSTLES.

What kind of experience did the apostles have before Pentecost? In other words, what kind of character and experience is pictured in the Gospels? Then, what kind of character and experience is pictured in the Book of Acts after the Pentecost?

Were the apostles converted before the day of Pentecost? Were they regenerated men while Christ was with them? I believe that the evidences of the affirmative are satisfactory if you conceive regeneration as being in the pneuma elements of intuition, conscience and will, but not otherwise. There is evidence that they had intuitions of God—direct knowledge of God through the Holy Ghost. When Peter confesses Jesus as the Christ the Son of God, Jesus said to him, "Blessed art thou, Simon, son of John, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." There was direct spiritual illumination. John also states how their minds were opened to discern the divine, "And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." On another occasion, Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that thou art the Holy One of God."

As to conscience and will, I believe that these men give evidence of being both conscientious and self-sacrificing. They

made an honest statement when they said, "We have forsaken all and followed thee." They never willingly forsook or withdrew from that full surrender, unless it was at the time of the crucifixion, and only one of them wilfully denied discipleship, viz., Peter. Opened intuition, quickened conscience and surrendered will—these are characteristics of them from their first acceptance of discipleship.

I think that it is equally plain that in psuche elements they were very defective. In memory, they were constantly forgetting what Jesus had said to them. In imagination, they were constantly setting up the temporal kingdom and disputing about its honors. They were conquering all enemies, not converting them, proposing to call fire from heaven on the Samaritan village which refused to entertain the Master. Their emotions were of a mixed character, corresponding with their imaginations.

The baptism of the Holy Ghost on the day of Pentecost certainly made a wonderful change in their memories, imaginations and emotions. The words, yea, even the gestures and glances of Jesus were vividly remembered by them. Their imaginations were fired with far different visions, and their emotions stirred by other objects than heretofore.

Peter and John each had a brother in the band of apostles, and each of them had acted with his own brother before, but now they two, who were rivals before, are brothers in purpose and emotion, seeking not their own but Christ's glory.

Let us observe, however, that they did not receive on the day of Pentecost a blessing that could not be repeated or did not need to be repeated. After Peter and John were let go from the high priest and the council, they sought the company of believers, and during prayer they were all again filled with the Holy Ghost. In the light of the experience of the apostles and early believers, there are *fresh anointings of the Holy Ghost*, leading to delight in prayer and praise, a readier willingness to serve and suffer, and a brighter prospect of reigning and rejoicing. This is what our people should be exhorted to seek; this is what, in my judgment, many a person has received when seeking sanctification as a second blessing.

Many have received fresh anointings or fillings of the Holy Ghost. If they are taught that they have received anything that does not need to be repeated, it is unfortunate because unscriptural and disastrous to the ripest Christian character. An anointing of the Holy Spirit, however full, even as full as Pentecost, can be repeated with blessed results.

You teach them that they have received an instantaneous and final destruction of a carnal nature that is within them, and naturally they conclude that they have received something that cannot be repeated and does not need to be repeated. You teach them that they have received a reversal of a carnal condition by a baptism of love, and they conclude that they have received something that can be repeated and must be continuously renewed.

I have no hesitation in saying which line will result in the richest experience and the ripest character. It is not that which sets up the idea and ideal of finality, but that which, to the last, holds the beacon-light of progress ever ahead, as Paul does in Philippians: "Not that I have already obtained or am already made perfect, but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus.

"Brethren, I count not myself yet to have apprehended, but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded. If in anything ye be otherwise minded, even this shall God reveal unto you, only whereunto we have already attained, by that same rule let us walk.

"Brethren, be ye imitators together of me, and mark them which so walk as ye have us for an example. For our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory according to the working whereby he is able to subject all things unto himself."

Kingston, Ont.

A. C. COURTICE.

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

III.

I HAVE now reviewed all the passages in the New Testament in which the word *Sabbaton* is used, and which have a bearing upon this discussion. I have shown that, in eleven cases at least, the term Sabbath is applied by the apostles to the first day of the week, while in five instances the word is employed in an abstract sense. I have not reached this important result by unfair means, but by a candid examination of the passages considered.

The Jewish Sabbath in the Christian Church.—But while it appears that the apostles called the Lord's Day "the Sabbath," and placed this upon record that no mistake might be made as to the character of the day, it does not appear that this title was extensively used by the early Christians. Timothy of Archelaus, Bishop of Cascar, in the third century, said: "As to the assertion that the Sabbath has been abolished, we deny that He has wholly abolished it, for He was Himself also Lord of the Sabbath." ("Sabbath for Man," p. 553.) The meaning of this passage seems to be that the Sabbath, unchanged in any of its essential features, was transferred to the Lord's Day. But, for several reasons which will at once suggest themselves to an inquiring mind, the early Christians, for a considerable time, refrained from calling their sacred day the Sabbath, and preferred to call it the Lord's Day.

They looked upon the day as peculiarly Christ's Day, the day which He sanctified by His resurrection, by His repeated appearances to the disciples, and by the Pentecostal outpouring of the Holy Ghost. So we find that the term "Lord's Day," which is anticipated by the apostle John in Revelation, "I was in the Spirit on the Lord's Day," was in general use among the Christians in the time of the apostolic fathers. When I come to consider the testimonies of the fathers, this will be made very plain.

Some marked distinction was necessary, moreover, between the Sabbath of the Christians and that of the Jews. By an

ancient tenure the Jewish Sabbath had acquired the monopoly of the title "Sabbath," and to avoid confusion it was necessary to invent another term for the Christian festival. The giving or withholding of the mere name, however, did not affect the character of the day or its right to be regarded as the Sabbath of the Lord. We do not call ourselves Catholics, although as truly catholic in every sense as they who assume the title, simply because the name is suggestive of Romanism; and the very word "Cross" has almost become offensive to us because it has been so prominent in the idolatry of Rome.

Among the Gentile converts to Christianity especially, the name of "Sabbath" might prove unwelcome, since it would suggest the whole ritual system of the Jews; and for that reason, if for no other, it is reasonable to suppose that the use of the term would be avoided by that important section of the Church.

And, so far as the Jewish Christians were concerned, there is another reason why *they* should not call the Lord's Day the Sabbath. For a considerable time, the Jewish Christians observed both days, the Jewish Sabbath and the Christian. They would not, then, call both days by the same name. It appears that the apostles and their associates were much hampered and annoyed in their work by the Judaizing tendencies which existed in the Church. The converts from Judaism, many of them, regarded Christianity as simply an addition to Judaism, and they insisted upon retaining circumcision and the Jewish Sabbath. For some time the apostles did not trouble themselves to oppose them, and permitted them to observe the Jewish Sabbath in addition to the Lord's Day; and, in deference to this prejudice, Paul circumcised Timothy. But when the number of the Gentile converts was greatly increased, and these Judaisers endeavored to force circumcision and the Jewish Sabbath upon *them*, the apostles strenuously opposed them. So Paul refused to circumcise Titus, he being a Greek. (Gal. ii. 3.)

This was the great controversy of those times. The dissension at Antioch is narrated in the fifteenth chapter of Acts. "And certain men which came down from Judea taught the

brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." After considerable disputation, the matter was referred to the apostles and elders in a council held at Jerusalem. At this council, "there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses," which would include, of course, the Jewish Sabbath law. The subject in dispute was long and earnestly discussed, and Peter and James then stood forth as the champions of religious liberty. With Paul and Barnabas, "our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ," they sent to Antioch "chosen men of their own company, Judas surnamed Barsabas, and Silas, chief men among the brethren," bearing this message: "For it seemed good to the Holy Ghost, and to us, to lay upon you *no greater burden than these necessary things*; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." Not one word about observing the Jewish Sabbath. One would suppose that, to a reasonable mind, this one passage might appear conclusive against the position of the Sabbatarians.

Afterwards, among the Galatians, the same trouble and dissension arose, and here it is made still plainer that the Sabbath as well as circumcision was involved in the contention; for Paul complains, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." He speaks of the covenant from Sinai as gendering to bondage; answering to Jerusalem which now is, "and is in bondage with her children." Just as much importance was attached to the seventh-day Sabbath as to circumcision by the Jews; and if we were to substitute the one for the other in the argument of Paul, the argument would be unaffected by it. "If ye *keep the Jewish Sabbath*, Christ shall profit you nothing. For I testify again to every man that so *doeth*, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." "Stand fast therefore in

the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. iv. 10, 11, 24, 25 ; v. 1, 2-4.)

This observance of both Sabbaths continued among the Jewish Christians after the time of the apostles, as we gather from the writings of the fathers. But even where both were observed the Lord's Day was always accorded the higher honor, as "the queen and chief among the days of the week." There were controversies, some of which have been preserved, as to the propriety of observing the Jewish Sabbath *in addition to the Lord's Day*, but never as to the obligation of observing the Lord's Day itself, which was acknowledged by both Jewish and Gentile Christians in every age.

A Sabbatarian writer quotes from Prynne's "Dissertation on the Lord's Day Sabbath" the following statement: "The council of Laodicea (364 A.D.) first settled the observation of the Lord's Day, and prohibited the keeping of the Jewish Sabbath under an anathema." ("Bible Readings," p. 276.) The latter part of this statement may easily be conceded, since anathemas were not scattered about with such generous profusion in the first and second centuries as in later ones; but the council of Laodicea could hardly "settle" what had been as I shall presently prove, the universal practice of the Christian Church for over three centuries. The same writer quotes from Coleman's "Ancient Christianity Exemplified" another statement that plainly contradicts the statement above. "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church." If the Lord's Day was *settled*, and the Jewish Sabbath prohibited *under an anathema*, by the council of Laodicea, it is difficult to believe that the Jewish Sabbath was continued in the Christian Church for another hundred years. A writer who gleans from all fields, in his anxiety to invigorate a theory which is consumptive, should be careful to see to it that the foods which he administers will harmonize with one another.

Mosheim speaks of a sect which arose in Lombardy in the thirteenth century, but expired soon after its birth. It was known by the name of Pasaginians, "and also by that of *the*

circumcised." The Pasaginians were Unitarians, maintaining "that Christ was no more than the first and purest creature of God;" and they practised circumcision, and kept the Jewish Sabbath. These must have been the Waldensian Sabbatarians to whom the writer quoted above refers.

That the reformer, Carlstadt, was a Sabbatarian is not of very much account. Carlstadt was a man of great learning, it is true, and of a sincerity which sacrificed everything to his convictions; but his mind was "tinged with enthusiasm," he had "little prudence," and in his later years he gave up his studies and endorsed many of the opinions of the Anabaptists, the followers of Thomas Munzer. The most conclusive evidence that Luther had no sympathy with Carlstadt's views on Sabbath observance is found in Luther's version of the New Testament.

I have wandered a little from my point. Let it be granted, for argument's sake, that the Lord's Day was not generally called a Sabbath in the early Christian Church; it was a Sabbath none the less, since all the features of worship connected with the Jewish Sabbath, so far as they were not local, ceremonial and temporary, were transferred by the apostles from the seventh day to the first.

The author of "The Sabbath for Man" describes an instance of Jewish Sabbath observance which he witnessed on the evening of a Friday in Jerusalem: "A Jewish father standing in the midst of his family to bless his house as David did, and reciting the fourth commandment, followed by comments from the Mishna, a prayer, and the passing, first of bread and then of wine, to each member of the family; which, in turn, was followed at the synagogue by public worship, public teaching and the weekly collection." As the same writer very properly observes, if all that was essential was transferred to the first day of the week by apostolic sanction, it matters little whether the old label was preserved or not.

Testimonies of the Fathers.—It may have been to the Christian Sabbath that reference was made in one of the Messianic Psalms: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. cxviii. 24.) Our

Saviour quotes part of this psalm and applies it to Himself. So it is applied by Peter (Acts iv. 11) and Paul (Eph., ii. 20). And John says: "I was in the Spirit on the Lord's Day." This was the common title employed by the early Christians to designate their Sabbath, "the Lord's Day." I have only then to offer several citations from the writings of the fathers nearest to the time of the apostles, and my argument in defence of the Christian Sabbath will be closed.

The effort invariably made by Sabbatarian writers to discredit the testimony of the fathers shows upon which side of the controversy their testimonies are arrayed. It is not to be expected that the writings of the fathers will bear comparison in many respects with the writings of the apostles, because these were inspired and those were not; but as witnesses to matters of fact, to the beliefs and usages of the Christian Church in the times in which they lived, the testimony of the fathers is of the very highest value and cannot be brought into question.

"The Teaching of the Twelve Apostles," written within a few years after the death of the apostle John, says: "And on the Lord's Day of the Lord come together, and break bread, and give thanks, having before confessed your transgressions, that your sacrifices may be pure" (xiv. 1). To quote from Dr. Schaff: "As to the sacred seasons, the 'Teaching' bears witness to the celebration of the first day of the week, and gives it, after the Apocalypse, the significant name of the Lord's Day, or rather, with a unique pleonastic addition, *the Lord's Day of the Lord.*"

"The Epistle of Barnabas," of about the same date as the above, written probably by an Alexandrian Jew, although some scholars claim Paul's companion Barnabas as the author, says: "Wherefore we keep *the eighth day* with joyfulness, the day on which Jesus rose again from the dead."

Ignatius, "an immediate friend of the apostles, martyred at Rome not more than fifteen years after the death of John" (Dr. A. A. Hodge), in his "Epistle to the Trallians," says: "On the day of the preparation, at the third hour, He received the sentence from Pilate, the Father permitting that to happen ;

at the sixth hour He was crucified ; at the ninth hour He gave up the ghost ; and before sunset He was buried. During the Sabbath He continued under the earth in the tomb in which Joseph of Arimathea had laid Him. At the dawning of the Lord's Day He arose from the dead, according to what was spoken by Himself. As Jonah was three days and three nights in the whale's belly, so shall the Son of Man also be three days and three nights in the heart of the earth. The day of the preparation, then, comprises the passion ; the Sabbath embraces the burial ; the Lord's Day contains the Resurrection." ("Ante-Nicene Fathers," vol. 1, p. 70.) In his "Epistle to the Magnesians," short form, he says: "If those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death." And in the same epistle, long form, he says: "Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness. But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's Day as a festival, the Resurrection Day, the *queen and chief of all the days of the week.*" ("Ante-Nicene Fathers," vol. 1, pp. 62, 63.)

The younger Pliny was born in 61 A.D., was educated under Quintilian, was proprætor in Pontus and Bithynia, and died in 113. As contemporary with the apostle John and with Ignatius, as well as with the writers of the "Teaching" and the "Epistle of Barnabas," his testimony is introduced here. Among his extant works is a letter to Trajan, the Roman Emperor, concerning the Christians. He says of the Christians who were brought before him for trial: "They affirmed that the whole of their guilt or error was that they met *on a certain stated day*, before it was light, and addressed themselves in a

form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common a harmless meal." ("Sabbath for Man," p. 550.) These Gentile Christians of Bithynia evidently had but one sacred day in the week; and if it had been the Jewish Sabbath Pliny would have said so, and not have called it a "stated day." The service, too, was early in the morning, in remembrance of the Resurrection, whereas the Jewish Sabbath services would have begun on the evening before.

The next authority whom I will quote is Justin Martyr, who was born about 114 A.D. and died in 165. In his "Apology for the Christians," he says: "And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings according to his ability, and the people assent, saying, 'Amen,' and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well-to-do and willing give what each thinks fit, and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead."

A few extracts from Justin's "Dialogue with Trypho" will give some idea of the controversy that existed concerning the necessity of observing the Jewish Sabbath, to which relic of Judaism Justin was plainly opposed. Justin asks, "Is there any other matter in which we are blamed than this, that we live not after the law, and are not circumcised in the flesh as your forefathers were, and do not observe Sabbaths as you do?" Trypho answers: "But this is what we are most at a loss about: that you, professing to be pious, and supposing yourselves better than others, are not in any particular separated from them, and do not alter your mode of living from the nations, and that you observe no festivals or Sabbaths, and do not have the rite of circumcision." Justin, among other things, says in reply: "The new law requires you to keep perpetual Sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you; and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances; if there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true Sabbaths of God. If anyone has impure hands, let him wash and be pure." Justin says, again: "For we, too, would observe the fleshly circumcision, and the Sabbaths, and, in short, all the feasts, if we did not know for what reason they were enjoined you, namely, on account of your transgressions and the hardness of your hearts." ("Ante-Nicene Fathers," vol. 1, pp. 199, 200, 203.)

A work ascribed to Justin Martyr, but probably written later, refers to a lost writing of Irenæus, who was born 120 A.D., in the following language: "This custom of not bending the knee upon Sunday is a symbol of the Resurrection, through which we have been set free, by the grace of Christ, from sins and from death, which has been put to death under Him. Now, the custom took its rise from apostolic times, as the blessed Irenæus, the martyr, and Bishop of Lyons, declares in his treatise on 'Easter,' in which he makes mention of Pentecost also, upon which feast we do not bend the knee, because

it is of equal significance with the Lord's Day, for the reason already alleged concerning it." ("Ante-Nicene Fathers," vol. 1, p. 569.)

From the second and fifth books of the "Constitutions of the Apostles," written, it is supposed, early in the third century, I make several extracts. "Assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord's house; in the morning saying the 62nd Psalm, and in the evening the 140th, but principally on the Sabbath day. And on the day of our Lord's Resurrection, which is the Lord's Day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us." "Every Sabbath day, excepting one, and every Lord's Day, hold your solemn assemblies, and rejoice, for he will be guilty of sin who fasts on the Lord's Day, being the day of the Resurrection." "Not that the Sabbath day is a day of fasting, being the rest from the creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth." ("Sabbath for Man," p. 553.)

Tertullian, 145-220 A.D., wrote in defence of the Christian Sabbath against the Jews and the heathen. He says: "If we devote Sunday to rejoicing, from a far different reason than sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they, too, go far away from Jewish ways, of which indeed they are ignorant." Again: "Not the Lord's Day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians."

Clement, of Alexandria, who died about 215 A.D., describing a Christian man, says: "He, in fulfilment of the precept, according to the Gospel, keeps the Lord's Day." Origen, who lived from 185 A.D. to 254, says: "We ourselves are accustomed to observe certain days, as, for example, the Lord's Day, the Preparation, the Passover or the Pentecost." Melito, Bishop of Sardis, about 170 A.D., wrote a book "On the Lord's Day." Peter, Bishop of Alexandria, in 300 A.D., says: "We keep the Lord's Day as a day of joy because of Him who rose thereon, on which we have received that we are not even to bend the knee."

Victorinus, about 300 A.D., says: "On the former day we are accustomed to fast rigorously, that on the Lord's Day we may go forth to our bread with giving of thanks. And let the *paraskeuē* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ himself, the Lord of the Sabbath, says by His prophets that *His soul hateth*; which Sabbath He, in His body, abolished." (Quoted in Beardsley's "True Sabbath.")

Add to the foregoing extracts the further testimony of Justin Martyr, referred to in another part of the lecture, that "on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration," and the testimony of the fathers is complete. Placing side by side, then, these citations from the works of Christian teachers and leaders of the first three centuries, several of whom were contemporaries, in part, and friends of the apostles, and the latest of whom wrote some twenty or thirty years before the first Sunday law of Constantine was enacted, we reach the following conclusions:

1. That there was a "stated day" observed as a sacred day throughout the entire Christian Church, which day was not the Jewish Sabbath.

2. That the stated day was sacredly observed, without interruption, from the time of the apostles down to the time of Constantine, the Roman Emperor.

3. That it was a day of rejoicing, on which fasting was forbidden, and on which it was forbidden to kneel, because the festival commemorated the Resurrection of our Saviour.

4. That it was the first day of every week, because Christ rose from the dead on the first day of the week.

5. That it was sometimes called the eighth day, sometimes Sunday, but commonly "the Lord's Day."

6. That it preserved all the essential features of the Sabbath institution.

7. That it was established by the apostles, in pursuance of a command which they received from our Saviour after His Resurrection.

8. That the Jewish Christians were permitted for a time to keep the Jewish Sabbath, in addition to the Lord's Day.

9. That this twofold Sabbatism was earnestly opposed by several of the fathers, and seems to have been confined to certain provinces of the Church.

10. That even the Jewish Christians were not permitted to keep the Saturday on which our Lord was "under the earth" as a Sabbath.

11. That where both Sabbaths were observed, the first day, and not the seventh, was regarded as "the queen and chief of all the days of the week."

The learned church historian, Mosheim, after a thorough examination of all the sources of knowledge then available concerning the first three Christian centuries, made the following affirmation: "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the Church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers." ("Church History," vol. 1, p. 35.)

The Sabbath and Constantine.—My argument is now complete; but I may be permitted, perhaps, to notice several absurd statements of the Sabbatarians with reference to the origin of the Christian Sabbath, statements which can obtain currency only among persons who are ignorant of the simplest rudiments of the history of the Church. The following observations will appear superfluous to you who listen to me to-day; but, since the lecture may have a wider circulation, there will probably be some who will find them useful.

The Sabbatarians claim that: "On acknowledging Christ, Constantine refused to surrender the venerable day of the Sun, and brought it into Christianity with him, and thus it was handed down to the Christian Church." ("Bible Readings," p. 45.)

Constantine the Great was born in 272 A.D., and assumed the title of Augustus in 306. Through an alleged miracle, or through a dream, he became a convert to Christianity, and adopted the Cross as his standard.

In 321 A.D. Constantine issued a Sunday law in these words: "Let all judges, inhabitants of the cities, and artificers rest on the venerable day of the Sun. But husbandmen may freely and at their pleasure apply to the business of agriculture, since it often happens that the sowing of grain and the planting of vines cannot be so advantageously performed on any other day, lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows upon us." (Crafts' "Sabbath for Man," p. 555.)

Mosheim says: "The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was, in consequence of a peculiar law enacted by Constantine, observed with more solemnity than it had formerly been" ("Church History," vol. 1, p. 106); that is, "observed with more solemnity" among the subjects of Constantine, not among the Christians themselves. That the Roman Emperor, finding the Christians unanimous in the observance of the Sunday Sabbath, should, like a wise statesman, give his imperial sanction to this weekly celebration, and make it, to a certain extent, binding upon all his subjects, simply proves how inseparably the practice was connected with the religion and life of the Church. From the testimony of the fathers, it is settled beyond dispute that, if Constantine was the author of the Christian Sabbath, he must have handed it *up* through the centuries as well as down.

The Sabbath and Eusebius.—The Sabbatarian writer alluded to above tries also to make Eusebius and some accomplices responsible for changing the Sabbath, by quoting the following sentence and italicizing the word "we": "All things whatsoever that it was duty to do on the Sabbath, these *we* have transferred to the Lord's Day." ("Bible Readings," p. 276.)

This is a serious charge, and perhaps the fairest thing we can do is to listen to Eusebius in his own defence. Three years after the appearance of Constantine's Sunday law, and one

year before the council of Nice, he wrote as follows: "The WORD by the new covenant translated and transferred the feast of the Sabbath to the morning light, and gave us the symbol of true rest, the saving Lord's Day, the first day of light in which the Saviour obtained the victory over death; on this day, which is the first of the light, and of the true sun, we assemble, after an interval of six days, and celebrate the holy and spiritual Sabbath, the Lord's Day, as more appropriately belonging to it, because it has the precedence, and is first in rank and more honorable than the Jewish Sabbath. It is delivered to us, handed down by tradition, that we should meet together on this day, and it is evidence that we should do those things announced in the 92nd Psalm." (Quoted in Beardsley's "True Sabbath," p. 150.)

The Sabbath and Sylvester.—The same Sabbatarian writer says that Sylvester, Bishop of Rome, in the fourth century, "changed the title of the first day, calling it the Lord's Day." ("Bible Readings," p. 276.) This would be a most astounding statement for any but a Sabbatarian writer to make; but it is no more absurdly at random than many others proceeding from the same source. We are asked to believe that the title which was in universal use in the Christian Church from the time of the apostle John, which was employed by Ignatius, Dionysius, Irenæus, Melito, Clement of Alexandria and others, before the close of the second century, was invented by a Roman bishop two centuries later. In refuting such insensate assumptions, it is difficult to preserve the calmness and courtesy appropriate to a theological discussion.

The Sabbath and the Papacy.—But the favorite claim of the Sabbatarians is that we owe the Christian Sabbath to the Roman Catholic Church. "The Sunday Sabbath is purely a child of the Papacy. It is the mark of the beast." So says Uriah Smith in the "Marvel of Nations." Another writer says: "Through the efforts of those who opposed the Sabbath during the Reformation, Sunday was brought from Catholicism into the Protestant Church, and is now cherished as an institution of the Lord." ("Bible Readings," p. 277.)

This claim is more general and indefinite than those I have

just noticed, and demands a more careful examination. It is evident, however, that if Constantine originated the Sunday Sabbath, we do not owe it to the Papacy, for it is impossible to confound the two. Constantine did not acknowledge the supremacy of the Roman bishop, nor did his successors. The general councils were convoked by the authority of the emperors, whose residence was Constantinople, and these councils refused for several centuries after Constantine's time to acknowledge the pretensions of the Roman bishop.

By the term "Papacy" is meant, I suppose, the Roman popes, taken collectively, and the time of their reign. The name "pope" means "father"; and, in the Greek form *pappas*, or Latin *papa*, it was applied for centuries to all bishops without distinction, and in the Greek Church to priests as well. The first writer to apply it to the Bishop of Rome, as a special title, was Ennodius, in the latter part of the fifth century. According to Mosheim, it was about the beginning of the eleventh century that the bishops of Rome "received the pompous title of Masters of the World, and Popes, or Universal Fathers." If, then, it has been shown that the Sunday Sabbath was in existence in the Christian Church before the eleventh century, it sufficiently disproves the assertion that it is the child of the Papacy.

But this is more than a battle of words. The real point at issue is whether the Sunday Sabbath is of Roman Catholic origin or not. The Sabbatarians, hand in hand with their Romish *confreeres*, seem to take it for granted that the Christian Church, from the time of the apostles to the sixteenth century, was the Roman Catholic Church or the Papacy. It is only on this assumption that there is even the shadow of validity in the arguments which are employed.

It is a well-known fact that the extravagant pretensions of the Roman popes to ecclesiastical dominion were largely based, and are still, upon the imagined inheritance of prerogatives attributed to the person and office of the apostle Peter. Because Christ said, "Thou art Peter," and a tradition, far from reliable, says that Peter was the first bishop of Rome, the whole Christian world is expected to bow in reverent

submission before the occupant of the Roman see. And yet, if the Roman Church had been more nearly built upon Peter, it would have been more nearly built upon Christ.

It is a disputed question whether Peter ever visited Rome, and "many Roman Catholic writers have given up the impracticable task of reconciling with chronology any visit of St. Peter to Rome before the end of the reign of Claudius or the beginning of that of Nero." (Milman's "Notes on Gibbon.") Paul's Epistle to the Romans "proves undeniably the flourishing state of the Church before his visit to the city;" so that, whatever other advantages the Roman Church might be able to boast, it does not seem to have had an apostolic founder.

Gibbon says of the "mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles," which would reach to almost the close of the second century: "Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian Church was not yet connected by any supreme authority or legislative assembly." ("Decline and Fall," vol. 1, p. 558.)

And Mosheim says of Church government in the greater part of the second century: "The Christian Churches were independent of each other, nor were they joined together by association, confederacy, or any other bonds but those of charity."

The great council of Nice was summoned by Constantine, by the advice of Hosius, Bishop of Cordova, about 325 A.D. The sixteenth canon of the council gave to the metropolitans of Alexandria and Antioch the same power and authority as to the Bishop of Rome. By the council of Constantinople, assembled in 381 A.D. by order of the Emperor Theodosius, a new patriarchate was created, that of Constantinople, and five *patriarchs* were acknowledged, of Rome, Constantinople, Alexandria, Antioch and Jerusalem, each of them to be supreme in his own province.

In the fourth century, "none of the bishops acknowledged that they derived their authority from the permission and

appointment of the Bishop of Rome."—*Mosheim*. Speaking of the bishops of Rome in the fourth century, Gibbon says: "The bishops of Italy and of the provinces were disposed to allow them a primacy of order and association in the Christian aristocracy. But the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced from the nations of Asia, and Africa a more vigorous resistance to her spiritual than she had formerly done to her temporal dominion." ("Decline and Fall," vol. 1, p. 562.)

At the council of Ephesus, in 431 A.D., a stringent rule was enacted: "That no bishop may act in any province which has not always been subject to him." (Smith's "Dict. of Chr. Ant.") As late as the council of Chalcedon, 451 A.D., it was resolved that the bishops of Rome, and Constantinople were to have the same rights and honors, because of the equal eminence of the two cities where their authority was exercised.

D'Aubigne says: "But when the invasion of Mahomet made the tribunals of Alexandria and Antioch to vanish; when the see of Constantinople was depressed, and, later still, was even removed from the west, Rome remained single, and, circumstances conspiring to make her prosperous, her steadfast tribunal continued henceforth without a rival." ("Reformation," p. 7.)

The general councils were all summoned by the authority of the emperors, not in any case by that of the Roman bishop, until the ninth century. The forged decretals of Isidore appeared about the middle of the ninth century, and placed in the hands of the Roman bishops the strongest weapons they have ever wielded, since most of these fictitious epistles and edicts had been framed for the purpose of supporting their highest pretensions. This impudent forgery contains, first, nearly sixty letters of early Roman bishops, from Clement (90-100) to Melchiades (311-314), all fictitious, and all, with the exception of two letters of Clement, which were fabricated at an earlier date, the work of Isidore. The remaining part consists of conciliar decrees and edicts of the popes down to Gregory II., some of them genuine, some partly genuine, some of them

taken from older collections, and many of them new and unmixed forgeries. (See Smith's "Dict. of Chr. Ant.")

In this remarkable hotch-potch, the earliest bishops speak the Latin of the ninth century; the customs and manners of the Franks are attributed to the Romans of the empire; Victor, Bishop of Rome in 192 A.D., writes to Theophilus, who was Archbishop of Alexandria two centuries after (385). (D'Aubigne.) Milman says: "But for the too manifest design, the aggrandisement of the see of Rome, and the aggrandisement of the whole clergy in subordination to the see of Rome; but for the monstrous ignorance of history, which betrays itself in glaring anachronisms, and in the utter confusion of the order of events and in the lives of distinguished men, the False Decretals might still have maintained their place in ecclesiastical history." (Smith's "Dict. of Chr. Ant.")

Yet it was upon this absurd forgery, and upon the fictions with reference to Peter, that the Roman hierocracy was erected. The very materials for the construction of the edifice were not at hand until the middle of the ninth century. What are we to say, then, of the crass ignorance or wilful perversion of facts which ascribes the Sunday Sabbath to the Papacy? The Sunday Sabbath was observed in the Christian Church from the time of the apostles down to the present day, as I have conclusively shown. It was observed, not only without interruption, but without debate. The first-day Sabbath was at least a lusty infant eight hundred years before the birth of the father given to it by the Sabbatarians; and I have shown how probable it is that it existed for twenty-five hundred years before the Jewish Sabbath was instituted.

The claims put forward by the Seventh-day Adventists and others are of such a revolutionary character that they startle us by their very audacity. It is inconceivable that all the branches of the Christian Church, from the times of the apostles until now, have been in error on this important subject. We are required to believe that the apostolic fathers, and all the eminent Christian scholars and saintly men of mediæval and modern times, who have exploded so many blunders and heresies that grew up within the Church, have failed to discover

that the whole Christian Church has been keeping a day of its own sacred and violating the Sabbath of the Lord; and that it has been reserved for the little band of Sabbatarians, at this late date, to set the whole world right. We know that the Lord has sometimes chosen the weak things of the world to confound the mighty, but history furnishes no example which is parallel to this.

And if the learning and piety of the past are not enough to disprove that the Church has committed the tremendous blunder with which it is charged, the remarkable manner in which God has continued to bless the assemblies of His people upon the Sunday Sabbath, from the baptism of Pentecost until the closing years of this nineteenth century, this uninterrupted display of the Divine approval might well set our minds at rest.

If the few that keep the Saturday Sabbath were the only true worshippers of Jehovah, the only Christians that hallow the real Sabbath of the Lord, one would expect to find in their religious meetings peculiar indications of the Divine presence and approbation, Pentecosts of power and blessing unknown to the Churches still living in darkness and disobedience. Although they are no doubt very good people, we have never heard that they seem to possess more of the favor of God than other Churches. Their small numbers and slow growth are rather an indication that God is not pleased with their endeavors to overturn the Sabbath festival, which has been so marvellously distinguished by His grace and favor for more than nineteen centuries of His Church's history.

We do not fear that the Sabbatarian view will ultimately prevail, unless the Church shall lose its love for Christ and its desire to keep alive the memory of His resurrection. As long as that love keeps warm, it will demand a day which is distinctively His, the Lord's Day, and distinctively the whole world's as well, as compared with the Jewish Sabbath. The day on which Christ rose, the day which He sanctified by His several appearances after His resurrection, the day of the Pentecostal baptism, the day observed by the whole Christian Church of the first three centuries, the day hallowed by ten thousand memories of Christian fellowship and manifestations

of Divine power, "This is the day which the Lord hath made; we will rejoice and be glad in it." This is the day of the Creator and the day of the Redeemer, the memorial of the first and of the new creation; the Kosmo-Sabbaton; the Sabbatismos which "remaineth to the people of God."

Upham, N.B.

MATTHEW R. KNIGHT.

ZEPHANIAH, A LEADER OF AN ANCIENT FORWARD MOVEMENT.

(Continued.)

SECTION IV.—Judgment upon the world powers for their Arrogance towards God and Hostility to His Kingdom (ii. 7-15). In dealing with judgment upon the heathen nations, *four* are chosen as representatives of the whole. Two of them are small and close at hand (the Philistines and the children of Lot, Moab and Ammon), and two of them large and at a distance (the Ethiopians and Assyrians). In this section the prophet joins argument to exhortation, showing the *grounds* for repentance and perseverance. This crusade against the world powers is conducted on the principle that an overthrow of their power will be an overthrow of the power of the false gods, whose worship held dominion over them, and so the nations would be placed in a position in which they could, in an unprejudiced manner, decide for God. This thought may be said to form the inner intellectual side to the external judgments of the people, together with the hope that God's own people would thus come to the knowledge of the glory and power of their God. The hardness of the heart of Israel, however, defeated this last feature of the plan, and only a "remnant" (to which are added worshippers from the Gentiles) are profiting by these lessons. This section includes therefore: 1. Judgment upon the Philistines (vv. 4-7). 2. Judgment upon Moab and Ammon (vv. 8-11). 3. Judgment upon the Ethiopians (v. 12). 4. Judgment upon Assyria and Nineveh (vv. 13-15).

Sub-Section 1.—Judgment upon the Philistines (vv. 4-7). The Philistines were a near, malicious, infesting enemy. Pusey says respecting the destruction of their cities, "regard is had to the

names of the places themselves that, henceforth, the name of the place might suggest the thought of the doom pronounced upon it. The names expressed boastfulness, and so, in the divine judgment, carried their own sentence, and this sentence is pronounced by a slight change in the word." They represent the world which would persist in dwelling near the Church, endeavoring to subdue and absorb it, instead of subduing themselves to the principles of righteousness of which the Church is the exponent.

Sub-Section 2.—Judgment upon Moab and Ammon (vv. 8-11). These might almost be called twin nations; they were akin to Israel, yet ever rejoicing at her troubles and her sufferings. Sanballat was a Moabite, and Tobiah an Ammonite, and they afford a good illustration in post-exilic times of the harassing policy always pursued towards Israel. This sub-section includes: 1. The human ground of the judgment—the character of the people (vv. 8-10). 2. The divine ground of the judgment—the character of God (v. 9). 3. An invariable law of the divine government (v. 11).

(1) The first relations of Israel to Moab and Ammon were considerate, even tender (Deut. ii. 9). Moab was the first to adopt the Satanic policy of Balaam to seduce Israel from its allegiance to Jehovah, and was the second nation whose ambition the Lord overruled to chasten His people. The insolence displayed by Ammon in answer to David's message of kindness is another indication of character, and shows a deliberate attempt by insult to stir up strife. 2 Kings xiii. 20 shows that plunder, year by year, was the lot of Israel at the hands of these nations; they magnified themselves against their border. "Reproach" and "revilings" are terms indicating cutting speeches; they blasphemed or spake evil of God, as unable to help His people, and they reviled His people as forsaken of God. Pride, insolence and cruelty came to be national characteristics.

(2) Three characteristics of God are referred to as the ground out of which springs the judgment of the people. He is the "Living God," the "Lord of Hosts," and the "King of Israel." The truth of His words is linked to the truth of His being, "As I live surely," etc. Since men are mostly ready to believe that

God means well with them, but are slow to believe His threats, this form of sanction is used only twice in regard to His promises or His mercies, everywhere else to give solemnity to His threats. Their blasphemies had also denied His power to avenge, so in His answer He mentions the name of power, "Lord of Hosts." Jehovah may allow the people to forget Him, but not continually to despise and defy Him. The name "Lord of Hosts," which does not occur as the divine name in the Pentateuch, Joshua or Judges, comes more and more into prominence until it comes to be the usual one in the spiritual conflicts of Israel against heathenism, led by the prophets. It brings God into relationship with the world, interposing, according to His sovereign will, in its affairs for the protection of His people, in opposition to a world which strives against them. As the Israelites were in danger of being seduced by the prevailing worship of the heavenly bodies (i. 5), it became necessary to maintain such a view concerning them as might tend to exclude all worship of them, viz., that they were hosts of God which His almighty will commands. And here when it is seen that even that did not restrain their idolatrous tendencies, and judgment was to be pronounced, the name which was associated with His supermundane power and glory is used, the name which indicates that He has under His control not only the hosts of the heavenly bodies, but the hosts of the heavenly spirits, who having been witnesses of His counsels, are "ministers of his pleasure," "hearkening unto the voice of his word."

As "King of Israel," the "Living God," the "Lord of Hosts," had been wronged in the reviling of His people, for the living God was jealous of His name and worship; inasmuch as, alongside the natural development of this world, God was leading to a gracious development the idea of His moral kingdom, which could not be the result of a simple, natural process, but only the product of the life-giving energy concentrated in himself.

(3) The invariable law of the divine procedure here revealed is that God aims at moral ends in the infliction of His judgments upon nations; that His judgments are a necessary part of the scheme of redemption to recover men from error to truth,

from sin to holiness; that destructive work is surely followed by constructive, for, "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

In this verse (11) also, we have a note of universality, revealing beforehand what the Saviour said to the Samaritan woman, that Jerusalem should cease to be a centre of worship, and all men everywhere would worship the Father; a prophecy which to this day is receiving an increasing accomplishment. The great work of missions, of evangelizing heathen nations, grows directly out of the teaching of this verse, and we are shown that the great purpose of the "King of Israel," the "Lord of Hosts," was to secure to every man to be born into the world the best possible opportunity for salvation. This work has been too much regarded as an invention of modern times, and we hear of the "enterprise" of missions, as if it were a sort of visionary project, a *speculation* outside the ordinary work of the Church, in which could be invested any overplus of money or energy which restless spirits might have at their disposal. Some seem to consider the work of missions a sort of safety-valve through which can escape the zeal of certain persons anxious to engage in some "forward movement," and thus peace and quietness be secured to the rest. We may invest in this enterprise if we choose, but without serious blame we may let it alone. God's merciful designs concerning the race have been sadly delayed in their accomplishment; one reason has been that the appeal on their behalf has been made mainly to sentiment and sympathy, instead of being placed as a heavy burden on the conscience.

Sub-Section 3.—Judgment upon the Ethiopians (v. 12). Here is an example of judgment upon a distant nation at peace with Israel. They were not in any direct antagonism to God or His people, but only allied to their old oppressor, Egypt.

Sub-Section 4.—Judgment upon Assyria and Nineveh (vv. 13-15). Zephaniah closes the circuit of judgment by turning the full tide of desolation upon the great oppressive power of the world, which was about to place itself in direct hostility to the uniqueness of God's person and worship. This is the last sentence upon Nineveh, confirming that of Nahum

and Jonah, but without place of repentance. The description of the desolation is a vivid picture of decayed luxury; "vanity of vanities, all is vanity" is written within and without this scroll of lamentation and woe. When we hear of the destruction of such mighty cities, we are constrained to believe the truth of the Gospel that "the fashion of this world passeth away." The growth of great cities and their evangelization is one of the great modern problems for which a successful solution must be discovered, if the foundations of society are to remain secure.

SECTION V.—Presents the respite as over, and depicts the misery of the devoted city (iii. 1-7). The woe having gone the rounds of the heathen nations, again circles around to where the scroll of lamentation began to be unfolded, viz., Jerusalem (1-4). This section includes: 1. The vile condition of the city (v. 1). 2. The producing causes of this condition (vv. 2-4). 3. For this condition of things God is not responsible (v. 5). 4. God's appeal to past history as a record of great deeds done for and before Israel (v. 6). 5. God's disappointment at the people's sin (v. 7).

Sub-Section 1 (v. 1).—Sin has not been checked in its passing acts, until now it has become an abiding state; and such a sinful condition is sure to induce a woeful doom. Jerusalem's sin is threefold: 1. Active rebellion against God ("filthy"—Lange, "refractory"). 2. Inward defilement by sin ("polluted"). 3. Cruelty to man ("oppressing"). The sinful city is known now by what it has become. Destruction of conscience follows close upon the footsteps of obstinacy and pollution by vice, and manifests itself in open acts of violence and crime.

Sub-Section 2.—In v. 2 are presented *four reasons* for the sharp characterization of the general condition of things: 1. Disobedience to the "voice" of God (2a) as the law of their conduct. 2. Non-acceptance (2b) of disciplinary providences, 3. Contempt of God's promises (2c), amounting to practical atheism. 4. Distance from God, expressive of final impenitence (2d). Here is the producing cause of the provocative cause (vv. 3, 4) of the coming judgment. Take heed "lest any of you be hardened through the deceitfulness of sin."

In vv. 3, 4 is presented a vivid picture of the corruption produced among all classes by contempt of God's Word. Those who had the authority, in the name of God, to redress all grievances and wrongs were like wild beasts when driven by famine. They had reversed the apostolic declaration concerning administrators of justice, that they should be "a terror to evil-doers, and a praise to them that do well" (v. 3). The designed leaders of the thought and worship of the people are "light," i.e., empty boasters, prophesying smooth things, which shall not come to pass, to a deluded people, who, through enmity to the truth, relish their sugared lies. They are also "treacherous," since they defraud both God and man of their right, in that they present their own word as the word of God (v. 4). The priests were, according to their ordination vows (Lev. x. 10), to "put a difference between holy and unholy;" but they have done violence to the law of which they ought to have been guardians. The object of law is to restrain violence, but these three orders of the theocracy, ordained of God (prophets, priests and kings), along which channels His grace for Israel was to flow, had reversed the order of things and had thus become hopelessly corrupt.

Sub-Section 3.—The Lord here asserts (v. 5) that He does not hold himself responsible for the state of things described in vv. 2-4; for, if iniquity be determined upon, and the sinner becomes incorrigible after he has been warned and given a reasonable respite from condemnation, then the course of justice is clear. God could not be taxed with injustice, for, not only had He dwelt in the temple ("in the midst thereof"), but gave clear indications of duty, bright manifestations of equity, which they heeded not. Not to have brought "judgment to light" would have been to have spared the impenitent and connived at wickedness; considering "His judgment" as His righteous administration of justice, which includes His righteous teaching, and then a righteous announcement of judgment upon their wayward, wilful actions.

Sub-Section 4.—God appeals to the judgments upon heathen nations, which had always been set before them as a warning. When about to enter their inheritance, they were cautioned

(Lev. xviii. 24-26); when they got possession of the land, the ruins of cities were silent preachers to them; they lived among the memories of God's visitations; if neglected, they were an earnest of future judgments on themselves. Past history, to which God appeals, is an illustration of the law of God, so impressively set forth as to arrest the attention of the most heedless, and to arouse a saving fear in the stubborn and impenitent. God would have His deeds considered.

Sub-Section 5.—Verse 7 expresses the tenderness of God, and the hope with which He had been moved in His thinking about them and dealing with them, but these generous expectations concerning them were all to be doomed to disappointment. Jerusalem had been accustomed to give the day to disobedience and mutiny; now, as if the day were not long enough for the sins they were eager to commit, they "rose up early" to corrupt all their doings, so shameless, so incorrigible had they become. Here is vividly presented, under the guise of a mental speaking or meditating on God's part, the contrast between the direful reality and the fruitless and mistaken thoughts of God. Pusey, *in loc*, says: "There are as many aggravations of their sin as there are words (referring to v. 7b); the four Hebrew words bespeak eagerness, wilfulness, completeness, and then enormity in sin."

SECTION IV.—Presents the Apocalypse of Prophecy (vv. 8-20) In the picture gallery of prophetic vision, companion pictures have been gradually shaping themselves and assuming distinctness, not only in general outline, but in interesting detail. Sometimes the prophet's attention has been occupied almost exclusively with the one, sometimes with the other, but there are indications of glances from the one to the other, and doubt, seemingly, as to which was the most important, or as to the right proportion between the two, or the relation of the one to the other. The one is drawn in the dark lines of threatening with a background in which the thunder and lightning, the "darkness, clouds and thick darkness" of Sinai, were the prominent elements, and may be named the final outcome of sin. The other may be named redemption glory, and the prophet has placed upon his palette the brightest colors of the

rainbow, to fill in a background which will be "as the days of heaven upon earth," for eye hath not seen the glory which the Lord hath laid up for them that fear Him. Into this picture he peers with growing interest and enthusiasm, into the mysteries of the glory he leads our captured imagination, and we think of the closing words of Longfellow's "Hiawatha":

"And the evening sun descending
 Set the clouds on fire with redness,
 Burned the broad sky like a prairie;
 Left upon the level water
 One long track and trail of splendor,
 Down whose stream, as down a river,
 Westward, westward, Hiawatha
 Sailed into the fiery sunset—
 Sailed into the purple vapors.

 To the land of the Ponemah,
 To the land of the Hereafter."

From this picture he does not again take his own eyes or the reader's attention. Here grace shades off into glory, so that it is sometimes hard to say how far it can be realized in this life, and when it carries us over death into the life to come.

This section includes: 1. An encouraging address to the "meeb' of the earth" (those referred to in ii. 3) (v. 8). For the rest of the verses it will be a close enough analysis to follow the divisions marked by "then," v. 9; "in that day," v. 11 and v. 16; and "at that time," v. 19 and v. 20. 2. "Men," etc. (vv. 9, 10), introduces the first instalment of the results of grace, for which the work of judgment has prepared the channel. 3. "In that day" (vv. 11-15) presents the moral basis of the changed relations between the people and God. 4. "In that day" (vv. 16-18) ushers in the spiritual "feast of tabernacles" (Hos. xii. 9; Zech. xiv. 16; and John vii. 37-39). 5. "At that time" (v. 19) proves the principle laid down in 2 Thes. i. 6, viz., "It is a righteous thing with God to recompense tribulation to them that trouble you." 6. "At that time" (v. 20) proves the principle in 2 Thes. i. 7, viz., "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Sub-Section 1.—After the contents of Section V., showing the misery of the devoted city, we might have expected a statement of the judgment to be introduced by the initial “therefore,” but as this had already been given (i. 4-6), the “therefore” precludes the consolatory considerations by which that judgment is rendered tolerable. This section (v. 8) is, then, a resumption of the address in Section III. (ii. 1-3), the intervening subject matter, Sections IV. and V., being a statement of the ground—in the judgment upon heathen nations and Jerusalem—for repentance and perseverance, patience and resignation. As divine wrath and divine love are both manifestations of the holiness of God, so the progress of the world toward the goal of redemption, sometimes seems to be by the cleansing, purifying, destroying fires of judgment, and sometimes by communication of those dispositions of heart and elements of character, which can only grow under the vitalizing rays of divine love. There is nothing, however, inconsistent in this, for, is it not written, “Righteousness shall go before, and shall set us in the way of his steps” (Psa. lxxxv. 10-15). The results of this judgment (“devoured with the fire of my jealousy”), presented in the remainder of the chapter, reminding us of Psa. lxxxiv. 11 (“He will give grace and glory,” etc.), seems to necessitate that the gathering of the nations here spoken of as the “determination” of the Lord, is to be on the field of spiritual conflict, and aims at a complete breaking up of the power of heathenism as a system of positive opposition to His purposes of love concerning the world. This verse (18) is the point of juncture of the two streams, “wrath” and “love,” springing from the same source and flowing on into “the vast unfathomable sea where all our thoughts are drowned.”

Sub-Section 2.—After the final act of judgment (v. 8) resulting in the breaking up of organized heathenism, there begins a movement of the nations toward God, upon the threshold of the fulfilment of which we sometimes seem to be standing (vv. 9, 10). The first result is the reversing of the confusion of tongues (Gen. xi. 7), and a return, spiritually, to the condition described in Gen. xi. 1, “the whole earth was of one language.” This unity of the people is proved by (1) a purity of faith (worship)

(v. 9b); (2) a purity of life (service), (v. 9c). The beginning of this entirely new order of things is related by Luke ii. 9-11 and viii. 26, but the perfect realization of this ideal in history is still the final object of active Christianity.

Sub-Section 3.—Here (vv. 11-15) we have the *moral basis* of this "forward movement." This consists in the removal of those dispositions and acts which are an insult to Jehovah and a standing menace to the accomplishment of His purposes, "I will take away thy pride" (v. 11); and as a result, "thou shalt not be ashamed," and thou "shalt not do iniquity nor speak lies" (v. 13) but "they shall trust in the name of the Lord." The moral basis of the *security* and holy joy of v. 13b and v. 14 is found in the purification reached by the changed relation of God to them expressed in the words "the Lord is in the midst of thee," having "cast out thine enemy." The primary reference is probably here to the destruction of Babylon, with an anticipatory reference to the declaration of John xii. 31: "Now is the judgment of this world; now shall the prince of this world be cast out." Purification must precede inhabitation

"Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs;
Their soul is His abode.
He to the lowly soul,
Doth still himself impart,
And for His *temple* and His *throne*
Selects the pure in heart."

Sub-Section 4.—This section (vv. 16-18), also introduced by the customary phrase, "in that day," carries our thoughts forward to the celebration of some festivities in honor of or growing out of the accomplishment of salvation in the new Jerusalem, both here and hereafter. According to Hosea xii. 9, and Zech. xiv. 16, this is represented as the feast of tabernacles, as being the greatest feast of rejoicing of the year. It was provided with more numerous sacrifices, and very splendid ceremonies were afterwards added to it, especially the libation of water and the illumination of the court, both of which ceremonies received their spiritual interpretation in the discourse of the

Saviour in connection with the feast, recorded in John vii. 37-40 and viii. 12. The historic import of the feast was to remind the people of the wandering of their fathers in the wilderness. Zechariah's reference to this feast in his prophecy of messianic times is connected with a development of the same thought, viz., that there should be some joyous expression on the part of the nations of their thankfulness for the termination of their wanderings by their reception into the peaceful kingdom of the latter days. This association of nations in the feast of tabernacles is an intimation that the Gentiles come into these privileges, but that "salvation is of the Jews," that the new congregation of the people is essentially a continuance and perfecting of the Old Testament Church. Of course the covenant which He makes with a people whom He has had to abandon among the nations to a deserved shame, must be a new covenant; yet it is but a developing, a generalizing, a spiritualizing, of the promises which were made to the fathers, and hidden and preserved in the law with its ceremonies, from complete corruption and abandonment by the idolatrous tendencies of the people. The people who have this "new covenant" written upon their heart compose the Church, which is "the pillar and ground of the truth," and the organ of Christ's highest action upon the world, through the spirit who is its animating principle. To have a Church which He can truly call His own, sanctified and cleansed by the washing of water by the Word, which He can present to himself a glorious Church, not having spot or wrinkle or any such thing, is His highest conception of bliss. The realization of His ideal of the Church consists in the reciprocal devotedness of himself to His Church and of His Church to himself. "Herein is love," which, if it had not been revealed from heaven, could never have been dreamed of on earth. These "things the angels desire to look into." A characteristic of "that day" is (v. 16) that slothfulness in aggressive work will be a thing of the past, for this arises either from indifference or fear, and neither of these things can exist if the redeemed appreciate the presence or appropriate the help of "the Lord in the midst" of them. A second characteristic is (v. 17) the satisfaction of the great Head of the Church in the outcome of the

redemptional purpose, "He will rejoice," etc. *Joy* is the *rest* of the desiring faculty in the thing desired. God's desire towards us was expressed in all the activities of His love; His joy in His Church is expressed as love at rest. Things move, not that they may move, but that they may rest, so perpetual progressive motion is not to be found. Thus it is so in the motion and rest of the mind and the spirit, whether of God or of man. God's love is no longer a "fire of jealousy" to destroy; but, seeing nothing more to reprehend, His love is a restful enjoyment.

Sub-Section 5.—All infirmities within having been healed by the Lord their God "in the midst" of them, who has come, "to appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" all outward troubles are to be removed, for God will deal according to their deserts with all evil men who afflict His Church. There is an indication here given, also, that "at that time" citizenship in the new community will have become popular, for the members thereof will have a name and be a praise among all the nations of the earth, and so Zechariah viii. 23 and Isaiah iv. 1 shall be fulfilled. "We will go with you, for we have heard that God is with you."

Sub-Section 6.—As in Section V. the righteous Lord recompenses tribulation to them that trouble His people (2 Thes. i. 6), so here the same Lord, whose property it is to have mercy, recompenses "rest" to them who had been troubled (2 Thess. i. 7). The Lord says (v. 20), "I turn back your captivity before your eyes," *i.e.*, there will be a complete reversal of all the disabilities brought upon the people on account of their sins and so grace shades off into the complete glory of Immanuel's land; and the *waiting* Church, for whom these things are held in reserve, utters the psalmist's prayer, "Turn again our captivity, O Lord, as the streams in the south" (Psa. cxxvi. 4), "undo all that afflict" us (v. 20); and the *listening* Church hears the encouraging response, "They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 5, 6).

And so the prophet who began his mission as a veritable "son of thunder," closes as a genuine "son of consolation," with the thought that God will be the everlasting rest and centre of all who, having been taken up with the pomps and vanities of this present evil world, will turn unto Him with full purpose of heart. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee" (Psa. cxvi. 7).

Wyoming, Ont.

J. E. FORD.

SERMONIC.

Compelled for want of space to hold over a sermon by Rev. Wm. Harrison, of Sackville, N.B., after putting it in type. Will appear in next number.—EDITOR.

The Itinerants' Round Table.

THE CHAUTAUQUA MINISTERS' CLUB.

One of the most delightful and profitable vacations I ever had was spent at Chautauqua, N. Y., during last July and August, and not the least helpful of the exercises I attended was the Ministers' Club, which occupied nine days and was led by Dr. S. F. Upham, Bishop Vincent, etc. In the discussions many helpful hints were given; and since the proceedings will not, I imagine, appear in print, a few jottings from my note-book may prove useful to some of your readers. We will take first

THE MINISTER IN HIS STUDY.

1. It goes without saying that the preacher should have a study. He cannot get along without a study, a room apart from the other rooms, his city of refuge, his holy of holies, the place where his books are. It should be in the parsonage and should be the *best* room. It must be light, warm and inviting. We are creatures of conditions, and if the study be dark, sombre, sunless, so will the sermon. Everything should invite the preacher to his books. Much depends upon environment. Dr. Bushnell, on a dark, stormy Sabbath, preached a sermon which his wife advised him to burn; a year or two afterward he preached it again exactly as before. The sun was bright and warm, the sky unclouded, the Doctor's wife was jubilant. "My dear," said she, "be sure you *mark* that sermon *for exchange*; it is the most lovely thing I ever heard you preach." What furniture should be in the study? A desk or table and two chairs, both of which the pastor should occupy himself. No visitor should ever be shown to the study; it is no place to receive callers, therefore two chairs and no lounge is sufficient. The chair used whilst reading should suggest comfort, rest. "That chair," said the antiquarian, "is the one in which Baxter sat when he wrote 'The Saint's Rest.'" "I don't believe it," said the other. "That chair could never suggest rest, even to Baxter."

Don't let your wife fuss around the study. The pastor should take care of the table and books himself. To the feminine part of the household the study is a synonym for confusion; and they are always filled with an uncontrollable desire "to tidy up a bit." Don't let them. The study may *look* confusing, but it *isn't*. The minister, before his wife enters the study, can find any paper or sermon in the dark; afterwards he can find nothing. It is with the minister and his books as it is with a shoemaker and his tools; everything about him appears in confusion, but he can put his hand on any tool he wants without moving from his seat.

The library should be arranged under topics, and should be a *selection* rather than a *collection*. Find out what are your aptitudes and wants, then supply your library in accordance with your wants. I don't care for poetry, the muses were asleep when I was born; therefore, in spite of the fact that Bro. A. loves poetry and makes grand use of it in the pulpit, and in spite of the fact that a library *sans* poetry seems to be a sombre thing, I'd liberately shut the poets out of my domains. There are scores of books I *do* like and I try to get *them*. Let your personality enter into your library. In the main, of course, the books should be theological. Besides books of reference, a good encyclopædia, and the much-sneered-at commentaries; there should be at least *two* books on systematic theology, one strong book on Arminianism and one strong book on Calvinism. Side by

side with Miley should stand Calvin's "Institutes." Both lines should be read. Be broad enough to read and frame for yourselves your theology. Histories should be found there, for God speaks in human history. There should also be some works of fiction. The flower-gardens of the mind should be cultivated as well as the potato patches. Wesley read Shakespeare and left an annotated copy; but the minister who followed him in the parish found it, and was so filled with horror at the idea of someone finding out that Wesley would do anything so scandalous as to read Shakespeare that he burned it up. What a priceless treasure that copy would be now! Books of travel, philosophy, literature—what are called miscellaneous books—should be in the library, they cultivate the mind and furnish a splendid source of illustration. Buy few books at a time. The man who can go into a first-class bookstore and come out with sufficient money to pay his car fare *is in a high state of grace*. This is the age of the specialist; we must think along certain lines. We can't expect to know everything. Buy such books as you are in need of, that bear on your own personalities, and in process of time your library will be large.

2. Once in his study, the minister is in his workshop; he is there for work, work, work. During working hours he must have no newspapers, no fiction, no annoyances. He is not to be disturbed by any members of the family or of the parish. Announce in the home and from the pulpit the hours when you cannot be seen except in the most extreme cases. In the study he should work according to a definite plan. Some ministers have no plan; they are "without form or comeliness." A Ph.D. course is capital, not so much for the degree as for the mental discipline. Let a man understand that he has a plan which is constantly tugging at him, let him assiduously follow it, and at the end of ten years he will be astonished at the amount of work done and discipline gained. A plan of study and rigid adherence thereto is essential.

HAVE LOTS TO DO.

Sir Walter Scott used to say he never did his work so well as when he was "crowded." A preacher never preaches so well as when he is crowded with literary work during the morning hours. How much time may profitably be spent in that study which has no direct bearing on the sermon? One minister took up a full course in law, another a full course in medicine. Is that lost time *for them*? It is, if the purpose of study was simply acquisition of knowledge; it is not, if the purpose was mental discipline. Education is not for the purpose of pouring in knowledge. Some people think the pupil is an empty cask who goes to a teacher who is full, then the faucet is turned on until they even up. If study is for the purpose of making a man a *thinking* man, then the minister may devote a goodly portion of his time to outside study, provided always he neglects no legitimate duty as a minister of the Gospel.

How much time should a minister spend in *general* preparation? A young man has no time for *general* preparation. Two sermons for next Sabbath loom ever before him, and all his time for preparation is given to that inexorable demand.

John Bright said, "I can't see how *any* man, however brilliant he may be, can find time for *anything* else if he has to prepare two sermons every week." And yet time for other things must be found. "Why, man," said a Scotch minister to one who charged him with having an easy time between Sundays, "I deliver more addresses during the week than any lawyer in town; try more cases than any judge; prepare more manuscripts than any literary man; make more calls than any physician, etc., etc., and yet have

to prepare two well-digested sermons every week and spend my only rest-day in delivering them." Of course, as sermonic material increases, the time spent on special preparation grows less. Dr. Hall's greatest sermon was prepared, it is said, with little *special* preparation; but it was possible only after thirty years of *general* preparation. Whatever goes up or goes down in the church, the minister must not fail to study. Shame on him who is glad when he is called out of his study to attend to parish duties. "I know a preacher," said Dr. Upham, "to whom a funeral is an absolute God-send."

3. The relation of study to ministerial success is vital. Paul, Luther, Wesley—had the mental training of these men nothing to do with the wondrous movements they inaugurated? The conditions of the times demand thought upon the part of the preacher. This is the age of the schoolmaster; this is the age of readers. In all congregations you will find thinkers. In these times people ask, "Can a man *preach*?" We do not care whether he wears a white tie or a black one. Can he *preach*?" And a minister is respected just in proportion as he is able to present the truths of God's Word to thinking men and women. He must be ready and able to dissolve doubt.

A minister must study if he would avoid mental bankruptcy. There are hundreds of ministers dead but not buried. They ought to have been for years. They are the repeaters of sermons that came down from the last generation. They have not seen the raw material to make an idea out of for ten years. Some men reach the "dead line" in one year, others never reach it. "Fill up the cask," said Dr. Bellamy. "Fill up the cask, and there will be a uniform and steady flow instead of that monotonous drip, drip, drip, heard in so many of our pulpits." "I never go before my students," said the late Matthew Arnold, "without immense preparation, for I want to give them what I've got as though it were fresh." The only way to ministerial success is to study hard by day and night, recognizing our responsibility before God.

GEORGE F. SALTON.

Stratford, Ont.

PREACH CHRIST.

"The kingdom of heaven suffereth violence, and the violent take it by force." "*Fit via vi.*" Preaching involves the personality, inwraps the man himself in living, leaping flame. No unconverted man can preach Christ: certainly not as a calling or holy office. Preaching Christ is not merely saying something about Christ, speaking of Christ historically or theologically, describing His character, His person, His religion. Preaching is not merely teaching, showing, reasoning, demonstrating. Preaching is the best teaching, reasoning, demonstrating, but it is a great deal more. Preaching Christ is the utterance of Christ by the man; it is as well the enforcement of the man by Christ. In the man is the indwelling Christ, so to speak; the Christ pent up, waiting to leap, to rescue and save. To enshrine, represent and display the Christ abiding within is the man all alive with the divine energy, and quivering and transported with the divine purpose and thought. Preaching Christ, then, implies that the man is in Christ and Christ is in the man. It is the power of Christ in the personality of the man. The man throws himself into the breach, but it is the valor of Christ and the royal standard of the King of kings. "Forward into battle, see His banners go." Christ plunges into the thickest of the fight, but it is the man that strikes the blows. Preaching Christ means that Christ and the preacher are one. Hence, again, no

unconverted man can preach Christ. If a man convicted of the Holy Spirit undertakes to preach Christ, he will soon preach himself through into the light and into glorious victory. A saved man preaching Christ finds his soul lifted up within him. It cannot be otherwise. As they used to sing, and as some are forgetting to sing,

"We two are so joined,
He'll not be in glory
And leave me behind."

As for the rest of it, talking about Christ, discoursing on Christ and Christian things, arguing about Christ and the Bible and religion; why, it is worth just what it's worth and no more. Preaching Christ hurls in the preacher's personality for all it can count; not his fears, or speculations or suggestions or doubts, but the grandeur of his freedom and intelligence triumphant over every such encumbrance and enslavement, quickened and ennobled by the Christ personality within. When a man is so preaching Christ, conscious of what is within and knowing what is without, and what this union of Christ and himself is designed to meet and accomplish, why should not his face glow? Why should not his eyes give their brightness and his voice its beauty and force? Why should he not be fearless to denounce and tearful to persuade? Is he a sympathetic man? Let his personality go out in tenderness. Christ is in the tenderness as well as the man. Is he a reasoner? Let his personality appear like Paul's, in riveted and bolted logic. Christ is in the argument as well as the man himself. Is he a hater of sin because Christ is in him? Let him expose it. The Christ of Judea is in the denunciation. Has the preacher faith that salvation is through the truth and that alone? The Christ in him has that faith and voices the invitation. Preaching Christ is the mutual comprehension, action and utterance of the two personalities in blessed accord; and this is infinitely removed from teaching mathematics, or even theology. Teaching is by no means necessarily preaching.

In a former paper, it was put: "Preach Christ from history. Preach Him from prophecy. Preach Him in His person, His character, His work. Preach Him from the marvellous range of revelation through the ages. Preach Him from the deep mysteries of His being and the bright displays of His redeeming love." There is surely basis enough from which and upon which to preach Christ. Now, in the spirit of the words of our Lord, with which we began, since preaching Christ sweeps in the preacher's personality often as with a resistless flame, sometimes projects the preacher into allotments he would not of himself choose and frequently hurls him into jaws that grind with sharpened teeth, it appears there is a relation to be expressed by "preaching Christ into," as well as by "preaching Christ from or upon." For he that preacheth Christ must be prepared to enter where Christ thrusts him in, though it be fire or the lions' den; nor needs he urge or proclaim Christ to enter, though it were death itself, when he is unwilling to go with Christ. It is so easy to talk about Christ, to say words about Christ, and yet be wholly alienated from preaching Christ.

We must preach Christ into men: into the man himself to whom we preach. By the very force of a Christ-intensified personality, the preacher must bear down all objections, overcome opposition, and carry the citadel of the conscience, heart and will. What a work! To preach Christ into men: to win their love and enforce their submission to the Lord of heaven and earth. The foolishness of preaching is the wisdom of God and the power of God. This is not mere teaching, or discoursing, or speculating,

or reasoning, or criticising; but it is in the weakness of man demonstrating the power of God, preaching Christ. Preach Christ into the heart. Preach Him into the home, against family pride or the fond affections of the flesh, or worldly indulgence, press, preach Christ into the home. Some things may have to leave, but preach Christ into the home. Preach Christ into the social circle. Rush in, not yourself necessarily, but your personality all aglow with Christ. Cards may have to leave, dances take their reeling departure, many social customs be abandoned; but preach Christ into society. Strange to say it: preach Christ into the Church. Priestly assumption, human invention and formula, indifference and worldliness have read Him out of His own house. When He was among men they disputed His claims to His own temple. When Christ went in the money changers went out. Preach Christ into the Church in a renewed life and power. Preach Christ into politics and national government. Anything and everything that cannot abide His presence must be uprooted and cast out. Preach Christ into Art. How the Art of the times and of all past times needs a living, purifying Christ! Preach Christ into Science; often rebellious, God-defying science. Preach Christ into Philosophy; proud and pretentious philosophy, setting itself above the Author of the human mind. Let not philosophy, speculation, criticism, crowd in on Christ to entangle and fetter Him, but carry the war into Africa; ask Philosophy some questions; press on the invading force; compel battle; preach Christ into Philosophy. Preach Christ into Mechanics and the mighty combinations of the natural powers under the skill of man. Let not steam and electricity forever serve error, vice and the devil. Preach Christ into the mechanical advancement of the age. Preach Christ into the great moral and social questions of the times. Preach Christ into labor, Christ into capital, and Christ into their relations to one another. Preach Christ into the drinking usages, if they can stand His presence, and into the social vice till it disappears before His benign purity. Preach Christ into hovel and into palace; enforce His rights and compel His standing ground. Preach Christ into market and school, into legislative halls and courts of justice. Preach Christ into trade and commerce, into the manufactures and the stupendous enterprises of human industry. Preach Christ against crushing monopolies, grinding combinations and deleterious product. Preach Christ into trade to the expulsion and exclusion of opium and liquor traffics and barter in the bodies and souls of men. Preach Christ into human customs and manners. Preach Christ into popular sentiment, into public opinion and law. Preach Christ into every act and every purpose and thought of man, and into every relation and engagement of human life to the destruction and exclusion of what is wrong, and to the planting and nurture of what is good and right. Preach Christ to the overthrow of the powers of darkness and the establishment of His Kingdom. Preach Christ not merely *to but unto*.

The brave Scots in the wars in Spain carried with them the heart of Bruce in a casket, and in the crisis of battle would hurl it into the thickest of the fight. Then the cry would go up, "The heart of Bruce!" "The heart of Bruce!" and the impetuosity of the attack to regain the heart of their valorous chieftain swept their foes before them like leaves before the wind. Surely the gospel preacher has some heart and stake in the great moral conflict. Where he can hurl the life, the character, the honor, the word, the doctrine of Christ into the raging contest, he ought fearlessly to leap into the breach and trust the fortunes of holy war.

Belleville, Ont.

A. CARMAN.

ROOTS.

The roots unseen, which lie buried beneath the soil, are supporters and nourishers of the golden fruit in the boughs of the tree. These alimentary agents largely determine the number, quality, size and flavor of the fruits. So in lingual, as well as arborical investigations, we will find the roots are very important, as containing the nourishing qualities which form the ripe fruits of thought. Digging about the roots is profitable in the orchard or in the field of truth. The three best spades for general use are the Greek and Latin Lexicons and Webster's or Worcester's unabridged Dictionary. For instance, the store of knowledge is increased when in studying the words—

1. *Good, goodness, God*, to find that they grew from the same root. God signifies not only God, but good, and good originally signified not only good, but God. In the language of the Goths, the Anglo-Saxons, the Danes and Swedes, they are interchangeable, synonymous. As good is a quality, it must inhere in a person; this person in whom all good inheres is God. God is equivalent in meaning to all good. Now, when we say A, B or C is good or has goodness, we discover in him and predicate of him the quality of God or god-ness. Natural goodness in man is just as certainly derived from God as virtuous goodness or religion; the methods of derivation differ. How beautifully this agrees with Gen. ii. 7: "And God breathed into his nostrils the breath of life;" and 1 John iv. 15: "God dwelleth in him."

2. So also with EVIL and *ā-evil* or *devil*. Evil, being a quality, must inhere in a personality and be predicable of a being. The devil is synonymous with all evil—"the father of lies"—and hence to predicate evil of a man is to predicate of him a quality which is the very essence of the devil. This is in harmony with John viii. 44: "Ye are of your father, the devil," and our Lord's utterance in John vi. 70: "Have not I chosen you twelve? and one of you is a devil."

3. FAITH. It is interesting and spiritually helpful to study the progress of the idea of faith through its various stages, from the *nascent* state to the *mature* condition.

(a) *Credulity*, from Latin *credo*, I believe, is the lowest, loosest and most primitive stage. From this root that family of words such as creed, credit, etc., grow. Many vicissitudes have marked the metamorphoses of creeds and the fallacies of credit. The fakir, charlatan, mountebank, magician and fortune-teller know too well the vulnerable point of humanity and ply their arts too successfully. Credulity is "readiness to believe without sufficient evidence; too easy of belief." The Bible records and exposes this principle of credulity. The magicians of Egypt at Pharaoh's court practised jugglery and legerdemain concerning the serpents. They were impostors; the people were victims of the imposture, and but for Moses might have died in the dark. Credulity builds on too slender evidence. Therefore, criticism and testing of Biblical and religious truths is good by virtue of rubbing off excrescences, and leaving the clear-cut, solid rocks of adamant truth. In the days of Elijah, when the people believed the professions of the false prophets concerning the power of Baal, without evidence, we have a wonderful illustration of the marvellous power of credulity inciting them to leap upon the altar, cut themselves with lances and pray mightily unto Baal to send down fire. This power, exercised in their breasts without sufficient and positive evidence, is not termed *faith*, but *credulity*. Archbishop Whately has said: "The only way to avoid credulity and incredulity—the two necessarily go together—is to listen to and yield to the best evidence, and to believe and disbelieve on good grounds."

(b) Confidence and trust. The former from *con*, together, and *fido*, I trust, refers largely and more properly to the mutual action of equals. The latter embraces as its objects a person, a promise, a law or a principle. Confidence means more than trust. We always trust when we confide, but not *vice versa*. *Confide* is the species, and *trust* the genus. We *confide* in a friend; we trust a slave. A breach of *trust* evinces a want of integrity; a breach of confidence evinces baseness.

(c) Reliance, from *re*, again, and *lie*. "It may be observed of this word, in general, that it commonly implies something of sluggishness, inaction or steadiness applied to persons, and some gravity or permanency of condition as applied to things."

(d) Dependence. (Latin *de*, from, and *pendeo*, to hang.) This word implies no particular act of intelligence or noble independence of character in the actor or agent, but fastens the mind more particularly on the idea of a union which involves the thought of support. This can with equal propriety be applied to the relation of the icicle hanging from the roof; the indigent group existing at Johnston's generous table and the unthrifty idlers who, although they work not in the vineyard, are vainly counting on their rations in the heavenly banqueting house as the result of this indolent law of dependence on the generosity of God. This is the religion of an icicle.

(e) Faith. This is a kingly word. It is monarch in this realm of thought. Faith, n. [Anglo-Saxon *fægth*, he covenanteth, or engageth, the third person sing., pres. ind. act. of *fegan*, to covenant, to engage.] The foundational idea is covenant. The Latin term is *fides*, and this from the Greek *πειθο* (*peitho*). In the (1) active voice, this Greek verb meant to persuade, to prevail upon, to talk over with arguments and reasons. In the (2) middle and passive, it means to be won over, prevailed upon, persuaded to comply. In the (3) perfect middle, it means to trust, to have confidence in. In the (4) perfect passive, to be fully persuaded, to believe. Now, it will be readily seen and freely admitted that the accurate word, full, rounded and complete to express the Christian's intelligent, fully-persuaded and loyal attitude of trust in and obedience to God, a God of covenants, furnishing ample reasons and firm grounds for confidence, is faith. We see it in Elijah on Carmel. It will be quite as apparent that it is bemeaning the term faith, and sending it in servile chains to a menial office, to task it with an unnatural vassalage to irrational objects, such as gods Baal and Ashtaroth, incapable of furnishing solid, convincing grounds for faith. Say that the people had credulity concerning Baal, or dependence upon or reliance in Baal; but do not say they had faith. Equal injustice and violence are perpetrated upon this exalted term, sanctified to a high and specific ministry in the realm of kingly words, to talk of exercising faith in some noble watch-dog. The animal having a limited intelligence, and incapable of formulating a proposition, much less a covenant, it is a culpable abuse of language to employ the term in this relation. Have *confidence* in Carlo, if you please. Now, then, when God makes a covenant or gives a promise, and there stand at hand His numberless, convincing and glorious evidences of faithfulness to His Word—His side being unspeakably sound and sure—on our side how implicit, spontaneous, dignified, loyal, courageous and determined our faith should be in Him and in His Word. If the hand of weakness grasping the hand of power is thrilled with a strength unfelt, unknown before, what should be the measure of the strength of our hand of faith when it grasps the hand of the covenant-keeping God! Are not the incidents recorded of Abraham upon the mount of sacrifice with Isaac, Job in misery in the East, Daniel among the lions, valuable commentaries to this truth? David was no

stranger to this fact, Ps. cxxxviii. 3, "Thou straightenedst me with strength in my soul;" and Paul placed his seal thereon, Eph. iii. 16, "Strengthened with might by his spirit in the inner man." Faith involves the very highest intelligence, leads to careful, faithful and critical examination of the evidences, and enriching herself with the discovered gold, points her sword every way, like the cherubim at Eden's gate, to protect her gems and jewels, her golden treasure.

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L. W. HILL.

A SECTARIAN ODDITY.

A thing most remarkable in the history of the Bible is that it has been so long made the standard of reference and final authority for doctrines and opinions the most conflicting. Always among those who have so used the Bible has it been declared to give us, as respects matters of Christian faith and conduct, the only rule, and that this rule is always one and the same. Nevertheless, in every age, each contending sect, each rival denomination, has found a different rule supporting opposing teachings of what is true to think and right to do. Each is confident that it is right and all others are wrong, and all go to the Bible (the common final authority and basis of appeal) for proof. Odd, is it not? Great lines of cleavage have run down through the centuries. To-day, on either side, the parties stand arrayed almost as firm and confident as ever. The Calvinist still presents, when called upon, his list of Biblical references in defence of the election and perseverance of the saints. The Arminian opposes him with his list, maintaining universal redemption and the freedom of the human will. The Baptist, standing in the running stream or baptistery, holds up his Bible as he waives back the little children, but entreats the adults to draw near; others sprinkle these little rejected ones, and from the same Bible read the blessing of the Father, the Son and the Holy Ghost. The Unitarian finds proof positive that Jesus was the son of man in the same sense as any other man may be. The Universalist is certain that the Bible teaches that all men will be finally and eternally saved. The Congregationalist finds authority for one mode of Church government, the Episcopalian for another, and the Presbyterian for still another, and each is certain it is right and all others wrong, and that upon the infallible authority of the Bible, to which all make final appeal. Strange, is not—almost ridiculously so?

Certainly the oddity lies in the interpreter, and not in the Bible to be interpreted, which remains ever constant. It is not so strange if we bear in mind that our interpretations are determined largely by what we ourselves are. Charles Kingsley, in "Alton Locke," says that "as I stand before a picture I can see no more in it than what there is in me as I stand looking at it." It is not so strange when we forget the purpose of the Bible and the circumstances under which it was written.

In the Bible there is unity of doctrine—harmony when viewed aright. But we find a particular interpretation appealing with peculiar power to our sympathies. We fix our attention upon this part until it grows out of all proportion with other parts. We do not intend doing this certainly, for we may not be aware of any peculiar type of mind as being ours, or of having inherited special sympathies. But we find a particular doctrine growing upon us, and we identify ourselves with a particular sect. How true the Delphic inscription *γινωθε σαωρων*, and the modern line, "The proper study of mankind is man!" Drummond tells of some blind men who were taken to see a menagerie. They had gone around the animals,

and four of them were allowed to touch an elephant as they went past. They were discussing afterwards what kind of a creature the elephant was. One man, who had touched its tail, said the elephant was like a rope. Another, who had touched his hind limb, said: "No such thing; the elephant is like the trunk of a tree." The third, who had felt his sides, said: "Rubbish! An elephant is like a wall." And the fourth blind man, who had felt its ear, said that an elephant was like none of these things; it was like a leather bag. Now, just so men view the teachings of the Bible. Each sees a little bit, but not the same bit, which, because it is not seen in relation to all the rest, is taken for the whole, and exaggerated out of all proportion, and so contention and disunion arise. We are all too slow in learning that what I see depends very much upon the position I occupy before I look, and that I should not refuse to come around to get a view from your side. It is the old, old story of the two knights and the shield. Each part seen has certainly its share of truth, but it is only when viewed in relation to all the rest that its real meaning becomes apparent, and we find there is no conflict, but one perfect, harmonious, beautiful whole.

The other aid to avoid sectarian trouble is to remember the purpose of the Bible and the circumstances under which the various books were written. No writer had the least thought of many of our modern subjects of dispute. They were non-essentials to him, and should be, for the most part, to us. He was immersed in presenting in a practical way, according to the needs and views of his age, the great work of the Messiah. Hence no rule of faith lies ready-made in the Scriptures. There exists no set of statements summing up in a systematic way all that is essential or important for a Christian to believe or do. Who, then, can discover the essential truths of God's Word and properly grade their importance? Those who read the Bible in keeping with its spirit and purpose, which is Christ Jesus; those who so abide in Him, are so hidden in Him, "That from Him they derive every thought that makes heaven a reality, every thought that paves the way to heaven. Those who derive from Him their models and ideals of Christian living. Those who look to Him for their conceptions of the progress of grace in the soul and the steps by which divine life is evolved, in the human, the laws of social intercourse." Those who willetth to do His will shall know of the doctrine.

Courtland, Ont.

HUGH S. DOUGALL.

THE PROLOGUE OF JOHN'S GOSPEL I. : 1-18.

(a) *The Pre-existent Word (Revealer) in His own Nature, 1-5.* (1) In the very beginning was existing the Word or Revealer (who reveals who and what God is), and the Revealer was in close relation with (literally, "out of and apart from, yet towards or near to," *i.e.*, lived in active intercourse with) *τον θεου*, God as the Father, and the Revealer was *θεος*, God as to His nature (though distinct from and not identical with the Father as to person, yet equal to Him in substance). (2) This same Revealer ever existed in the most intimate fellowship with the God, *i.e.*, God as the Father. (3) All things, individually and collectively, through Him, came into being (by the Father), and without (apart from) Him not even one thing came into existence that hath begun to be. (4) In Him, as a source, existed true spiritual and eternal life, and His life was the light (revelation) by which men saw what God is. (5) And the light (Revealer) shineth (the life is outwardly manifested) in the moral and spiritual darkness, and the darkness (in which man is when sinful and

separated from God) did not apprehend it, *i.e.*, did not lay hold of and appropriate it. [Mental and moral effort is implied, by which the darkness, instead of yielding to the light, shuts it out. The light (His life) shone without effect upon the darkness, because it forcefully resisted it.]

(b) *The Word is revealed to man for his salvation, 6-13.* (6) There arose a man (a human being) sent from the presence of God, the name to him was John. (7) This same man came for testimony, in order that he might bear witness concerning the Light, *i.e.*, call attention to the Revealer, so that all might believe (the revelation) through him. (8) That person was not the real light, *i.e.*, the actual revelation of God, but came in order that he might bear witness concerning the real light or revelation. (9) There existed the true (genuine, perfect, original, essential) light (revelation), which lighteth every man individually, coming into the (moral-) world, *i.e.*, "the genuine revelation of God was a real thing, and was ever coming among men, disclosing God to everyone." (10) He (the light or revelation) existed in the world of mankind, and the moral and material world came into existence through Him, and yet the world of humanity, alienated from God, did not acquire knowledge of Him by experience, *i.e.*, would not recognize and acknowledge Him. (11) He came to His own (home or inheritance, Israel), and His own (people, the Jews) received Him not, *i.e.*, did not accept and welcome Him who was offered to them. (12) But as many (whether His own people or not, Jews or Gentiles) as spontaneously received Him, *i.e.*, did not refuse or reject Him individually, to them gave He the right and power (authority and ability, *i.e.*, He removes the external hindrances), to become (that for which there is the capacity by nature) children of God (denotes the natural relationship as in contrast with the legal sonship), namely, to them that are believing into or on, *i.e.*, have confidence in or trust on (continuous action is implied, having the idea of motion to and repose upon the object of belief) His name, *i.e.*, character as the Revealer of the will and nature of God. [The idea is, trustfully yield themselves up to the revelation which He makes of God, continually stake their all upon Him as the revealer of God, accept what He makes known to them of God and act upon it.] (13) Which were begotten not of blood (physical generation), nor yet of the will of the flesh (fleshly impulses or desires, or the inclinations of an unspiritual, unsanctified will), neither from the will of a man (the volition of any human father), but out of God. [We do not become children of God by natural birth, racial descent, nor by parental choice, but by possessing a new life which comes directly from our heavenly Father alone.]

(c) *The Revelation in human nature of God as the Father, 14-18.* (14) And then the Word (Revealer) became (not, was transformed or made into) flesh (human nature, but began to assume or manifest Himself in humanity), and dwelt among us (tabernacled, tented as the shechinah or divine presence in a familiar and temporary way), and we (among whom He dwelt) beheld (looked on with admiration and enjoyed in spiritual contemplation) His glory (personal character, that which shines forth), glory (character), altogether such as (exact likeness to) an only-begotten sent forth on a mission from a father, full of grace (favor, that which pleases, love, which is given forth constantly and spontaneously) and truth (perfection, genuineness, reality). ["Grace" and "truth" depict the two essential elements in the divine manifestation, and correspond to the essential elements in the nature of the Word expressed by "life" and "light." "Full of grace and truth" refers to "His glory," and the whole verse to verse 1.] (15) John beareth witness concerning Him, and crieth, saying, This was he of whom I said he who is coming after me (in time, *i.e.*, in His ministry) is become before me (in dignity, *i.e.*, has

become superior to me), for He was before me (as no other can be, *i.e.*, He existed absolutely from all eternity). [Christ's pre-existence in eternity was much more than John's pre-existence in time.] (16) Because out of His fulness (the fulness or abundance of grace and truth of which He was full, an inexhaustible store) we all (John confirms by experience the Baptist's statement) received even grace in the place of grace, *i.e.*, one grace succeeding or leading on to another grace (that which was received and enjoyed gives place uninterruptedly and unceasingly to more of the same). (17) For the law was given (sent forth) through (by means of) Moses ; grace (favor) and truth (reality, perfect revelation) became through (by means of) Jesus Christ (the incarnate Word). (18) No man (not even Moses) hath ever yet, at any time, actually seen God (so as clearly to know and understand His essential nature and character), an only-begotten God, who, being into the bosom of the Father, *i.e.*, is and always has been in the deepest intimacy, most active fellowship of love, that person hath declared (interpreted) Him ; *i.e.*, Jesus Christ, only-begotten God as He is, is the only exegete or expositor of God, whom He has, in His own earthly life, revealed to us as the Father. [The Revealer became the revealed. This divine-human personality gives us the only true idea of the nature and character of the eternal God, and supplies the only real conception of what the life and character of man should be, and all this that man may be saved from sin and enabled to live such a life and develop such a character through power imparted by Him.]

Montreal.

A. M. PHILLIPS.

Editorial Reviews of Books and Periodicals.

Aspects of Theism. By WILLIAM KNIGHT, LL.D., Professor of Moral Philosophy in the University of St. Andrews. London and New York : Macmillan & Co. Price, \$2.25.

Professor Knight has been before the public as author and editor for a goodly number of years. In both he is favorably known, and we welcome with pleasure this last volume from his pen. Originally delivered as a course of lectures on Theism, they have been recast and enlarged, and in their present form constitute a valuable contribution to the theistic problem. It will not be an epoch-making book, but it will do much to put the question of the divine existence before us in its proper form. The argument is clear, and grows upon the reader with each successive chapter.

After an interesting introduction and a chapter on "The Evolution of Theism," the author takes up the three historical and standard arguments for the divine existence, namely, the Ontological, the Cosmological and the Teleological.

These arguments are regarded as furnishing but inadequate and partial proof.

The Ontological argument, especially, has been the favorite with *a priori* theorists, from Anselm and Descartes to the present day. Granted that it furnishes us with some existence as a mere *ultimatum*, it is yet not the kind of existence that we want. "The object of which we are in search is not a blank, colorless abstraction or necessary entity. Suppose that even an 'existence' were demonstrable, that bare entity is not the God of Theism, the infinite intelligence and personality of whose nature the human spirit desires some assurance, if it can be had. . . . As a

mere ultimatum, its existence is conceded by every philosophical school, but it amounts to very little. It is an unilluminated, colorless, blank admission. So far as intellectual and moral recognition go, the object is a zero-point, inaccessible alike to the reason and the heart, before which the human spirit is either hopelessly perplexed or absolutely paralyzed."

The Teleological or Design argument has always been a popular favorite. Admirably stated by Xenophon in his "Memorabilia of Socrates," and in modern times by Paley and the Bridgewater Treatises, it has been considered well nigh invulnerable. It was held in no small respect by J. S. Mill. Evolution, however, has so transformed it that its mechanical aspect—always its objectionable feature—has quite disappeared. In it the divine immanence was always sacrificed to the divine transcendence, a theory which, carried to its logical consequences, must issue in the absentee God of Deism. At the close of the discussion in relation to this argument, the author expresses himself as follows: "Thus the teleological argument must be pronounced fallacious. It is illusory as well as incomplete, and, were we to admit its relevancy, it could afford no basis for worship or the intellectual and moral recognition of the Object whose existence it infers. The conception of Deity as a workman—laying stress upon the notion of clever contrivance and deft manipulation—whilst it subordinates moral character to skill, could never lead to reverence or give rise to the adoration of the architect." The argument, however, is recognized as having a certain value. It proves that the divine existence cannot be discredited, while it also enlarges, corrects and defines our conceptions of the attributes of the Divine Being. This view is in substantial agreement with that of Bowne in his "Philosophy of Theism."

These theories disposed of, the author is prepared to present his own. After two interesting chapters—"The Metaphysic of Physics" and "Causality," we have one on "The Evidence of Intuition." It is here that we find the reality of the divine existence and the warrant therefor. "Beyond the Court of Logic—where thought is made clear, precise and self-centred—there is the Court of Intuition, where the *ultima* of belief are borne witness to by evidence that is direct and final."

But what is intuition? "Intuition is the root of all evidence. . . . The only ground on which we can trust the reports of consciousness is that they assure us *clare et distincte* of the truth of things. . . . The evidence of sense rests on intuition. . . . An intuition may often slumber in an individual or in a race. . . . The more delicate the insight, the rarer the endowment. . . . The intuition of the Infinite—which is the root of Theism—being necessarily rarer in common experience than the knowledge and recognition of the finite, is not therefore to be less esteemed or less deferred to as an attestation of reality. . . . It is the spontaneous utterance of human nature in the presence of the Object whose existence it attests, and as such it is necessarily prior to any act of reflection upon its own character, validity or significance. . . . This, then, is the main character of the theistic intuition. It announces the existence of a transcendent Being, *whom it apprehends in the act of revealing itself.*"

What are the tests of our intuitions? These are four in number—" (1) The persistence with which they appear and reappear after experimental reflection upon them. . . . (2) Their historical permanence. . . . (3) The interior harmony which they exhibit with each other and with the rest of our psychological nature. . . . (4) If the results of its action and influence are such as to elevate and etherealize our nature, its validity may be assumed."

Our knowledge of the Infinite manifests itself—" (1) In the conscious-

ness which the human mind has of the Infinite (an intellectual phase); (2) in our perception of the world-soul, which is Nature's 'open secret' revealed to the poet (an æsthetic phase); and (3) in the act of worship through which an Object, correlative to the worshipper, is revealed in his sense of dependence (a moral and religious phase)."

The following chapters deal with the problem under the following: The Consciousness of the Infinite; Personality and the Infinite; The Ethical Argument; The Beautiful in its Relation to Theism; The Failure of Agnosticism, and a closing chapter—A Solution by way of Comprehension, and not of Exclusion.

The book is admirable in its literary tone, clear in meaning, and constitutes a valuable contribution to theological thought.

Basal Concepts in Philosophy. An Inquiry into Being, Non-Being and Becoming. By ALEXANDER T. ORMOND, Ph.D., Professor of Philosophy in Princeton University. New York: Charles Scribner's Sons. 8vo, pp. 308. Price, \$1.50.

It is safe to say that no one can read this book without being transported into realms of thought that lie out of the ordinary track even of students in philosophy. If it requires a clear head and vigorous thinking to read it, it certainly required these¹ to write it. The book shows a mind profoundly philosophical, and one who has not studied in vain the works of the great masters both in Philosophy and Theology.

The author is successor to Dr. McCosh in the Chair of Philosophy at Princeton. Unlike his predecessor, he seems both to have studied and to have accepted much of the later philosophy of Germany. The influence of Kant, Hegel and Lotze may be traced on every page, and yet in such a way that the author is no mere echo of these great thinkers. He has used them only to perfect and develop his own thought. His own strength and independence are evident from the beginning to the end of the volume.

It would be impossible to give in a brief notice anything approaching what the author has so admirably worked out. The main attempt is to reach a self-explanatory principle in relation to knowledge and being. "The result is a spiritualistic metaphysic which leads us to ground the world of reality in an Absolute possessed of supreme intelligence, goodness and love." This looks very much like a problem in Theism, but it is worked out in a way wholly unlike what we are accustomed to in ordinary treatises on theology. There is a richness and depth of thought about the presentation of the argument quite unlike what we are often asked to read.

In addition to the topics mentioned in the title, we have, among others, the following in connection with the main argument: Space and Time; Organic Nature; Consciousness; Morality; Religion; Art; Knowledge; Logos; God; Spiritual Activity. The thought put before us in all of these is of the most profound and fundamental character. They all contribute their part in the solution of the great problem, and in turn find their explanation in relation to the central thought of the volume. God must be conceived as the source and ground of all that is—a self-active, self-conscious principle, "identical with personal, spiritual being;" and "when we call God the Logos we call him the self-conscious personal being, and when we call man a self-conscious personal being we thereby conceive him as a being of whose nature the logos is the immanent principle. There is then a relation of sameness between the absolute spirit and the soul of man in the principle which determines their conscious and personal life."

The Cartesian dualism between the soul and its physical organism is discarded, and the author asserts that there is "a merely relative distinction

between them, one that is mediated by a spiritual principle. Matter is the first potency of spirit, and mechanism and its laws are spiritual in their foundations. . . . The soul holds in it a duality of potencies, material and spiritual. . . . We arrive at the conception of a dual psychic constitution, which contains in itself the germs of both material and spiritual organization. The corporeal organism may dissolve, then, and the basal constitution of the soul will still remain intact as the norm of a continuous life of conscious growth and activity. . . . The dissolution of the body does not necessitate the destruction of the soul. . . . It is the same voice of the Spirit under the same category of unity that demands both the divine ideal and the unending life. It is in this dual synthesis of God and immortality that the soul finds the satisfaction of its thirst for unity and completeness. In the same synthesis is found an unfailing well-spring of joyous and hopeful activity both for the individual soul and for humanity."

"The intelligence of the creature will always find that the Creator has been beforehand with it, so that, penetrate as far as it may, it will find itself only tracing the footsteps of an absolute intelligence that has preceded it. The aim of this whole inquiry has been to penetrate the mysteries of the Absolute only so far as may be necessary in order to discover how it rationally grounds the relative order. The category of personality conceived as an immanent activity of being gives us this insight, but we know not, and doubtless can never know, what abysses of the Absolute still remain unpenetrated. The category of personality does not abolish mystery, but simply lifts the veil a little way and reveals a glimpse of the creative energy in its relation to the world."

History, Prophecy and the Monuments. By JAMES FREDERICK MCCURDY, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Vol. I, To the Downfall of Samaria. Price, \$3. New York and London: Macmillan & Co. Toronto: Rowse & Hutchinson.

Dr. McCurdy has given to students of the Old Testament and its contemporary history a work of profound interest and of great value. The aim of the work is to present the history of Israel in its relation to and organic connection with the course of events in the greater Semitic world of which it formed a part. It "seeks to tell as simply as possible the story of the ancient Semitic peoples, including, as the dominating theme, the fortunes of Israel." The author is already well known among Oriental scholars as a philologist of the first rank, and he has here proved himself a master in one of the most difficult and arduous fields of history. Thoroughly versed in the literature of the monuments as well as in the Old Testament records and the ancient Greek historians, he has brought to his task not only adequate learning, but also a sound and sober judgment. He has, as he tells us, except in matters connected with Egyptian history, drawn directly from the original sources. He has consequently given us, free from admixture of fable and legend, a thoroughly reliable and comprehensive account of the institutions and history of the Northern Semites. The history of Israel is thus placed in its proper setting, and while a flood of light is thrown upon it, the unique character and high destiny of the chosen people of Revelation are made to stand out with greater clearness.

The first part of the volume treats of the character of the Northern Semites, their place in history, their social, political and religious institutions. The second part tells the wonderfully interesting story of the rise of the old Babylonian civilization, nearly sixty centuries ago, compared with which the civilization of Greece and Rome seems a thing of modern times. The successive prominence of the cities of old Babylonia, the

culmination and decay of the first Empire, the early history of Palestine, the wars of the Egyptians and Hittites, the rise of the Assyrian power, the settlement of the Hebrew nation, its growth and its relations with its Canaanite and Aramæan neighbors, Assyrian aggression, the rise and great historic importance of prophecy—a theme to which some of the most interesting chapters of the book are devoted—and finally, the fall of Damascus and Samaria before the Assyrian arms, are dealt with in succeeding parts. The second volume, which is soon to be published, will carry the history down to the end of the period of Persian domination over Palestine and Syria.

The admirable clearness of the author's style, and the simple and effective method of treatment by which he binds together the parts of a most complicated history, commend the work to the student, and for students it has been written. But it is no less valuable to the Bible-class teacher, and to every intelligent Bible reader.

Social Evolution. By BENJAMIN KIDD. London and New York : Macmillan & Co. Cloth, 8vo., 348 pp. Price \$1.75.

This is said to be the work of a man who has lived outside the schools, and whose work bears the mark of the lack of finished culture in style, but of a man of great mental power and of thorough grasp of the great subject of his book. He accepts, without question, the fundamental law of Darwinism : that natural selection is the principle by which all higher life is evolved. He points out the fundamental antagonism of this principle to the utilitarian ethics with which modern philosophy has sought to ally it. He shows, with remarkable clearness of reasoning, that the line of social evolution is not in the intellectual field, but in the moral and religious, and that hence the solution of all the perplexing social problems of the age must be found in the same direction. Incidentally, he sets in the clearest light the unscientific methods of those who treat the great fact of religion with supercilious indifference, as if it could be omitted, and yet a perfect philosophy of the universe constructed. No work of our age places in clearer light the profound relation of religion to humanity and the evolution of the human race ; and yet the name of God is not more than incidentally mentioned. No attempt is made at the demonstration of His existence, and religion is treated as a bare fact without any consideration of its truth or falsity. We suspect that this method is adopted, not because the writer is without religious faith, but to put his argument upon the very strongest ground as against his opponents. There are here and there outcroppings of a most profound personal faith and spirituality on the part of the writer, but this is never obtruded, and the important results of his argument in relation to the foundations of religious faith are left to be inferred by the reader. The work in its main conclusion, "that there is no rational sanction for the conditions of human progress," that religion holds the central place in human history, and discharges the supreme function in the evolution of society, that the goal of social evolution is not primarily intellectual, but moral and religious, is well worthy of the careful study of every theologian.

The Cartoons of St. Mark, by ROBERT F. HORTON, D.D. Toronto : Fleming H. Revell Co. Cloth, 8vo ; pp. 306. \$1.50 (See special offer to our subscribers on coupon page.)

The author offers no apology, and he need not, for publishing another look on the gospels ; as he says : "The more portraits we can obtain of one we love the better." As the title suggests, by these pulpit utterances the preacher has struck a novel idea in reproducing a picture of Christ's life,

one that is most certainly in touch with the mind of the writer of this Gospel. Mark, the disciple of Peter, portrayed the life of Christ as "the Son of God" on the human side, giving the facts and actions of the Master as they had impressed themselves upon his own mind from the portrayal of Peter. He gives a vivid picture of a living man, with graphic details, pathetic touches and picturesque description, bearing all the evidence of an eye-witness. So effective is Mark, the artist, that we not only see the pictures, but the effect produced upon those who saw the original. Mr. Horton has caught the evangelist's idea perfectly, and in presenting a picture gallery from this Gospel has most certainly given us a key to a truer interpretation, one that is calculated to assist in producing an immediate effect upon readers of Mark. There are, in all, eighteen discourses (cartoons), each one of which brings out some traits that lead to an apprehension of Christ not secured from ordinary commentaries. It is the book for preachers and teachers as well as general readers.

Moody in Chicago, or the World's Fair Gospel Campaign. An account of six months' evangelistic work in the city of Chicago and vicinity during the time of the World's Columbian Exposition, conducted by Dwight L. Moody and his associates. By the Rev. H. B. HARTZLER. Cloth, 8vo; pp. 255. Price \$1.00. Toronto: Fleming H. Revell Co. (See special offer to our subscribers on coupon page.)

No one can disassociate from Chicago's great Fair Moody's evangelistic campaign. The hundreds of thousands who visited the "White City" were brought, directly or indirectly, under its influence, and it no doubt accomplished more lasting good than the Fair itself. The many visitors to the Fair who saw something of this wonderful evangelistic work, and those who only heard of it by report, will be pleased to have an opportunity to secure reliable information and study the movement in its details. This connected history and observations from those engaged in the work will not only furnish very interesting information, but be of practical assistance to those who are engaged in special soul-saving work in local churches. This would be a good work to read while engaged in revival meetings.

The Sanitary Code of the Pentateuch, by the Rev. C. G. K. Gillespie, S.K.C., S.C.P., etc. Cloth, 8vo, pp. 96. Price \$1.00. Toronto: Fleming H. Revell Co.

This is XXI. in the "By-Paths of Bible Knowledge" series published by the Religious Tract Society, London, Eng. Every one of these publications is a great help to the Bible student, and this volume is no exception. It supplies an exact exposition of the Levitical law upon a scientific, linguistic and moral basis. It shows how these Levitical regulations had wise and practical bearing upon public health, were founded upon scientific principles and were of unquestionable value in the common life of the people. It shows that God's idea of religion applies to the body as well as the soul, and that the Bible is the best and earliest guide to good health. This is a most interesting and profitable book for anyone.

The Life of Christ, by Rev. WILLIAM HANNA, D.D., LL.D., Edinburgh, author of "The Life of Rev. Dr. Chalmers." Written after Dr. Hanna's own personal visit to Palestine. Cloth, 8vo; pp. 861. Price \$1.50. New York: American Tract Society. Toronto: Upper Canada Tract Society.

This is "The Life of Christ" strongly urged by the American Institute of Sacred Literature for the use of the members of the Bible Students'

Reading Guild, and we have no hesitancy in saying that the choice is a good one. The style is most beautiful. It is written for practical and devotional rather than doctrinal or controversial purposes. It is a continuous and expanded construction from the harmonized accounts given by the different evangelists, "intended to bring out as vividly as possible not only the sequence of the incidents, but the characters, motives and feelings of the different actors and spectators in the events described," in which the writer has succeeded most admirably. It is such a simple recital of the life of Jesus as is calculated to be a perfect antidote to M. Renan's *Vie de Jesus*. The human and divine, the natural and the miraculous, are shown to be so blended as to be necessary to the coherence and consistency of the record. The writer shows that the character of Christ as a man is marred and mutilated by any attempt to strip Him of all divine qualities and perfections. It is only through His being one with the Father that He can be regarded as the type and model of a perfect humanity. The earthly history of the Redeemer is so presented that one is brought to realize the divinity of Jesus, and to have a more intelligent and devout faith in Him as the Son of God and Saviour of mankind.

The New Acts of the Apostles; or, The Marvels of Modern Missions. A series of lectures upon the foundation of the "Duff Missionary Lectureship" delivered in Scotland in February and March, 1893, with a Chromo-lithographic Map of the World, and Chart, which show the prevailing Religions of the World, their comparative areas, and the progress of Evangelization. By ARTHUR T. PIERSON, D.D., author of the "Crisis of Missions," "Miracle of Missions," etc. With an Introduction by Rev. Andrew Thompson, D.D., of Edinburgh, Scotland. Cloth, 8vo; pp. 451. Price \$1.50. New York: The Baker & Taylor Co. Toronto, Montreal and Halifax: The Methodist Book Rooms.

The above full title will give a good idea of the purpose and scope of this latest contribution to missionary literature. Taking the Acts of the Apostles as an inspired book of missions, the author sees the Holy Spirit carrying forward the work therein begun with the same divine design, a fact too often lost sight of by modern Christians. The subjects discussed are: "The New Links of Mission History," "The New Apostolic Succession," "The New Visions and Voices," "The New Converts and Martyrs," "New Signs and Wonders," "The New Motives and Incentives." This work is a complete arsenal of historical facts and tabulated results, which will make it most useful to those engaged in preparing missionary addresses. The map and chart that accompanies this volume is a most valuable addition to its practical value. By a glance at the map, you have a knowledge of the countries that are Greek and Oriental, Roman Catholic, Mohammedan, pagan, heathen and Protestant, with the mission stations and centres. By a pyramidal-shaped chart, the numerical relation of these various systems of religion is shown, as also evangelical church members, native Christians in heathen lands, and Jews. Altogether, this is a unique work.

The Little-Book Man. By J. FOWLER WILLING, author of "Diamond Dust," "Chaff and Wheat," "From Fifteen to Twenty-five," etc. Cloth, 8vo, pp. 264. Price \$1.00. Cincinnati: Cranston & Curts. Toronto: William Briggs.

Like all of Mrs. Willing's writings, it is excellent, and would be a splendid book for Sunday School, Young People's Society or private library. The plot of the story is laid in Montreal, and is a skilful exposi-

tion of the deceptive tactics of the Jesuits. We do not believe in stirring up sectarian or party strife, yet the time is not come when Protestants can afford to grow up in ignorance of the casuistry of the Church of Rome. There is a skilful handling of God's Word throughout by "The Little-Book Man," and a striking contrast maintained between the exhibited spirit of a true Christianity and that practised by the emissaries of Rome. The methods adopted to procure converts to and retain members in the Holy Mother Church are most skilfully portrayed, and exhibit the zeal and devotion of Roman Catholics that well might put Protestants to shame. It shows the mistake of educating Protestant children in Roman Catholic institutions.

A Harmony of the Gospels in the Revised Version. With some new features. By JOHN A. BROADUS, D.D., LL.D., with notes on special points by A. T. ROBERTSON, D.D., and an index for the current International Sunday School Lessons on the Life of Christ. New York: A. C. Armstrong & Son. Cloth, pp. 265. \$1.50.

This book will be of special value to Sunday School teachers and pupils who are just now studying the International Lessons on the Life of Christ. These lessons, which are to be the subject of study during the remainder of this year and the first of next, embrace selections from all four of the gospels, and include the whole history of the Lord's ministry, death and resurrection, thus in themselves constituting a sort of "harmony" as well as a "life" of Christ. Dr. Broadus' work has several features which give it special value. Brief notes by the author enable the student to trace the chronological connection between the several events narrated in the gospels. It forms, therefore, a connected Life of Christ, which anyone may read and study with profit. Dr. Broadus holds that the length of Christ's ministry and the dates of His birth and death cannot be precisely fixed, and that it is a serious error to lay stress on the division of His ministry into "Passover years." He thinks the Lord's ministry, when properly understood, divides itself into three well-defined and progressive periods: (1) Christ's self-manifestation; (2) The hostility of His enemies; (3) His training of the twelve apostles. The synopsis, the table for finding passages and the placing of similar accounts in parallel columns make this one of the most helpful harmonies. Such a work is a most useful commentary, as it employs Scripture as the interpreter of Scripture. The revised English text is used.

Christianity and the Christ. A Study of Christian Evidences. By BRADFORD PAUL RAYMOND, D.D., President of the Wesleyan University, Middletown, Conn. New York: Hunt & Eaton. Price, 85c.

Instructive, inspiring and helpful, this is a beautiful little book, and will do more to confirm and strengthen the faith of a multitude of believers than many more pretentious volumes. From beginning to end it is crowded with fact and argument, dealing in many instances with the latest phases of thought in relation to Biblical interpretation and criticism. The book shows a thoughtful mind, much wisdom, and unfaltering faith in the great cardinal doctrines of Christianity. We know of nothing better for those who wish to find solid reasons for the faith, but lack the time for extended study. It ought to be in every Sabbath School library and in every home throughout the land.

Providential Epochs. By FRANK M. BRISTOL, D.D. Cincinnati: Cranstons & Curts. New York: Hunt & Eaton. Cloth, 12mo, 269 pp., 17 illustrations. Price, \$1.25.

The "Providential Epochs" are "The Renaissance," "The Reforma-

tion," "The Discovery of America," and "The Settlement of Our Country." The story of these periods, originally prepared in the form of lectures for the benefit, especially, of Christian young people, is now presented in book form, and is more adapted to stimulate young minds to the fuller perusal of their history. The book is a good one for Epworth Leagues and Christian Endeavor Societies. Savonarola and Luther are names which the Church will not let die, and with which our young people cannot be too familiar. It is an interpretation of history and character from the standpoint of Christianity.

Consecration—I am the Lord's. By H. L. H. Scriptural Tract Repository. Boston, Mass.: H. L. Hastings. 58 pages. 25 cents.

This is a handsomely bound booklet, containing an effective Scriptural discourse on the duty and high privilege of becoming wholly the Lord's. The beautiful form in which this edition is issued as well as the wholesome contents make it a most appropriate gift book for a friend, as well as of special service to leaders of consecration meetings.

Oliver Goldsmith; A Selection from his Works. Introduction by EDWARD EVERETT HALE. New York: Funk & Wagnalls Company. 12mo, cloth, 287 pp. \$1.00.

The mission of Goldsmith seems to have been fully accomplished in his work—namely, that of making life more pleasant and happy, of cheering homes otherwise sad, or making long hours short, or lonely days cheerful. Oliver Goldsmith is read wherever men read English; and, where he is read, he is almost always loved. No home library can be complete without this author. In this inviting volume we have the following selections: "The Traveller," "The Deserted Village," "Retaliation," "Pictures of Life," "The Man in Black," "Books and Authors," "The Eccentricities of Fashion," "Literature and Taste," "Various Matters," and "Extracts from the Life of Richard Nash, Esq." In the introduction, Edward Everett Hale gives, in characteristic felicity of style, a charming sketch of the author's life.

Joseph Addison: Selected Essays. New York: Funk & Wagnalls Company. 12mo, cloth, 175 pp. 75 cents.

Addison is the founder of the modern popular English prose style, at once familiar and elegant; and to read his best papers is to take a lesson in good manners as well as in good literature. In a delightful variety of social satire he shows a grace, urbanity, and humor never since surpassed; and he has given us at least one character, Sir Roger de Coverley, as familiar to us as any other in fiction. This is the high praise that posterity accords to Joseph Addison—author, poet and politician; born in 1672; died in 1719. In this attractive volume we have the following selected essays from among his best writings: "Sir Roger de Coverley," "Society, Fashions, Minor Morals," "Mr. Spectator and His Paper," "Literary and Critical Topics," "Morals and Religion." The Introduction is by Professor C. Winchester, English Literature Department of Wesleyan University. This is a book to which none are apt to take any exception, and which supplies pleasing and helpful reading for all.

Corruptions of the New Testament. A condensed statement of the facts regarding the preservation and transmission of the New Testament writings. By H. L. HASTINGS, editor of *The Christian*. Second edition. Cloth, pp. 94; 35 cents. Boston: H. L. Hastings.

This is one of "The Anti-Infidel Library" series being issued monthly, "designed to convince skeptics, instruct inquirers and assist believers to

'put to flight the armies of the aliens.'" The design of the present volume is to place the arguments and facts which demonstrate the authenticity of the New Testament writings in brief, terse, compact, yet simple form, and is so cheap as to be fitted for gratuitous distribution. This little treatise places within the reach of the common people, in a convenient form, a few facts which seem to be overlooked by a majority of skeptical objectors to the truth of the New Testament. It is a frank statement of facts that will doubtlessly instruct, establish and reclaim many who need such evidence.

The Character of Jesus. Forbidding His possible classification with men.
By HORACE BUSHNELL. Cloth, pp. 87; 60 cents. New York: Charles Scribner's Sons.

This little volume is a reprint of the tenth chapter of his treatise, "Nature and the Supernatural." It is a sketch of the self-evidencing, superhuman character of Christ. The author assumes nothing reported of Him to be true, and looks at the picture as it stands by itself. He sees the only character that has a perfect youth, the only great character that holds a footing of innocence and the only religious character that disowns repentance. He finds that the astonishing pretensions of Jesus enter into His actions, at which nobody was offended, and then asks, "What mere man could support such pretensions? He undertakes what is humanly impossible, viz., to set up the kingdom of God among men, a plan which covers ages of time, an attempt which is not human. He was original and independent as no man is, teaching by no human method, warped by no desire to gain assent, never anxious for success, and comprehensive under no human conditions. In Him our experience of men are reversed. The author raises the question, "Did such a being actually exist?" and shows the mythical hypothesis impossible, and miracles in place, in a gospel of which Jesus himself is the all-sufficient evidence. This is really a most valuable work. It is strong and convincing, beautiful and suggestive.

Jesus the Nazarene, by Rev. C. J. KEPHART, M.A., author of "The Public Life of Christ," noticed in our July-August number. With an Introduction by Rev. C. R. Blackall. Cloth, 8vo, pp. 80. Price 50 cents.

A Life of Jesus, with a Parallel Harmony of the Gospels. This is the story of Christ's life arranged in chronological order. It is divided into chapters indicating the years of His work. The style is clear; the method of treatment excellent. The unique feature is the arrangement of the harmony and the references to the corresponding Scripture passage by columns in the margin. At a glance, the reader can tell exactly in what portion of the gospels he may find the narrative. The author very clearly explains the important questions regarding the dates of Jesus' life, the length of His ministry, etc. Dr. C. R. Blackall, of the Baptist Church, furnishes an introduction. The book includes an appendix containing a brief dictionary of places, people and institutions of Palestine mentioned in the gospels, a general index and a Scripture index.

Sketches of Jewish Social Life in the days of Christ, by the Rev. Dr. EDERSHEIM, author of "The Temple: Its Ministry and Services." Cloth, 8vo, pp. 339. Price \$1.25. Boston: Bradley & Woodruff.

A true conception of the life of Christ cannot be formed without an idea of Jewish social life; we must see the environment of Christ. That is just what this work undertakes to do for us, and there is no one more competent to accomplish the task than Dr. Edersheim, who stands first among the

voluminous writers on the life of Christ. He transports the reader back to the days of Christ, introduces Him into the ordinary civil society to mingle with men and women of that period, see them in their homes and families, learn their habits and manners, and follow them in their ordinary life; who they were, and what they knew, thought and believed. A most fascinating book for those who are interested in the life of Christ and history of the Jews. This is among the works recommended to the members of the Bible Students' Reading Guild.

The Johns Hopkins University Studies: the Constitution of the Kingdom of Prussia; the Constitution of the Kingdom of Italy.

Two valuable monographs of interest to the student of political science, the statesman and the intelligent public. The best results are reached by careful comparative study of our own institutions in contrast with those of other peoples. We need more work of this kind in our own country. Something has already been done by honor graduates in political science generously aided as to publication by the Ontario Government, but there is room for a good deal more.

Annals of the American Academy of Political and Social Science. Sept. and Nov., 1894. Philadelphia. \$1.00 each.

The first of these numbers contains an important article on "The Ultimate Standard of Value," by the famous Austrian economist, Boehm-Bawerk. There is also an interesting discussion of Mortgage Banking in Russia. In the last number there is an historical article on the influence of Roscher in England and a discussion of reasonable railway rates and notes on municipal government, comparing New York, Philadelphia, Chicago, Berlin and the cities of Italy.

Arminianism in History, by E. L. CURTISS, M.D., D.D., Professor of Historical Theology, De Pauw University. Cincinnati: Cranston & Curtis. 90 cents.

This is an admirable little volume, meeting a want in present-day American Methodist literature. The lives of Arminius and Episcopius published in the early part of the century seem now to be entirely out of print. The present volume, besides a fairly full sketch of the life of Arminius and brief notices of many other leaders, gives some points of the connecting history of English Arminianism from Peter Baro to John Wesley, and even later. We miss, however, the great fulness and the important extracts from original documents of Bangs and Calder. The anthropology and soteriology of the Greek fathers also needs much more ample development, and the points of relation of Arminianism and especially of Wesleyan Arminianism to Semi-Pelagianism. The decisions of the Council of Trent in reference to Lutheran Synergism, as well as to the various shades of English Arminianism, require to be more exactly defined in order to do full justice to our glorious heritage of Methodist Arminian theology. But in the present lack of literature on the subject the volume before us is a most acceptable and useful contribution.

The First Words from God, or Truths made known in the first two chapters of His Holy Word; also, the harmonizing of the Records of the Resurrection Morning, by FRANCIS W. UPHAM, LL.D. New York: Hunt & Eaton. 1894. Price, 85 cents.

Two interesting little tracts by a finished and thoughtful writer are combined in this volume. The topics dealt with have been and still are of profound interest. The relation of the most ancient cosmologic thought, especially of the conception of matter and the four elements to the first of

Genesis, the use of natural agencies in creation, the conceptions of the Christian fathers on these subjects, are here touched with rare originality. We cannot, of course, endorse all that Dr. Upham here says, but the book will well repay a careful reading. It shows on every page the imprint of a master in philosophical exegesis, one who grasps the spirit and does not lose himself in over-refinements of the letter.

The second tract covers old ground, but all-important. Since the time of Paul it has been clear that Christianity in its New Testament form stands or falls with the faith in our Lord's resurrection. The Church does well in every generation to set before herself the many infallible proofs of this fundamental fact.

The Theology of the New Testament, by W. F. ADENY, M.A., Professor of Introductory History and Exegesis in New College, London. London: Hodder & Stoughton. Toronto: Fleming H. Revell Co. Price, 75c.

This is the thirteenth volume of the Theological Educator Series. The names of Nicoll, Row, Warfield, Wright, Dods, Moule and others attached to preceding volumes are already well known to the public. The present volume is a clear, condensed, scholarly and conservative presentation of a most important subject. As an introduction to the numerous larger works on this subject, we recommend it to young students for two reasons: First, it will open up the subject in a clear and interesting and yet compact form. Many can master this, and carry away a good general conception, who have neither time nor preparation for the larger works. Secondly, it is conservative and presents well-ascertained results, and will thus be a safeguard against the doubtful speculations which here and there appear in more extended discussions. It is an excellent companion volume to the Introductions of Dods and C. H. H. Wright.

The Lowell Lectures on the Ascent of Man, by HENRY DRUMMOND, LL.D., F.R.S.E., F.G.S. New York: John Pott & Co. Price, \$2.00.

Our readers are already familiar with at least the title of this famous book. It is, in the first place, an application of the doctrine of evolution to the physical, mental and moral nature of man by a Christian evolutionist. The active, earnest, evangelical, religious character of the author has been a chief reason for the attention the book has received in some quarters. The introduction and the concluding chapter are written with the evident intention of placing evolution in harmony with the theistic conception of the universe, and making it contribute to the important argument from design in support of the existence of a personal God. The author certainly makes it clear that evolution can be held by a thoroughly sincere and intelligent disciple of that doctrine in harmony with full faith in the Creator. It does more. As Sir William Dawson said many years since in relation to geology, it shows that creation by law is far in advance of the idea of creation by fiat in its influential support of the theistic argument. Prof. Drummond, however, differs from most Christian evolutionists who have preceded him, and especially from the learned and able Dr. Dallinger in avoiding any reference to the intervention of creative will. Dallinger says there are four things for which evolution does not account—motion, life, mind, Christ. This is simply a question of scientific fact, and we think all the facts thus far are clearly in favor of Dallinger's contention. Science knows no motion without a force as its cause, and no life by spontaneous generation. Dallinger himself has taken no mean part in the proof of this. Biology may still be challenged to show that even living matter can produce mind, and history has scarce made a pretence at

showing that the world's evolution could have given us Christ. Evolution can account for no increment to the universe, and at these four fundamental points the increment is too great to lie concealed in any process of subdivision. Divine act of will must add the new energy wherever new energy appears. As a scientific work the book contributes nothing to the statement of facts. It certainly does advance the theory of evolution to higher ground in bringing in the altruistic principle—the struggle for the life of others. In spite of all attempts to evade this by saying that this is, after all, but a part of the struggle for existence, we think that Prof. Drummond has advanced the philosophy of evolution at this point. Even the instinctive mother-love of the brute is a new and higher thing in the universe, and points to the supreme moral end and to the primal moral Source of all that has been made. All who know Drummond's rare gifts as a writer will be prepared to expect a delightful book, and they will not be disappointed.

Composition from Models, for use in Schools and Colleges, by W. J. ALEXANDER, Ph.D., Professor of English in University College, and M. F. Libby, B.A., English Master in the Parkdale Collegiate Institute. Toronto: The Copp, Clark Co. 1894. Price, \$1.25.

This is the joint work of two gentlemen who have, each in his own sphere, acquired a high reputation in educational work. It is linked to both University College and Victoria College, Mr. Libby being a graduate of Victoria College as Dr. Alexander is the Professor of English in University College. The general plan of the work is perhaps due to the professor, while the careful working out represents the skilful labor of the practical Collegiate Institute master. The production of such a work proves that we have in our midst teachers of the first rank. The subject is one of the highest importance, either in secondary or university education, and this text-book should add largely to the efficiency of the teaching and the progress of the pupil.

Brahmaism; or, A History of Reformed Hindooism, from its Origin in 1830, under Rajah Mohun Roy, to the Present Time, with a Particular Account of Babu Keshub Chunder Sen's connection with the movement, by RAM CHANDRA BOSE, M.A., of Lucknow, India. New York and Toronto: Funk & Wagnalls. 12mo, pp. 222. Paper, 50 cents.

The title page of this book, which is quoted in full, is a sufficient indication of its contents. It gives in brief the history of one of the most remarkable religious movements of modern times, and, incidentally, of one of the most remarkable characters. It is written from the Christian standpoint by an educated and thoroughly Christian gentleman, who has no confidence in any modification of heathenism taking the place of Christianity.

Appeal and Argument of Henry Preserved Smith, D.D., to the General Assembly of the Presbyterian Church, May, 1894, with an Appendix on the Scripture Proofs. New York: Anson D. F. Randolph & Co., 182 Fifth Avenue. Paper, octavo; pp. 144; 50 cents.

There is a melancholy interest attaching to this case which makes every one who is interested in current Biblical, theological and ecclesiastical questions desire to know all about it. This tractate gives the original charges upon which Dr. Smith was arraigned before the Presbytery of Cincinnati, Ohio, and condemned; the history of the subsequent stages in the case, including the appeal of the defendant to the General Assembly, and his argument before that body. It can be ordered by any bookseller.

The London Quarterly Review for October opens with a review of "Drummond's Ascent of Man." Prof. Drummond declares it to be his purpose in this book to "tell, in a plain way, a few of the things which science is now seeing with regard to the ascent of man;" which, being interpreted, means that he wishes to reconstruct the history of man on the hypothesis of evolution. But, the question is, Are these the things which science is now really seeing, or are these things the results of a too hasty generalization and of theories which, when scientists open their eyes more widely and see things more truly, will be rejected as having too small and narrow a foundation? We agree with the reviewer that "it would not be difficult, we think, to show that Prof. Drummond is in far too great a hurry to consider evolution established, even so far as science is concerned." To any who are in danger of being carried away by the brilliant rhetoric of the "Ascent of Man," we recommend a careful study of the recent address of the Marquis of Salisbury on "Unsolved Enigmas." His lordship characterizes evolution "as one of these indefinite moods from time to time vouchsafed to humanity, which have the gift of alleviating so many perplexities and making so many gaps in our knowledge." He also quotes Lord Kelvin as "the first to point out that the amount of time required by the advocates of the theory for working out the process they had imagined, could not be conceded without assuming the existence of a totally different set of natural laws from those with which man is acquainted. . . . If, for the purpose of their theory, organic life must have existed on the globe more than a hundred million years ago, it must, under the temperature then prevailing, have existed in a state of vapor. The jelly-fish would have been dissipated in steam long before he had had a chance to display the advantageous variation which was to make him the ancestor of the human race." The reviewer, while acknowledging the "bright, rapid, picturesque, attractive" style of Prof. Drummond, finds the same objections to a considerable part of the "Ascent of Man" as was successfully urged against "Natural Law in the Spiritual World," viz., the making too much of analogies, and says, "Let analogy remain analogy, and let us not seek by a magical process to convert it into identity." From the standpoint of theology, the reviewer believes that Prof. Drummond, in this book, leaves no place for "Sin," or "for that gracious intervention to effect deliverance from sin in which all true Christians believe as the very source and fount of their life."

Other articles in this excellent number of an excellent Review are worthy of prominent notice, but want of space prevents.

The Presbyterian and Reformed Review for October is a strong number of this strongest of the denominational *Reviews*. Frank Hugh Foster shows that "Prof. Geo. D. Herron as a Leader" is not safe. Rev. Wm. A. Shedd contributes a fine article on "The Messianic Teaching of Isaiah;" Dr. Warfield continues his discussions on "Inspiration," this time he is criticising Prof. Henry Preserved Smith; and Prof. W. H. Green defends the generally-accepted theory of "The Sons of God and the Daughters of Men" against the most recent critics. A very interesting series in this number is a symposium on "The Proposed Plan of Federation of the Reformed Churches," which is an index of the trend of the times toward Christian unity.

Rev. A. C. Thompson, D.D., in the *Hartford Seminary Record* for October, says: "Stealing sermons is kidnapping. It is a fraternal wrong, akin to the treatment of Joseph by his brethren. Child-stealing is a gypsy business. It is after the manner of the owl which betakes itself to the dwelling of the marmots or prairie dogs in the valley of the Missis-

ssippi, and feeds on their offspring. It has the elements of a threefold delinquency—theft, lying and hypocrisy, and that, too, by men who are presumed to be custodians and exponents of honor and truth. ‘Thou that preachest a man should not steal, dost thou steal?’ What a monstrous spectacle it is for a man to present himself in the robes of the most sacred office on earth, and yet display borrowed plumes; all through the sermon silently claiming credit for what belongs to another; at the close of the service to ask a blessing on that day’s theft; and at the end of the quarter to accept pay for dispensing goods obtained under false pretences.”

We perceive that our old friend the *Quarterly Review of the Methodist Episcopal Church South* has changed its name to that of *The Methodist Review*, and is hereafter, instead of being a quarterly, to be a *bi-monthly*. The present number, the first of the new departure, is a good one. The articles which form the body of the *Review* are all by men whose position is a sufficient guarantee for their scholarship. Two of them are by bishops, two by college professors, and two by editors, one being by the editor of the *Century Magazine* and the other by Dr. Tigert himself, the editor of the *Methodist Review*. The editorial department is well conducted. Altogether the new editor is to be congratulated on the admirable commencement which he has made in his new field of labor.

The Bibliotheca Sacra with October closes its sixty-fourth year, but is renewing its youth in a new departure by giving greater prominence to topics of practical interest, especially Christian Sociology, which is made a department, with a special editor. Among the articles we would mention “The Nature and Scope of Systematic Theology,” by Prof. D. W. Simon, D.D., of Bradford, Eng.; “The Inspiration of the Bible,” by Prof. B. B. Warfield, of Princeton; “The Probability of Freedom: A Critique on Spinoza’s Demonstration of Necessity,” by Prof. E. D. Roe, of Oberlin, and “If One Love Me, He Will Keep My Word,” by Howard Osgood, of Rochester, which is a critique on rationalistic criticism.

The Methodist Review for September-October has a variety of articles that are of special interest to its own constituency, but we wish to call attention to topics discussed in “The Arena” and “The Itinerants’ Club,” with a view to stimulate contributions to our own “Itinerants’ Round Table;” “Where are the Chemists? A Word with Weismann;” “Answers to Prayer;” “Lawful, but not Expedient;” “A Word to our Theologians;” “Some of the Results of our Summer Schools;” “Theological Graduates and the Conference Course;” “The Order of Public Worship.”

The Canadian Magazine seems to improve with age. The October number—well written, well illustrated and well edited—makes a highly respectable appearance. It is especially interesting to observe that such a large proportion of its matter is distinctively Canadian. It is gratifying, too, to observe that the business men of the country, by the large advertising patronage they are affording it, are doing what they can to promote its prosperity.

The Atlantic Monthly keeps on the even tenor of its way, maintaining its distinctive character as a first-class literary periodical. “Philip and His Wife” still holds the place of honor. The editorial department as usual is well conducted, and the light it sheds on current literature and thought is not the least of its claims to public patronage.